

THE
HERALD OF PEACE,

FOR THE YEARS

1842 AND 1843.

How beautiful upon the mountains is the feet of him that *bringeth good tidings*, that
publisheth PEACE! — *Isaiah*

When the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities War will cease throughout the Christian world! — *Bahay Watson*

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THE

HERALD OF PEACE.

JANUARY, 1842.

"Blessed are the peacemakers, for they shall be called the children of God."—Matt. v. 9.

"The righteous shall be had in everlasting remembrance."—Psa. cxii. 6.

WE have recently received communications from America, containing much interesting information respecting the late distinguished President of the American Peace Society. We have a melancholy pleasure in dwelling upon the history of our valued friend, so that every reminiscence of it is precious to our heart. He was honoured during his laborious and happy life to put influences in motion, which will never stop in their vibration until the great object for which he lived shall have been accomplished. We have great pleasure in being permitted to introduce to our readers the Eulogy on his Character and Life, delivered by the Rev. G. C. Beckwith, the talented secretary of the American Peace Society, at their last annual meeting. We also find, to our great satisfaction, that at the same meeting they passed the following resolution:—"That a biography of our lamented President, giving in detail the events of his life, and a full portrait of his character, is due to his eminent worth, and would be likely to do good service, not only to the cause of peace, but to the interests of piety and virtue." For this biography we, in common with the friends of peace, shall wait with anxiety.

EULOGY ON WILLIAM LADD, LATE PRESIDENT OF THE AMERICAN PEACE SOCIETY.

THE friends of peace meet to-day under circumstances peculiarly afflictive. Death has smitten down the charm of these annual solemnities. His manly form, his countenance ever beaming with benignity, his tongue always ready with its captivating eloquence to plead for every cause of God and man, are now mouldering in the grave. Our father and leader, the founder of our Society, and the champion of our cause, the apostle and martyr of peace, has gone to his final reward, and left us to mourn his sudden, irreparable loss, and gather from his memory fresh motives to zeal in behalf of an object to which his talents, his property, and his life were all devoted.

A bereavement so great and so recent, will hardly allow us to indulge in the exercises common on this occasion. Every eye is turned to the seat that death

has left vacant ; the mind, in spite of all efforts, is busy with the recollection of what we have lost ; nor can our hearts resist the temptation to linger on the sad yet pleasing theme. Death is a mirror which reflects the hues of heaven to earth ; and fain would we gaze till we see once more the full and perfect image of our departed friend. His name, next to the influences he set at work for the good of mankind, is the richest legacy he has bequeathed us ; and we feel that the claims of our cause, and the general expectations of the community, as well as the strong impulses of our own hearts, require us to dwell awhile on the history, character and services of our much lamented President.

WILLIAM LADD was born, May 10, 1778, at Exeter, N. H., where he spent his boyhood, and developed the germ of those traits which afterwards rendered him the ornament and delight of society. Intended by his parents for one of the learned professions, he pursued his studies preparatory to college, at the academy in his native village, and entered Harvard University at the age of fifteen. Light-hearted, fond of society, and a favourite in every circle, he was distinguished in college less by his studious habits than by the buoyancy of his spirits, and the kindness of his feelings ; yet he attained, even on the green side of twenty, such a reputation for scholarship as entitled him, at the close of his collegiate course, to an honourable appointment in a class which produced some of our most distinguished men, and thus proved how much more wit than truth there must have been in the remark occasionally made by himself, " that he gained little knowledge or mental discipline in college ; and what he did get, the salt water pretty much washed out."

Too young to require an immediate commencement of professional studies, and strongly bent on seeing the world, he betook himself, on leaving college, to the ocean. The business of his father, now removed to Portsmouth, and extensively engaged in navigation, afforded him a favourable opportunity ; and he went on board one of his vessels as a passenger, with no aim more definite than that of a general traveller. But his peculiar activity did not relish the idle, though honourable, confinement of a cabin ; and from choice he submitted to perform the labours of a common sailor. In his next voyage, he went as mate ; and in his third, he took the command of a ship, and soon became one of the shrewdest, most successful of his father's captains, and finally the commander of vessels owned jointly by himself and his brothers.

We cannot follow our young adventurer from port to port, from continent to continent ; but in 1801, four years after leaving college, we find him at Florida, then a Spanish province, on an enterprise of philanthropy and gain. He had conceived the idea of undermining slavery by the introduction of free white labourers ; the Spanish governor encouraged the experiment, by offering a lot of land for every one he should introduce ; and accordingly he transported from Philadelphia a considerable number of Dutch emigrants, called redemptioners. It was not, however, the right team for a Yankee to drive. Some of his Dutchmen deserted ; others grew sick, or too lazy to work ; and at length he gave up the project in despair, and after a residence there of about five years, returned on the death of his father in 1806, to Portsmouth. From that time he went again to sea, and followed it with much success till the approach of our last war drove our commerce from the ocean.

Here began a new era in the life of our friend. Retiring in 1812 to Minot, a town in the interior of the State of Maine, he devoted himself, with characteristic ardour, to agricultural pursuits, and continued to the end of his days a practical farmer. There he enjoyed opportunities for reading and reflection, for self-review and self-culture, for reviving his literary habits, and maturing

the character requisite for that work of reform which he was destined ere long to undertake. Most reformers, like Luther and John the Baptist, are trained for their office in retirement; and in like manner was the Philanthropist of Minot prepared for his mission of peace.

But first he received a higher baptism, "an unction from the Holy One." However interesting his social character, he continued thoughtless on the subject of personal religion, until his attention was aroused by a homely, well-timed rebuke from a bold, blunt, honest Christian in the city of Portland, where I have often seen him in his little shop, tinkering his tin wares, and pressing the claims of his God and Saviour on all he met. The reproof, though offensive at the time, proved the occasion of his soon becoming a "new creature in Christ Jesus;" and through the remainder of his life, that plain-spoken old man was his cherished friend. The change was marked, prominent, and all-pervading. It gave him a direction and an impulse altogether new. It consecrated him to God and mankind. His all he laid upon the altar: and thenceforth did he give to every enterprise of benevolence and reform, his ready, zealous, powerful support.

Soon after this crisis in his history, Mr. Ladd chanced to hear for the first time of the cause of peace. Though very pacific in his own disposition, and familiar with the atrocities and horrors of war, still he had never dreamed of an effort in earnest for its abolition, until the late President Appleton, of Bowdoin College, one of the clearest intellects and purest hearts that ever adorned our country, suggested the subject in a conversation near the close of his life. The impression still was slight, and would probably soon have passed away, but for an incident, apparently trifling, that fixed it in his mind, and made it the grand idea and aim of his subsequent life. Some Christians in Maine, having projected a weekly religious paper, and anxious to secure his co-operation, had engaged him, as a well-known, scientific farmer, to write for the agricultural department; but just then some tracts from the pen of the late Dr. Worcester fell in his way, and interested him so deeply, that he resolved, before taking up the subject of agriculture, to send a few articles on peace. That effort riveted him to the cause for life. He had planned no series of essays, nor thought of any thing more than a few brief articles; but these grew so fast under his hands, that he paused not till he had written enough for a volume; a form which those essays afterwards assumed, and now constitute one of our best works on peace. It was not long before he wrote a second series; and, should you look through a complete file of that paper, the *Christian Mirror*, you will perhaps find the articles on this subject from his pen alone equalling nearly half the whole number issued in some ten or fifteen years.

The providence of God now marked Mr. Ladd as the Coryphæus of our cause. When the venerable Worcester, its pioneer and patriarch, resolved, under the infirmities of seventy, to retire from public life, Elisha stood ready to catch the falling mantle of Elijah. The Friend of Peace, a periodical projected by Dr. Worcester, and sustained for a series of years almost solely by his zeal and abilities, was, of course, to be relinquished, as none but David could wield his sling; and Mr. Ladd pledged himself, so long as his pen and his purse should last, at least to support a periodical on peace. That pledge he nobly redeemed; and, through his influence, a periodical devoted to our cause has now been continued, under different titles, for thirteen years.

It would be interesting, were there time, to follow our new champion through his subsequent career. The fate of our cause seemed now to rest on him

alone ; and he girded himself for the work with an energy of purpose that never faltered, and an ardour of zeal that grew more and more intense to the last hour of his life. One of his first efforts was a popular address before the Massachusetts Peace Society, the parent of all our peace organizations ; but he soon began to deliver lectures, and establish societies in various places. Seconded by some leading men in different religious denominations, he founded in May, 1828, the American Peace Society, as a national Society, in the city of New York, and for six or seven years sustained it almost alone. His modesty, declining any office of special honour, consented to act only as its general agent ; but it was during that period hardly a figure of speech to call him, as he sometimes was called, greatly to his mortification, the American Peace Society itself. He was the editor of its periodical ; his purse, and no other, was pledged for its bills ; and long did he issue its appeals, and deliver its lectures, and circulate its publications, and perform its agencies, and carry on all its operations, with little more aid from the community than their consent that he might manage the cause very much as he pleased, and their occasional commendation of his incomparable perseverance and zeal.

I need not review the labours of our departed friend during the last few years of his life. They are fresh in the memory of you all. Not only his first two volumes of Essays, but his three large popular tracts, two stereotyped by our Society, and the other republished by the London Peace Society ; his two Essays on a Congress of Nations, the first on the subject for nearly a century, both published by our Society, and the last re-issued by the London Society in an edition of twenty thousand copies ; his small juvenile volumes, about half a dozen in all, written for the most part with admirable tact : his articles for the religious press, numerous as the weeks of each passing year ; his sermons, sabbath after sabbath, his lectures and addresses from city to city, his incessant correspondence with the friends of peace through the world, and his personal appeals in almost every circle he met, whether in the parlour, the stage, or the steam-boat ;—all these are too well known to need renewed mention here, and forcibly illustrate his single-hearted devotion to the cause. It was the magnet of his soul, the pole star of his life. He planned for it ; he prayed for it ; he toiled for it day and night, from one end of the year to the other : and finally on this altar of his favourite, fondly-cherished cause, did he sacrifice himself a whole burnt-offering. It was his ruling passion ; and, as he approached his heavenly home, and caught from the nearing summit of Pisgah, a wider, clearer view of the promised land he had sought so long, the reign of Universal Peace, it seemed to fill his whole vision, like the flood of glory which burst upon the raptured eye of the dying Payson.

I cannot refrain from mentioning another subordinate era in the life of Mr. Ladd. Finding it difficult to collect an audience during the week, and too delicate, except where very well known, to ask as a layman for pulpits on the sabbath, he received from an association of congregational ministers at Maine a commission, about three years before his death, as a preacher of the Gospel, for the purpose of facilitating his labours in the cause of peace. The result proved his wisdom ; and, with new opportunities open before him, he went forth to his work with redoubled zeal. Acceptable both as a lecturer and a preacher, he had more calls for his services than he could meet ; and his ardour, sustained by a constitution seemingly of iron, pushed him at length into efforts too great even for his strength. Besides the ceaseless effusions of his pen, he used commonly to preach three times on the sabbath, to lecture often through the week, and then converse every where on his chosen theme from

morning till midnight. All this, even a frame-work of adamant could not endure long. His friends admonished and expostulated; but he said his time was short, and he must work while he could. He had long contemplated a tour through the Western States, but was frustrated in his plans till last autumn, when he started upon what he regarded himself as his final excursion of any extent. Never did he seem more in his element; and it was delightful to observe how his spirit was refreshed by the manifestations he met of increasing interest in the cause. At Troy and Albany, at Schenectady and Utica, at Syracuse, and Auburn, and Geneva, and Rochester, and Lockport, and Buffalo, and many other places, he found open pulpits, and occasionally so strong a desire to hear "the old man eloquent," that large churches could not contain the crowds that came for the purpose. No wonder that a spirit like his could not withstand such temptations to excessive effort; and at Peterborough he was obliged to rest awhile in the hospitable mansion of his friend, Gerrit Smith, *par nobile fratrum*. He resumed his journey soon, but was driven to his bed in Canandaigua for four weeks. A man of ordinary resolution would have gone no farther, nor even so far, but, on recovering a little strength, he proceeded to Rochester, Lockport, and other places, till he reached Buffalo, sometimes attempting still three services on the sabbath, and frequently obliged by the disease in his legs to sit during the delivery of his discourses, and even to pause and rest in the midst of them. Several of his last sermons he preached on his knees: and, when it came to this, he felt, in spite of himself, that he must return home to rest, if not to die. Still he could not even now resist the claims of any good cause like that of temperance; and the walls of this sanctuary, little more than twenty-four hours before his death, listened to the last strains of his eloquence in behalf of an enterprise akin to his own, and dear to his heart. The next evening he reached the residence of his friends in Portsmouth, with few, if any symptoms of increased disease, and no premonitions to others of speedy death, though he seemed to have a strong presentiment that he should not live long, and said privately that his work was nearly, if not quite finished, and that he was now going home to die very soon. Still he was cheerful and happy as ever. He spent the evening in his wonted strain of sprightly conversation, retired to rest in his usual health, and in less than half an hour expired without a struggle or a groan. "Mark the perfect man, and behold the upright; for the end of that man is peace."

The character of our lamented friend was reflected from every page of his chequered and eventful history. Defective it confessedly was; but its few faults were well nigh lost in the shade of its great and manifold excellences. Its basis was pure gold: and the severest scrutiny would discover little else than new traits of beauty and worth. Indebted to him for my own interest in the cause of peace, lured by his influence into its service, and intimately associated with him for the last six years of his life, I have had some peculiar opportunities and inducements to study his character; and a calm review of it as a whole constrains me to feel more deeply than ever how much reason the friends of peace have to say of him, as Hamlet did of his father—

"He was a man, take him for all in all,
We ne'er shall look upon his like again."

The limits of this service will not allow me to attempt a full delineation of Mr. Ladd's character, or to dwell long on that rare combination of qualities which fitted him so well for the work of reform. The difficulties of such a work nothing but experience can fully teach. There is not on earth another

task so difficult as this ; none from which even good men are so prone to excuse themselves ; none which requires a character so complete, so well balanced, and so invulnerable at every point. It demands a benevolence wide as the limits of erring or suffering humanity, devoted, disinterested, self-denying ; a keen, far-seeing eye ; a kind, yet fearless, unflinching spirit ; a hand able now to touch the gentlest chords, and anon to hold the helm steady and safe in the fiercest gale of passion ; a sensibility to feel the slightest breeze of popular favour, coupled with a courage that would brave a world in arms ; a disposition to " become all things to all men " on subordinate, unessential points, counterpoised by an unalterable purpose never to deviate a hair's breadth from the line of truth and duty ; a vigilance that never sleeps, an energy that never tires, and a perseverance that holds on its way through every obstacle, and turns even occasional defeat into means of ultimate victory. Reform is the very genius, the whole mission of Christianity upon earth ; and in every age have reformers been her true apostles, her only pioneers in reclaiming an apostate race to God, the vanguard in all her aggressive movements upon the empire of error and sin.

For this arduous work, so much above the character and even the aims of most Christians, our late President was eminently qualified. Cast in one of nature's largest moulds, he inherited a constitution able without fatigue to perform, month after month, an amount of labour that would have crushed a man of ordinary strength. His intellect, though not of the highest order, was much above the common range of minds, and fully made up by its versatility, promptitude and energy, what it lacked in depth and philosophical discrimination. His mind, like his entire character, was hung upon a pivot, and turned at once to meet the most sudden emergencies. Like an expert huntsman, he could shoot his game quite as well on foot or wing as at rest. Few ever caught him by surprise ; he was extremely quick to see and grasp the main points of an argument ; and his skill in debate, the fairness and pertinency of his replies, and his general tact in managing all sorts of minds, made him a favourite advocate of our principles alike in halls of science, and dwellings of the poor. There was about him a charm quite inimitable ; and, wherever he went, his social qualities gave even the reformer a ready passport to every heart. There was no resisting such a spirit as his ; and, like the vernal sun, gently unlocking the bosom of all nature to his genial beams, it opened the avenues to persuasion even in the most prejudiced minds. His bosom was full of the milk of human kindness ; and it was constantly gushing out upon all around him. His wit, and humour, and kind feelings, and guileless simplicity, and amusing anecdotes, and ceaseless flow of spirits, all conspired to render him the charm of every circle, and to conciliate favour or a fair hearing for his cause even from its enemies. He used, wherever he was, to converse on his favourite theme ; and, when his bold, unpopular avowals had obviously displeased his listeners, I have often started him upon a well-known trail of anecdotes, and waited, never in vain, to hear them, after many an interchange of furtive winks and smiles, saying one to another how much they should like to hear that man lecture on any subject he should choose.

Mr. Ladd's constitutional buoyancy of spirits was quite an essential qualification for his work. Hope was strikingly predominant in his character ; and, but for this, he would never have continued a single month in a cause so depressed as he found that of peace. Some of its strongest friends dissuaded him even from making an effort, and told him, when on the eve of delivering his first lectures in the city of New York, he could not get an audience on

that subject; but he replied, with a mixture of decision and humour quite characteristic, that "he would go if he could get a single person to hear him, and the sexton to snuff the candles." He went; but the lecture-room was so retired, and the night so dark and rainy, that the sexton, supposing that nobody would come in such weather, had locked the door and pocketed the key. Nothing daunted, the man of peace contrived to get into the room; and by the aid of those whom he had had the precaution to take with him for hearers, he delivered his first lecture on peace in that emporium of America. Then and there, has he often said, was the American Peace Society born; but few men would have sought or endured such a place for the birth of an enterprise destined to go, like Christianity herself from her manger-cradle, to the bloodless conquest of a world.

In the character of our friend there were other traits still more important to the great purpose of his life. Benevolence, deep-seated, active, universal, was the mainspring of all his movements. Not only was it seen in the kindness that distilled like gentlest dew on the domestic circle, in the hospitality that made his house a sort of hotel, and in deeds of beneficence to all that came in his way; but it went abroad in quest of objects, and expanded itself over the whole earth. It was not the love of kindred; for that moves in the narrow circle of home. It was not friendship; for that is also restricted to a chosen few. Nor was it patriotism; for that exhausts itself upon one's own country, and is often transformed into a scourge of wrath and revenge to the rest of mankind. No; it was a principle far higher, more godlike than any of these; a philanthropy wide as the world: a love that encircled in its generous embrace the whole human family. It was a humble yet striking resemblance of His benevolence whose "tender mercies are over all the works of his hand." And can we wonder that such a philanthropy leaped at once into the cause of peace as the noblest reform ever attempted or conceived? Can it surprise us, that such a philanthropist, like Hannibal of old, vowed on the altar of his God, perpetual hostility to war as man's deepest disgrace and deadliest foe, as a libel on our religion, an outrage upon humanity, a demon stalking age after age over the whole earth in fire and blood?

This trait in the character of our lamented leader is greatly undervalued. The benevolence of reform is never appreciated, like other modes of beneficence, by its immediate subjects or spectators. It prevents evil, and thus loses the credit of a cure. It does men good against their will; and they curse their benefactor. Give sweetmeats or toys to a child, and he will return you many a fond caress; but attempt the correction of faults which threaten his ultimate ruin, and you wake his young ire. Feed and clothe the worse than fatherless family of a drunkard, and from all around will you win golden opinions of your kindness; but, should you do ten times more good by restoring that sot to himself, and making him again the delight of his friends, an ornament to society, and a blessing to the world, you would probably receive quite as many curses as compliments. Socrates reproved the Athenians; and they decreed him the fatal hemlock. Patriarchs, prophets, and apostles, the best benefactors of mankind, showed their benevolence mainly in works of reform; but what requital did they receive from their contemporaries? Little else than calumny and reproach, the dungeon, the gibbet, and the stake. John the Baptist rebuked the lecher even in his chair of office; and Herod cut off the reformer's head. Our Saviour when performing miracles for their benefit, was a favourite of the people; but when he entered fully on his mission as leader

in God's great work of a world's reformation, and spoke against their sins as never man spoke, they nailed him to the cross.

Such is the fate of reformers ; and theirs is obviously the highest style of benevolence. It was the benevolence of Christ ; it is the climax of God's benevolence to man. It does the most good with the least prospect of present reward. It is the purest, strongest, most self-denying. All other kinds may expect more or less reward here ; this alone kindles resentment, and braves reproach and ignominy. True, the reformer will have his reward ; but he must look for it mainly, if not solely, from God. Even from men he may hope for eventual praise ; but it will probably come, if at all, too late to greet his ear, or even to write his epitaph, before his bones shall have mingled with their kindred dust. He may do for the world far more than the idols of its fondest admiration ever did ; and still may they curse him for his unbidden, unwelcome kindness. Give to slaveholders another cotton-gin, and they will laud you to the skies ; but urge upon them a panacea for slavery worth to them more than all the inventions of all the Whitneys, and Fultons, and Arkwrights in the world, and the chivalry of the South is up in wrath to hoot and hunt you from the land. Let some man of the sword fight another battle of Tippecanoe, or New Orleans, and a nation's gratitude shall one day offer him the highest honours in their gift ; but let the man of peace accomplish far more for his country, for the world, than all the Marathons and York Towns chronicled in history, ever did, or ever can, and that reformer will go down to his grave unhonoured, save by the few who have caught some portion of his spirit.

Such a reformer was our late friend ; and I honour his benevolence as far more unquestionable and self-denying than that which relieves the poor, or sends the gospel through the world. These forms of beneficence men will reward with their praises ; but that which assails a favourite custom, must calculate on reproach or silent contempt. The missionary will be applauded, for there are millions to appreciate his work ; while the peace reformer, though he should evince more self-denial, and accomplish more good, is pretty sure to be censured, or pitied, or neglected by the mass even of those whose religion, aiming as its great object at reform, deep as the utmost depths of depravity, and wide as the farthest limits of error and sin, should constrain them to enter heartily into every enterprise of the kind. None but pioneers in reform can fully know its trials. Such men are the packhorses of the church, scapegoats to bear off its sins ; and I confess my surprise that the benevolence of our late friend should ever have sought a field so repulsive. I should never have wondered at any amount of his liberality in support of popular charities ; but I do wonder how one so sensitive to the opinions of others, and so reluctant to offend, should have braved through life all the odium, contempt or neglect, inseparable from the first stages of such a reform.

But time, if not ability, fails me to give a full portrait of our departed leader. He had a rich cluster, a rare combination of excellences as a man, a Christian, and a reformer. His moral courage, his independence, and decision, his energy and perseverance, his disinterestedness, self-denial, and self-sacrifice, his candour and fairness, his childlike simplicity, and the perfect transparency of his character, his sound judgment, and well-balanced mind, the peculiar ardour and tenderness of his feelings, the readiness of his purse, his pen, and his tongue for every good cause—these and similar traits were fully developed in his history.

But more than this passing notice is due to his indomitable energy. Not one man in ten thousand would have prosecuted an enterprise so little appre-

ciated through so long, so unbroken a series of obstacles well nigh insurmountable. Few even suspect how many or how great they were,—more indeed than in any other cause ; but through them all he held on his way, nor seemed for a moment to dream of turning back. Some ridiculed, others pitied, and even good men, professed friends of the cause, despaired, and began, one after another, to stand aloof ; but he clung still to the helm with a grasp stronger than ever, and steered his ship in the very teeth of wind and tide. Often have I seen him anxious for the cause ; but never could I detect the slightest symptom of wavering in his purpose. That was unalterable. He had nailed his flag to the mast ; and, had he been left entirely alone on board, I verily believe he would have staid there till the vessel rotted or sunk, before he would have quitted his post.

All this energy was interwoven with qualities which served to disarm opposition, and conciliate kindness and confidence. His honesty, his candour, his frankness, his bland spirit, his conciliatory address, his caution in all his movements, his delicate regard for the feelings of others, his respect for the opinions and even the prejudices of mankind, his well known sympathy with good men of every name on the great points of truth and duty, all conspired to make the community feel safe under his guidance, and open their hearts to his appeals. They had no dread, no suspicion of his influence. He was one of themselves ; they knew him well ; and from his movements they feared no afterclap of mischief. His sole aim was reform, thorough, evangelical and safe. He went to the bottom of the evil he would cure ; but he tried no rash experiments, dealt in no sweeping denunciations, and allowed himself in the use of no weapons but truth and love. He was a Conservative reformer ; and, while he would fain pull up every tare, he was careful to leave the wheat unmolested. Not William Penn himself was more thorough on peace ; yet he preached no crusade against church or state, nor allowed himself to weaken the foundations of either. I must think him a very skilful pilot of reform between the Scylla and Charybdis of the times. He certainly sought the right medium ; and, when receiving from ultraists on both extremes some of their hottest fires, he felt that he must have found it. In his principles he was sufficiently Radical ; but in his movements he was strongly Conservative. He was decided, yet moderate and conciliatory. He took things by the smooth handle. He would not attempt to force human nature faster than it could be made willing to go. He began at the beginning, and went onward and upward by easy gradations. He was wont, if I may borrow a figure of his own, to drive the wedge of reform the right end foremost. He did not expect men to come, at a single leap, the whole length of any reform ; but, like the great Reformer from heaven, he led them along, step by step, as satisfactory light beamed upon their path. Such was the course his own mind had taken ; and thus had experience taught him moderation, forbearance, and charity. He would let the child creep until it could walk. If he could not gain at once all he wished, he secured what he could, and waited patiently for the rest.

There was also much discrimination in Mr. Ladd's views, as well as decision in his purpose, and perseverance in his plans. He aimed at a single object, and that distinct and well defined. It was peace ; and with this he did not confound a variety of foreign questions touching civil or domestic government. His sole aim was the abolition of war ; and war he took to mean not all sorts of conflict among men, but merely conflict between nations by force. It was this custom alone he sought to abolish ; and he welcomed the aid of all that would co-operate for such a purpose. And the means he selected were both

simple and efficacious. They all consisted in a right application of the gospel to the case, as God's own remedy for this deep and deadly gangrene festering for nearly six thousand years on the bosom of a world. Nor did he prescribe any rude or repulsive method of administering this remedy; but sought through the pulpit and the press, through the school and the family, through all the established channels of influence over the popular mind, to leaven the whole community with such principles as would, ere long, banish war from every land blest with the light of the gospel.

Shall we pause here to inquire how much this admirable reformer accomplished? It is impossible to tell precisely, because the nature of the case admits no very palpable or certain criteria; still there are some landmarks to indicate and measure the progress of this cause. More, far more has been gained than is generally supposed. The reform has been so gradual and silent, that its very subjects are not fully aware how much their own views have been changed; but I could easily multiply facts, if a few were not sufficient, to prove that public opinion on this subject has undergone a change highly auspicious and cheering. Only thirty years ago, with the exception of here and there a Quaker, or some kindred spirit, scarce a man could be found in all Christendom that did not plead for the right, the necessity, and even the glory of war. History recorded its exploits; poetry chanted its praises; even the pulpit justified and eulogized it; and thus did the utmost fascinations of genius, art, and wealth, conspire to throw a mantle of gilded delusion over its mass of abominations. The general tone is now changed, or fast changing. Public opinion is indeed bad enough still; but it has begun to rebuke and suppress such absurdities. It is on the whole subject widely different from what it was half or even quarter of a century ago. The late Dr. Worcester, after writing his *Solemn Review of the Custom of War*, could hardly find a bookseller willing to risk the publication of a work so far in advance of the community; but that very tract, adopted by the friends of peace in both hemispheres, and scattered to the number perhaps of half a million over the four quarters of the globe, is little, if at all, above the present standard of opinion in our own country. Mr. Ladd found few ministers in the habit of preaching on peace as on repentance or faith; but now hundreds, if not thousands, among us are accustomed thus to plead the cause in a way the most effective of all others. Then few pulpits were open to its advocacy; now scarcely one is refused, and none without such apologies as prove the altered tone of feeling through the community. The cause has at length won its way to its proper place among the instrumentalities at work for the world's entire and thorough conversion to God. It has now "a local habitation and a name." It has become a household word. It has gone to the fireside, into halls of legislation, into seminaries of learning, from the highest to the lowest. The ruler has heard of it, and he passes resolves in its favour; the preacher, and he inculcates it; the printer, and he publishes it; the instructor, and he teaches it to his pupils; the parent, and he commends it to his children; the people at large, and they are at length beginning to inquire, and read, and talk about it. Every where is the leaven at work more or less. Some of the best and strongest influences in the community are now on its side; and, should this progress continue only half a century longer, public sentiment would hardly tolerate another appeal to arms among nations calling themselves Christians. Already has the cause undoubtedly prevented many a war; it is showing the world how to avoid all war; and, would the friends of God and man rally in its support as they should, the whole war-system might in a single generation be superseded

through Christendom by substitutes far more effectual than the sword for all purposes of protection and redress.

This was the aim of our departed reformer ; and millions yet unborn shall bless his name. A patriot lately fell, and a nation mourned ; but long after the name of Harrison shall have faded from the memory of men, will that of Ladd brighten into new and ever-increasing glory, as the benefactor of a world through all coming ages. War may chisel the name of its modern demi-god on his mausoleum of marble or brass ; but the peacemaker of Minot shall outlive even the Corsican soldier whose insatiate ambition drank the blood of more than five millions of his fellow-men. The friend of God and man sleeps with his fathers : but never shall the influences he set at work cease to operate, till they shall accomplish the blessed consummation of laws, and courts, and Christian principles applied to nations as now to individuals ; never till the wholesale butchers of mankind, the chief idols of a world's admiration for fifty centuries, shall be consigned to universal, everlasting infamy ; never till the whole war system,

“ Blood-nursed, and watered with the widow's tears,

shall be for ever abandoned as the relic of a blind and barbarous paganism ; never till “ swords shall every where be beaten into ploughshares, and spears into pruning-hooks, and all nations shall cease even from learning the art of war any more.”

That day will come, for God hath promised it ; and, when it does come, the spirit of our departed friend will find his eulogy written with a pencil of sunbeams in the character and condition of a renovated world. Never, while on earth, did he seem for a moment to regret any of his benefactions, or toils, or sacrifices for this object ; and as he bends from his throne above to watch its onward progress, age after age, and sees one nation after another sheathing the sword for ever, and the warring elements of a thousand generations hushed into perpetual peace, and all the millions of our race, as children of a common Father, as followers of the same Redeemer, rejoicing evermore in the sweet and hallowed reciprocities of a universal brotherhood, oh, how will the glorified peacemaker then bless his God anew for the privilege of once toiling on earth in a cause destined to such glorious results !

LINES ON THE DEATH OF WILLIAM LADD, THE APOSTLE OF PEACE, AND FATHER OF THE AMERICAN PEACE SOCIETY.

By D. PLUMBE, (America.)

“ Our father and leader, the founder of our Society, and the champion of our cause, the apostle and martyr of Peace, has gone to his final reward.”—*Eulogy on Wm. Ladd.*

'Tis not of kings or warriors renowned,
Whose deeds are writ in blood on time's old page ;
Nor yet of him whom classic wreaths have crowned,
Whose name has wrung with plaudits round the age ;
Poets, heroes, scholars, the circle round ;
Not these call forth my thoughts, my pen engage :
'Tis not *their* fame I fain would now rehearse—
To Ladd, I consecrate my humble verse.

Lines on the Death of William Ladd.

I sing of him, the friend of sacred peace,
 Whom death has smitten with relentless stroke,
 And bid his generous heart its throbbings cease,
 To beat no more till from his slumbers woke
 By Gabriel's mighty trump, which shall release
 The captives of the grave, and death revoke:
 Yet shall the faithful page his fame prolong,
 And poets sing his praise in deathless song.

Moulded by nature to the law of love,
 His pulse beat warmly in its noble shrine;
 But when by inspiration from above,
 His spirit quickened into love divine,
 'Twas then he felt his heart's deep fountain move,
 As on time's scroll he traced each bloody line,
 And marked the gory track of direful war,
 And saw vast millions crushed beneath his car.

The all-devouring sword he fain would sheath,
 And teach a jarring world the art of peace;
 When learning war no more, each man beneath
 His garden vine should find a sweet release
 From clashing arms, fierce foes, and murderous death;
 And see the waves of strife at length surcease,
 And love's bright banners every where unfurl'd,
 In triumph waving o'er a quiet world.

In prompt obedience to his Saviour's call,
 To consummate this work, he freely gave
 His pen, his purse, his time, his life, his all;
 And chose instead thereof a martyr's grave.
 A martyr's grave! Ah, who would shrink to fall
 In such a cause? It were divinely brave,
 To wage a bloodless war, and life expend,
 In bringing all earth's strife to final end.

At first, with few to cheer him on his way,
 His noiseless effort won but small applause:
 But *truth*, unheeded and despised to-day,
 By Heaven's impartial and eternal laws,
 Is destined soon to triumph, and display
 Its glories. Thus Ladd, his favourite cause
 At length beheld in majesty extend,
 From Minot's* vales to Europe's farthest end.

What independent state or crowned head,
 Through all the bounds of civilized men,
 Has not the words of our apostle read,
 And felt the potency of his ready pen?
 And though he slumbers with the silent dead,
 Yet lives his name, and still shall live, e'en when
 The hero's fame has fled the peaceful earth,
 And vanish'd with the deeds that gave it birth.

Nor was his love capricious in its kind,
 Moved by a single form of human ill,
 But free as air, and ever unconfined,
 Its only measure was the Saviour's will;

* The place of Mr. Ladd's residence.

Hence, while he strove in bonds of peace to bind
The hostile nations, unexhausted still,
He mourned the millions by intemperance slain,
And sighed to burst the bondsman's galling chain.

Rest, then, thou servant of the Prince of Peace,
Humanity shall mourn thy fall with tears;
Yet shall the glory of thy work increase,
And flourish with the ever-rolling years;
'Till o'er the land, and o'er the distant seas,
Flashing his light, the sun of Peace appears,—
Appears full orb'd, to set in blood no more,
And pours his brightness to the farthest shore.

THE PAPERS OF ELLIOTT, FROM THE "PORTSMOUTH JOURNAL," UNITED STATES.

(Continued from p. 368 of *Herald* for October, 1841.)

THOUGHTS ON PEACE.—No. 9.

The *New York Journal of Commerce* thus speaks of the dealings with the Florida Indians:—"None can regret the necessity more than we do. But it is not meet for a few hundred vagabonds to murder and burn at their pleasure. If they will not have peace they must have war, and enough of it. We don't know precisely what mode of war should be adopted against them, but after what has occurred we think it is not necessary to be very scrupulous about the mode." And at first we were surprised that such sentiments could, in these times, be thus openly and explicitly avowed. It seems hardly to be in keeping with the character of an honest man, much less of a Christian, not to be scrupulous about the means of accomplishing an object, let that object be ever so important. It does appear as cruel, inhuman, barbarous, to recommend that these Indians should be exterminated in any way in which it may most readily be done. But on reflection our surprise abated. It is but uttering more boldly the common language on this subject. It is but the common tone, a little louder and more grating upon the ears. It

is but the writing down in unvarnished terms, the spirit which has ever actuated this people in their conduct towards the Indians. To such remarks there is an accordant response from the many, and one editor has already quoted them with an encomium upon their wisdom; and has added that he is for smoking these Indians out of their fastnesses, and destroying them as wild beasts are destroyed when driven from their lairs. It has even been proposed (as appears by an extract from the *Richmond Enquirer*) to offer a reward for the scalps of the Seminoles.

But why should we be scrupulous about the mode of conducting this Indian warfare? Why should we be fastidious in relation to them? They are not our brethren—for they are copper-coloured; they have no wrongs to complain of, no rights have ever been wrested from them. They have ever been treated with love and forbearance. But in spite of the kindness which has been lavished upon them, the favours which they have continually received from Christians, they yet continue sullen, revengeful, treacherous!

But the editor has become very fastidious. In a subsequent article he

admits he spoke too hastily, too strongly. But why? Will he permit these "vagabonds" to continue to kill, burn, and destroy? Surely not. They must be fought with until they submit, and forbear to murder the kind Christians who love them so dearly!—and if this is to be done, common sense teaches that the most prompt, energetic, unsparing means of destruction are the best. Would he not destroy as many Indians as will effect the purpose? When the only object is their death, why does he speak too strongly when he says he would be unscrupulous about the means used for their destruction?

Perhaps he would keep faith with them, and kill them only when they were prepared to be killed.—Perhaps he deems it a duty to treat them with Christian sincerity and kindness—to inform them beforehand that a flag of truce is used only as a decoy to capture them more easily. He would have a tender regard to their feelings while pursuing them through the swamps, and murdering their women and children.

But perchance in his fastidiousness he would not recommend killing the women and children. Oh no. It is wrong to murder a woman, to destroy a child is monstrous; but it is a triumph to shoot the warrior even while defenceless!

Is the death-pang to the woman or child more severe? Is the loss of the father and the husband less than that of the mother and the child? and does it make much difference on the score of humanity whether these perish by famine, or by the sword? And does the lone childless widow, dying a lingering death in her desolation, less trouble his conscience than if her blood was shed by the point of the bayonet? Away with this fastidiousness; let us look at the truth, and blench not. This Indian war is ultimately a war of extermination; what cannot be effected on the battle-field

must be effected by treachery; man, woman, and child must perish. And surely the quicker this is done the better. Why then should their sufferings be prolonged, why be years in doing that which in mercy should be done at once? In the name of humanity, then, go to the work. Be not scrupulous as to the mode. Let them be exterminated at once, that time may in some degree soften the picture of this *necessary* barbarity.

But let me ask, is it ever the case that a nation is scrupulous about the mode of conducting a war, even with a civilized nation? Why should they be? Destruction of life and property is the object. Would you hallow the Sabbath-day? The work of death may be carried on bravely on the day sacred to our God. Would you enforce the value of truth and honesty? Stratagem and deception are the first lessons in war. Would you teach the soldier to be benevolent, humble, meek, forbearing, and then place the bayonet in his hands that he may destroy those who never offended him? Surely it is mere folly to talk of being scrupulous in war—to be fastidious about the mode of destruction, when the whole strength of the country is put forth that men may be deceived, robbed, and murdered.

To return. "No one," says the editor, "regrets the *necessity* more than I do." Is this so? He can remain at home, with all the delights of home, and all the comforts of social life about him, while he decides upon the proper mode of carrying on this "*necessary war*;" he may drop a tear over the mass of human suffering, may deeply regret the stain of blood upon the land; yet there are others who regret the "*necessity*" more than he does. Our soldiers, perishing in the swamps of Florida, weltering on the battle-field, or groaning in the hospital, these, and their widows and their orphans, regret it more than he does. And the poor Indian, too, who

has lost even the burial-place of his fathers, who expects no other mercies from his Christian foes than soon to die under their hands—he regrets the necessity more deeply still.

ELLIOTT.

THOUGHTS ON PEACE.—No. 10.

It is a mournful sight indeed—that of the death of a fellow-being. There is nothing else which so intensely excites the feelings. We almost shrink from thinking of it. Even at the death-bed of the stranger we become sick at heart by our deep sympathy with the sufferer; however indifferent we might have been to him when the purple tide ran joyously through his veins, we *then* feel that he is truly our *brother*, and we linger around him in the hope that he may be able to smooth his passage through the dark valley.

The hand of God is fearfully felt in the chamber of death. Our feelings become chastened and subdued; our past lives rush forward upon us; our sins and our follies are forced before us, and the spirit of repentance broods over the busy thoughts. Were the dying one our bitterest foe, the enmity would be forgotten; the most rancorous hatred could not live through such a scene. We have no place in our minds for the faults of others when our eyes rest upon those who are passing from earth; but we are filled with deep convictions of our own sins, and look for forgiveness to Him who is the God of the dead and of the living, before whom the souls of all must stand at that day when He shall judge the world in righteousness.

But what is this—the gradual breaking up of life in the common course of nature—compared with the death of violence; when he, who a moment since stood by our side in full strength,

now lies convulsed and quivering upon the earth! on whose cheek the paleness of death is strangely mingling with the flush of health, whose eye, almost at the instant is beaming with hope, and losing itself in its glassy dulness. I appeal to any one—and how many have witnessed it—who has seen this mingling of death with life for the first time—aye for the twentieth time—and ask if God has not guarded human life better than it can be guarded by the sword, by implanting within us a dread of death, by making human carnage abhorrent to our natures.

I well know, that the dread of witnessing death, and even of causing it to others, may be overcome. There are many who can look upon blood with perfect composure. The relentless claim of mistaken duty, and the habit of taking life, will enable the soldier to see his victims weltering in their gore, with feelings of comparative indifference. Besides, *glory* still lingers over the combat, loath to leave the carnage open to the eye of day, without her radiant mist to veil its horrors; and chivalry, too, draws her mantle over the dying mass to aid in its concealment. Yet the soldier himself cannot be fully trained to the work of destruction, cannot entirely transform himself from the man who pities suffering to the brute that tears and rends his prey with perfect callousness. No, the warrior cannot entirely divest himself of his humane feelings. He must have seen much *service* who can destroy the unarmed, who can murder the defenceless. The soldier will use the sword only against those who take the sword. They both stand then on even ground, forgetting the attribute of the children of God, sinking themselves to be mere machines for mutual destruction. It is then sword against sword, blood for blood, and in the eager hope to conquer, all else is forgotten. But the

shield of God over the innocent—their meekness and submission—is impenetrable. The soldier, though he is armed, finds that non-resistance is the most perfect safeguard against violence; he finds a law within him which compels him to forbear to shed the blood of that man who bares his breast to the sword.

What young man would ever offer to enter the army or navy if the whole truth were plainly told him? Will you sell yourself for a stipend per month to become the butcher of your country's enemies? Will you swear before God to obey all orders from those above you as a mere machine, without moral feelings and without a conscience? Can you not be driven over the whole earth at the breath of a fellow-man? And though you may never personally slay the defenceless, though you may never attempt to beat down the shield which innocence presents, yet your trade is that of a homicide; when you fight you fight to destroy life, and you add to this a suicidal recklessness of your own life. Poetry and romance, glory and chivalry, do cover up the truth;—the calling is that of human butchery—the trade is the trade of death. Disguise it as you will—let the trump of fame sound ever so loudly—let the love of glory and chivalry be ever so great, the trade is that of human blood.

ELLIOTT.

THOUGHTS ON PEACE.—No. 11.

"A man can never be justified in taking part in any war except a defensive one."—*Christian Examiner.*

Here is the expression of an important principle—that of individual responsibility. We owe it to ourselves, to our country, to our God, to decide each for himself what is right and what is wrong. There can be no

safety in attempting to shift upon others this moral accountability. A man becomes a mere machine who receives his impulse and direction from others. Reason to such a being is a useless attribute; better for him to be the mere animal without an immortal soul, than a man who so merges himself into the mass as to lose all individuality and become the mere puppet, moving and acting as the wires are pulled. There is an end to his improvement who decides no question for himself; as a citizen of this republic he gives up the true democratic privilege of forming and expressing his own opinions, and as a Christian he forfeits all that is dear to him,—for the commands and consolations of religion avail nothing unless they bear upon his individual character, unless they reach to his own heart.

Yet the doctrine of individual responsibility in relation to war seems to be a discovery of modern times. It was once deemed the duty of the Government alone to decide upon the propriety of a war, and when decided, the question was settled for every one in the nation. The privilege of judging when and where a nation should fight, was with the rulers, the people had nothing to do but to carry it on. To judge of its expediency, of its justifiableness, to refuse to aid in its operations would have exposed one in former times to the prison or the scaffold. "The king can do no wrong," was the slavish motto;—the people were enchained and must obey; "our country, right or wrong," was the watchword; and by the irresistible decree of a declaration of war the whole nation must become belligerent, and murder and destroy. What indeed was left for private judgment, for individual responsibility!

A new light breaks in upon us. It is now deliberately and explicitly settled that "no war is justifiable ex-

cept a defensive war;" that patriotism is no excuse for unnecessary fighting; that each man before he takes the sword should judge of the quarrel in which it is to be used; that no man is innocent in destroying life and property unless he do it according to the dictates of his own conscience.

Every soldier, from the private to the general, before he enters upon the duties of his profession, solemnly swears that he will do his duty against the enemies of his country, and obey all orders from his superiors in command. If it be justifiable to fight only on the defensive, this must be done away with, for what honourable man will swear to fight whenever commanded, if he believes it wrong to fight except at certain times and for certain purposes? He cannot now throw the responsibility upon the country—the mass has no conscience, men are not judged by masses before the bar of God. We ought no longer to employ mere human machines in the business of war, but enlist only men who have souls and feel the value of them, and these must be asked to do battle only when they deem it right. Before the onslaught it shall be decided in the army whether the operation is defensive, and all who vote in the negative shall be excused from the battle. The Secretary of War, when he directs the movement of the army, must change his orders into invitations. When he needs troops for the southern war he will write to some general officer in such language as this: "If you deem the Florida war a defensive war, I wish you to engage in it, and to bring with you all the troops under your command that have no scruples of conscience against this species of warfare." Before we could be involved in a war with Great Britain, on the boundary question, the army and navy should

be inquired of, that it might be ascertained how many were conscience-free to fight for the wild lands of Arcostock. Indeed, before the nation could fight at all, the people should be asked individually, and every man who did not deem the proposed war a defensive one should be excused from its burthens and its dangers. How effective will be the army! how energetic and powerful our country! The conscientious nation would be a terror to the world.

The new light which has broken in upon us seems to place the nation in a sad dilemma. A war to be carried on and each of the soldiers to be governed solely by the dictates of his own reason, to be swayed alone by his own conscience, to feel the full force and strength of his own personal responsibility to God for every thought, word, and deed, and all this with the firm belief that defensive war can alone be justified, that one step further than the defence of one's country is a crime; a war to be carried on by a Christian people who would rather suffer wrong than do wrong—how impossible! The very strength of an army is, that there is no individual responsibility. Perfect obedience—the doing of that which is commanded *because* it is commanded, is an essential element of its power; all discipline would be gone, and a disorganized mass, more dangerous to itself than to the enemy, would be the result of individual conscience and personal responsibility.

How impossible then to wage war upon Christian principles. How impossible for men to be free and independent who would be the conquerors of others. Men must individually become slaves devoid of conscience, before as a nation they can be "valiant in war."

ELLIOTT.

PEACE SOCIETY'S OPERATIONS IN FRANCE.

[We have given at length to our friends an account of the mission of our devoted friend, Mr. S. Rigaud, to the capital of the French empire ; the manner in which he conducted the business entrusted to him, and the cordiality with which he was received. We are happy to inform our readers that this movement of the Peace Society has excited very considerable attention. The beautiful programme of the Essay, written by the President of the *Society of Christian Morals*, has been circulated far and wide on the European continent, and has attracted the attention of men high in rank and literature. Many of the periodicals of our own beloved country have referred to the subject in terms of unqualified approbation. We have been so entirely satisfied—we must say more—we have felt so deeply our obligation to the enlightened Editor of the *Bath and Cheltenham Gazette*, for the manner in which he has referred to this movement, and the able manner in which he has discussed the whole subject, that we must transfer to our pages these articles, and thus publicly offer him our sincere thanks.]

ON THE PRACTICABILITY OF SETTLING INTERNATIONAL DISPUTES BY PACIFIC MEANS.

At the close of the last year the London Peace Society delegated their agent, Mr. Stephen Rigaud, to visit France, for the purpose of promoting in that country the principles of the Society. Mr. Rigaud, although an Englishman by birth, is a gentleman of French extraction; his family was expatriated by the revocation of the Edict of Nantz; and he himself had never visited the land of his fathers. In this country, he is known as a steady friend of the British and Foreign Bible Society: a few years ago, we heard him publicly advocate its claims at Tenby. He seems to have been precisely the man for his late arduous mission, the object of which he appears to have executed with singular address. On arriving in Paris, he obtained an introduction to the Society of Christian Morals; which was founded in 1821 by the Duke of Rochefoucauld-Liancourt, who was also its first president. His next step was, continually to enlarge the circle of his acquaintance, and to bring before all whom he thus met the principles and objects of the Peace Society. The impressions made in this

way were much more favourable than he had anticipated. By the enlightened and the philanthropic his views were cordially received; and it appeared to him that “the grand thing to be done was, in the first place, to draw the public attention to the subject, and then to call forth the genius and the mental energies of the French in support of those blessed peaceful principles of Christianity which form the basis of the Peace Society. Thus was the way prepared for Mr. Rigaud’s making to the Christian Morals Society a proposition with which he had been entrusted by the Society whom he represented. This he did in a formal address (*discours*,) delivered, on the 11th of January, before the Council of the French institution. The proposition was, that, with a view to develop the genius and intelligence of the French on a subject so important and interesting, the London Peace Society were willing to place at the disposal of the Society of Christian Morals the sum of 1250 francs, as the foundation of a prize for a *Treatise on the Promotion of Permanent and Universal Peace*. The Council accepted

the proposition; and, in accordance with the terms of it, appointed a Committee to draw up a programme of the prize. The Committee included the Marquis de la Rochefoucauld-Liancourt, president of the Society; with many other distinguished Frenchmen: among others, the Rev. F. B. Gourrier, who visited England two or three years ago for the purpose of raising funds for building a Protestant Episcopal church at Paris: he came to Bath on this pious errand, and preached here. This Committee had several meetings, at which were present Mr. Rigaud and members of the Peace Societies of America and Switzerland; and eventually the Committee published in its January Number of the *Journal of Christian Morals* a programme for the proposed Prize, in the following terms:—

- “On the means of promoting and securing the blessing of universal and permanent peace.
- “To demonstrate that all War not only does violence to the sentiments of humanity, but that it is as completely opposed to the true prosperity of nations and the happiness of man, considered as it respects him physically, morally, and intellectually.
- “That it is, besides, entirely contrary to the spirit and precepts of Christianity.
- “To indicate, also, the best means of adjusting international disputes, and establishing Universal Peace, without having recourse to arms.”

The competing Essays are required to be sent to the Society's office before the 1st of next December; and the prize (1000 francs) is to be adjudged in January, 1842. A gold medal will be awarded to the second-best Essay. Thus has there been established between the kindred Societies of London and Paris, a fraternal alliance; and they have also resolved to interchange publications. When it is remembered, that the time chosen for Mr. Rigaud's mission was one when the war-spirit was prevalent in France, and when the public mind was

engrossed with the imposing funeral obsequies of its idol Napoleon, it must be admitted, we think, that the agent of the London Peace Society has evinced no ordinary tact in the execution of his delicate commission. We earnestly hope that the best results will follow this well-timed Christian movement—that a people hitherto remarkable principally for a martial spirit, may now aid in the establishment of principles which can alone ensure repose to the world, advance human improvement, and give lasting happiness to the family of man. —*Bath and Cheltenham Gazette*, 1841.

In our last Number we gave a short account of Mr. Rigaud's mission to France, as the agent of the London Peace Society: and of his successful proposition to the Paris Society of Christian Morals jointly to offer a prize for the best Essay on the means of abolishing War among Christian Nations. Such of our readers as feel interested in the subject may like to know that this method of eliciting discussion upon important questions has been already resorted to by the London Society. Some months since, the Committee offered two Prizes, one of 100 guineas for the best Essay, and one of 20 guineas for the second-best, on the following subjects; viz., “To show that War, under all circumstances, is inconsistent with the principles of the Gospel, and the spirit of the Christian dispensation; to point out the duties of magistrates and peace-officers in cases of tumults, insurrections, and invasions, with the most effectual methods of preventing such calamities; and to show the best means of settling all disputes between Nations without recourse to arms.” The adjudicators were Dr. Pye Smith, Dr. Harris, (the author of “Mammon;”) and the Rev. Thomas Pyne, A.M. They have awarded the first prize to “H. Macnamara, Denham

Cottage, Hammersmith;" and the Essay will shortly be published.*

In this respect, however, America has taken the lead. Last year the American Peace Society published a goodly octavo volume, containing a series of compositions which had been produced by competitors for a prize of 100 dollars for the best Essay on a "Congress of Nations, for the adjustment of international Disputes, and for the promotion of Universal Peace without resort to arms." The adjudicators were the Hon. John Quincy Adams, Chancellor Kent, and the Hon. Daniel Webster. In the judgment of those eminent persons, the merits of the several Essays offered for the premium were so nearly balanced, that they refused to award it exclusively to either. The consequence has been, that five of the Essays are now given to the world entire; and the best passages of the remaining treatises have been amalgamated into a sixth Essay by Mr. William Ladd, one of the ablest men in America. The National Peace Society of the United States has presented a copy of the work to the President; to the heads of departments, and the Governors of every State in the Union; to every foreign ambassador in Washington; also to every crowned head in Europe; and to the executive of every transatlantic republic. The essayists have each their several merits; and the volume is so replete with information and interest as to deserve a place in every library. There is yet room, however, for the production of a master-spirit on a theme, which embraces "whatever belongs to religion, to morality, to law, and to policy; to nations and to man, to time and to eternity."

By this publication essential benefit has been rendered to the cause of international peace. Objectors to the

* This Essay is just published, and may be had at the Society's Office, 19, New Broad-street, London.

peaceful practice inculcated by the gospel, and reiterated by Peace Societies, as the duty of Christian nations, almost uniformly bring forward the case of an individual in civil society attacked by a ruffian, and argue that, because such a man should, in their judgment, be resisted, and, if need arise, in self-defence, deprived of life, therefore it is lawful for Christian nations, when invaded, &c., to act similarly. But the cases are by no means parallel. One civilized nation never attacks another without first issuing its manifesto setting forth the grounds of quarrel; in which case, time is afforded for a redress of wrongs; and the threatened attack may be averted by the exercise of justice. As, however, the parties themselves might not agree as to what would be justice in the case, the necessity and advantage of a competent tribunal of reference becomes at once apparent. This desideratum would be secured by the constitution of such a Congress as these writers recommend. A code of national law is already extant. It was the work successively of Grotius, Puffendorf, Vattel, Montesquieu, and other profound publicists; who, in the necessary absence of any formal *statutes*—any *lex scripta*, have digested and defined certain principles of equity and maxims of benevolence as applicable to the conduct of civilized nations towards one another. These, although only the dicta of private individuals uninvested by nations with any legislative authority, have nevertheless been implicitly observed! But, as might naturally be expected, in a code thus compiled, there are many points remaining to be supplied; and many jarring opinions that require adjustment; so that, even now, not a few causes of dispute may arise between nations for the decision of which no law has hitherto been provided. In what assembly, it may be asked, could these deficiencies and de-

fects be so effectually supplied as in a Congress of Nations? By it might a code of national law be effected. And by a *Court* of Nations might such laws be administered. Thus might the functions of international law and of international judicature be effectually provided for. Such a scheme will, no doubt, to many appear Utopian. Nevertheless, the alteration in national policy which it contemplates would not be more remarkable than are some revolutions in public sentiment and practice which have been effected in both ancient and modern times; and whoever shall take the pains to read the volume under consideration will, we think, be satisfied that the world is advancing towards a period in its history when even so great a revolution as is here indicated will assuredly take place.*

To glance at only a few of the changes which have been effected, or are now in progress, in Christian countries. Formerly, the judicial combat was almost universal in Christendom: now it has given place to the decisions of juries. Is the world ever destined again to see sanguinary religious persecution practised? Another St. Bartholomew's day is scarcely to be expected. "Sir Thomas Cavendish, a famous pirate, flourished about the year 1590; and the celebrated Dampier, a century later: the latter was advanced to the command of the sloop of war *Roebuck*. Charles II. knighted Morgan, a famous pirate, and gave him the command of one of his ships. Now who is there to advocate piracy?" The entire revolution which within the last half-century has been effected in the public mind upon the subject of slavery and the slave-trade,—the new views entertained upon the use of ardent spirits,—the improvements in civil

society, by means of which arms have, in a great measure, given place to laws,—the increasing commercial and social intercourse of the present time,—the union of almost all Christian nations in spreading the Gospel of peace over the world,—the now-protracted political repose of Europe,—a disposition among the powers of Christendom to mediate and arbitrate,—the melioration of the physical evils and sufferings of war,—the reduced number of the alleged "justifiable" causes of war,—the growing conviction in many minds of the absolute unlawfulness of the practice, and also of its inexpediency on the score of expense,—the increased power of public opinion,—and, lastly, the prophetic pacific intimations of Holy Scripture,—these and many other grounds of confidence encourage the hope that, ere long, the practice of War among Christian nations shall be numbered among "the things that have been."—*Ibid.*

In our two last numbers, we stated that, at the instance of the Peace Societies of England, France, and America, respectively, various Prize Essays had been produced, or were in progress of being written, having for their common object the pacific settlement of disputes between Christian nations. It was also shown that the anticipated arrival of a period, perhaps at no distant day, when permanent international peace would be established was not chimerical. This opinion was founded upon an enumeration of some of those great civil and political changes by which the present state of society has been so much improved as compared with its former condition,—changes, some of them not less remarkable, nor *à priori* more incredible than would be the desirable transition here contemplated.

This expectation implies no extreme optimism. In the last two centuries very many Congresses have been held

* The volume here referred to may be procured at the Depository of the London Peace Society, No. 19, New Broad-street, or at Ward and Co.'s, Paternoster-row.

in Europe for the adjustment of international questions. If a *permanent* tribunal of this kind were erected, where would be the necessity of war? The constant progression of society seems indeed to have already brought the nations of Christendom to the very threshold of this consummation—another step, and the thing is done. It may be urged, that we must wait for the millennium to introduce so happy an event as the superseding of brute force by the dictates of reason and the decisions of justice. To this it may be replied, that of the “times and the seasons” when great moral and civil meliorations are to be brought about, we cannot speak with certainty. This we know,—that at all times Christians are required to act as rational beings, and to obey the Gospel. If they would do so in the case of War, it must come to an end: for no practice can be more irrational, nor more opposed to the Gospel. We are not warranted to expect any *new* revelation from the great Governor of the world: the one at present imparted to man must therefore be sufficient for effectuating every desirable change predicted in the sacred Volume,—universal peace among the rest. That it has not yet done this, is with no more justice to be ascribed to any *defect* in the Christian code, than is the non-conversion of the world at the present day to any insufficiency in the Scriptures instrumentally to effect that gracious object. In the one case, the pacific precepts of Christianity have been contemned; in the other, the plain injunction of the Saviour has been disregarded. Had those precepts been practised by Christians, the world might long since have enjoyed perpetual peace; and had the command to go and evangelize the earth been obeyed, ere this the Cross might have waved triumphant in every region under heaven. We apprehend that a state of universal and permanent peace among Christian nations

by no means implies the necessity of *all* the people of Christendom becoming truly converted persons; any more than the abolition of trial by battle implied that every individual who consented to that improvement in our national jurisprudence did so simply upon Christian principle. All that would seem needful to the attainment of this great object is, that the public mind in Christian countries should be so enlightened and informed upon the practice of blood-shedding as a method of settling their disputes, that they should see its wickedness and folly, and demand from their respective Governments a common mode of adjustment, at variance neither with the claims of justice, the charities of humanity, nor the true *interests* of the *people*; who, by the way, never get any thing by war, but taxation. The *utter helplessness* manifested by even intelligent Christian nations when threatened with a war, is to be paralleled only by their pitiable *imbecility*, if one may so speak. In such an imminency, there is a complete prostration of the national mind—the body Politic seem to imagine that the threatened evil can no more be averted, than could the outburst of a volcano, or the desolations of an earthquake, be repressed by a human arm; as though there were any analogy between the deliberate moral volitions of the human will, and the sudden physical convulsions of the natural world; as though, in this case, mind were no more instinct with thought than matter. The people are, in a word, passive; believing that they must submit to an inevitable necessity—that the “dogs of war” are held simply by the hand of authority, and that when it cries “Havoc!” the ravages of the hell-hounds must be endured until the same fiat shall recall them from their work of human carnage. Now we take all this to be pure mistake,—delusion the most dreadful, not to say criminal. The people of

Christian nations have it in their power to put an end to War with all its crimes and all its miseries. Let them awake to a sense of their responsibility in this matter. Public opinion is now irresistible. Let them declare, then, with a voice of moral potency whose intonations, deepening with growing numbers and increasing unanimity, shall reverberate through courts, and camps, and countries, that the bubble of military renown has burst—that the true glory of nations is to be found only in peace—that the life of man should be inviolate—that no longer may wholesale mutual murder be resorted to as the means of settling the paltry disputes of earth—that the soul of every single human being killed on the field of battle, and sent into eternity reeking with his brother's blood, is of more value than the whole material universe. Let this solemn declaration be coupled with a requisition,—justified alike by sound policy, by right reason, and by pure religion,—that WAR SHALL CEASE! Who will say that this demand would not be complied with—that the odious tyranny of a monster custom would not speedily give place to the equitable arbitrations of even-handed justice, and be succeeded by the humanizing influences of uninterrupted international tranquillity?

Are there wanting motives for a simultaneous effort among Christians to abolish this ruthless practice? Some of these are found in—its expense; the number of its victims; the character of the system; and the value of human life.

As to its *expense*. To select a fragment only of our own history: of 127 years, terminating 1815, England spent 65 in seven successive wars: during which, she was obliged to borrow 834 millions sterling; and raised by taxes 1499 millions more; thus forming a total of 2023 millions! Our National Debt of 800 millions, with all its fiscal burthens and commercial

restrictions, is the permanent fruit of this enormous expenditure.—The number of human beings who have been sacrificed at the shrine of Moloch must have been so great, as almost to defy calculation. Edmund Burke, in his "Vindication of Natural Society," has nevertheless made a computation of this kind: and his estimate is, that, by means of war and its horrid concomitants, not less than 85,000,000,000 human beings have been taken out of existence!—As to the moral character of the system, it is correctly described by a clergyman of the Church of England, who says, "War is the most fruitful parent of crime of all the evils with which the earth is afflicted. Actions which, in peace, are denounced by the universal voice of civilized man as the most execrable vices, are, in war, passed over as of ordinary occurrence, or even are promoted into virtues. Falsehood, lewdness, rapine, sabbath-breaking, murder, the destruction of the works of art, and of the fruits of industry, are all consequences of war. A single campaign does more harm to the morals of a people than years of virtuous teaching can remedy. It familiarizes the national mind with vice; renders the victors selfish, and the vanquished base. It is a flame which bursts out unexpectedly, which consumes all before it, but the ravages whereof who can repair?"—The *value of life* is so self-evident, as to need only to be *adduced* as a motive for attempting the abolition of a custom, which pre-eminently cuts short the period of man's probation for eternity. It is strikingly illustrated in the efforts now making to purge our statute-law of capital punishments; efforts, by the way, which, *à fortiori*, justify a similar course of untiring philanthropy in the case of War.

We have thus arrived perhaps at an anti-climax in our discussion. But our object is, not so much to declaim as to be practical. Something should

be *done* in this matter. There is much inconsistency observable in Christian communities in the case of war. For instance, one large branch of the Church of Christ has for ages been praying "that it may please God to give to all nations unity, peace, and concord." But, with some honourable exceptions, — as in the cases of Archbishop Secker and Bishop Watson, — it may, without disrespect, be asked, what have the ministers and members of that Church ever *done* or *said* in conformity with this petition? With a similar limitation, — as in the instances of those eminent Missionaries, the lamented Williams and Mr. Medhurst, — the same inquiry may, with equal justice, be applied to

the other considerable bodies of Christians. God generally works by means — He condescends to use human instrumentality when exerted for purposes congenial to His revealed will. Who expects the world to be Christianized without sending forth Missionaries? In short, God helps them who help themselves. In this view of the case, then, we dismiss the subject with calling upon all professors of the Christian religion not only to *pray* for universal peace, but by every means in their power to *labour* to discountenance a practice which, in the words of Erasmus, "loads men with guilt in proportion as it galls them with woe." — *Ibid.* April.

ADDRESS TO LORD NORMANBY.

The following Address is so congenial with the object of our Work, that we transfer it to our Pages from the Papers and Proceedings of the Aborigines Protection Society.

[It would be well to present a similar Memorial to the present Secretary of the Colonies.]

ADDRESS OF THE SOCIETY OF FRIENDS TO LORD NORMANBY.

The following Memorial was presented to Lord Normanby on his assuming the office of Secretary of State for the Colonies, by a Committee of the Society of Friends:—

"As members of a committee representing the Society of Friends, commonly called Quakers, we are desirous of respectfully addressing Lord Normanby on the occasion of his taking the office of Secretary of State for the British Colonies, sincerely desiring that his able services in this important post may effectually promote the best interests and true happiness of that large class of our fellow-subjects whose well-being is most intimately connected with his administration.

"We wish, on the present occasion, more particularly to solicit Lord Normanby's attention to the Aborigines

remaining in our colonies, or residing in districts bordering upon or connected with them.

"Numerous and grievous evils have been inflicted upon this unhappy class by British subjects, almost from the first commencement of British colonization.

"From the same remote period down to the present time, strong and reiterated injunctions have been given by the Government against acts of cruelty and oppression; but these benevolent decrees have, with little exception, been suffered to remain inoperative, and the treatment of the Aborigines by British subjects, has been allowed to fix the deepest stain on the national character.

"Whilst the increasing activity of modern commerce and emigration has multiplied and extended these evils with accelerating rapidity, the idea has been industriously promulgated, that

the protection and elevation of uncivilized men is impracticable—that their extinction is the inevitable decree of Heaven.

“Against such a proposition the Memorialists feel bound to enter their unqualified protest. We cannot regard the situation of the Aborigines as hopeless, or that our country can be acquitted of culpable neglect of duty, so long as active measures are not taken to arrest and remedy the evil.

“We ardently desire that Lord Normanby may pursue, with reference to these people generally, the same line of policy which was adopted by his benevolent and exalted predecessor, (Lord Glenelg,) in relation to the Caffres.

“In an especial manner, we are anxious to see the right to the soil possessed by its ancient inhabitants universally acknowledged, respected, and secured.

“That the rights of the Aborigines, as men and citizens, may be fully recognized, and their evidence received in our courts of law.

“That the distinction of colour and race may be completely abolished, that ample encouragement may be given to the introduction of the arts of civilized life, and that every prudent means may be promptly employed to promote their elevation in a moral, intellectual, and political point of view.

“Although we have sought this opportunity to express to Lord Normanby our views with reference to the subject generally, we cannot omit to state that the Indians of Canada have especially claimed our sympathy. These unhappy people have long been our allies, and have reaped the bitterest fruits of their firm and severely tried fidelity. Thousands have been sacrificed in British wars. More have perished by the diseases and vices which we have introduced amongst them. The remnants of the most numerous and most friendly tribes

have been deprived of their lands. The last sweeping measure of this kind, by which Sir Francis Bond Head endeavoured to remove the Indians from a fertile territory, cultivated by their own hands, to the islands and granite rocks of Lake Huron, threatens their speedy extinction.

“The members of the Society of Friends, on that occasion, believed it right to expostulate with the Government against the execution of a scheme which they could not but regard as unjust and cruel. Although the plea was received with attention, we fear that the lamentable events which have taken place in British North America, may have so far have engaged the attention of the Executive, that the claims of the Indians may have been disregarded; whilst the sale of the lands which have been wrested from them has, so far as it has been effectual, placed redress out of reach.

“In the colony of South Australia, several members of the Society of Friends have established themselves in and near the town of Adelaide. They cordially unite with some of their fellow citizens, and with the protector of the Aborigines appointed by Government, in seeking to secure the existence and comfort of the natives of that part of the coast; but it is impossible that the rations supplied by charitable donations can compensate for the extinction of the wild animals which abounded before our settlers arrived. A few huts, built in the same charitable spirit, to protect from the weather, cannot compensate for the loss of a territory almost as large as France, which has been taken from them without treaty or payment, and in which no reservation for their use has been made.

“Though the natives are employed by our colonists, and some degree encouraged to reside in our settlement, their evidence cannot be received in our courts; and, virtually, outlaws in the land of their forefathers, their

lives are kept in danger, and their minds in degradation. One of our members residing in the colony has, in a recent letter, expressed his earnest desire that this difficulty, with respect to evidence, may be speedily remedied.

"In the settlement at the Swan River, in Southern and South-eastern Africa, in Guiana, and above all, in our extensive British possessions in India, the oppression of the Aborigines by our fellow-subjects has produced an amount of suffering and wrong

which excites our deepest sympathy, and impels us to plead the cause of these oppressed victims of British speculation with the Secretary for the Colonial Department; and we desire that, in striving to redress these evils, his talents may be guided by the best wisdom, his hands strengthened by divine favour, and that the security and happiness of thousands may be the joyful and blessed result, to his own enduring satisfaction and peace."

WAR AND CHRISTIANITY.

TO THE EDITOR OF THE HERALD OF PEACE.

ESTEEMED FRIEND,—In a publication entitled the *Journal of Civilization*, amongst many interesting and instructive articles, is one having for its title, "The Pure Morality of the Gospel," extracted from Lectures by Isaac Taylor, Esq. In reading it my attention was arrested by some remarks it contains, bearing, as they seem to do, on the proceedings of a society, established in the conviction of the anti-Christian nature of all war—"That all war is opposed to the spirit and precepts of Christianity."

To those who believe that amongst the professors of the Christian religion there exists an evil of great magnitude, which, if not persevered in contrary to knowledge, and in spite of conviction, is so in consequence of an imperfect reception of divine truth, it seems an obvious course of proceeding to endeavour to show wherein the disagreement in principle and practice consists. "What saith the Scripture?" appears to me an inquiry which may be rightly made by all who own its Divine authority. I feel it, therefore, difficult to understand the objection contained in the article alluded to, in reference to searching the Scriptures. To me, it appears, that every precept

and every prohibition which the Scriptures contain, calculated to inform the ignorant, and to enlighten the defiled conscience, ought diligently to be brought into notice; for although "Satan can quote Scripture," by Scripture Satan can be answered. Amongst the apologists of peace principles, I think there will hardly be found any who would "stake their good cause on the interpretation of single texts;" nor is it required they should do so, yet there is strong cumulative evidence in the multiplication of texts. The existence of war may be well accounted the most striking proof of the depravity of human nature. Light and darkness do not present a greater contrast, than a state of warfare and a state distinguished by the prevalence of Christian love. Let the advocate of peace contemplate the wide distinction; let the two conditions be continually exhibited in juxtaposition.

Men of this world can easily discern the distinction betwixt the humility, the meekness, the patience, the forbearance, the love inculcated by the precepts of the Gospel; and the pride, the loftiness, the quick feeling of resentment, the unforgiving hatred

which constitutes the martial character. The following extract from Hume's History of England, shows how strikingly it sometimes forces observation. Referring to a war with France, in the reign of Richard the First, he says, "The most remarkable incident of this war was the taking prisoner in battle, the Bishop of Beauvais, a martial prelate, who was of the family of Druix, and a near relation of the French king's. Richard, who hated that bishop, threw him into prison, and loaded him with irons; and when the Pope demanded his liberty, and claimed him as his son, the king sent to his holiness the coat of mail which the prelate had worn in battle, and which was all besmeared with blood; and he replied to him in terms employed by Jacob's sons to that patriarch, 'This have we found; know now whether it be thy son's coat or no.'"

I feel aware that the remarks here made are much in unison with the general character of the observations contained in the piece referred to in commencing them. My object in writing, is not at all to divert attention from the general character and scope of Christianity, as a means of counteracting all moral evil; that it is to destroy all the works of the devil; but, at the same time, I believe we may fearlessly refer to its *particular* precepts; we may try by them our principles and our conduct in every relation of life. My apprehension of the tendency of the observation to which I have ventured to call attention, is that they are calculated to deter from the *particular* application of gospel precepts. In reply to the arguments of those who have advocated peace principles, it has been often said, when all men have become Christians, then will peace universally prevail. Those who have

advocated the temperance cause, have been met by a somewhat similar reply; they have been told, there needs not special efforts, that Christianity will accomplish its own work. And perhaps those who have exerted themselves for the abolition of the slave trade and slavery, have been required to cease their endeavours on the same general ground. Too commonly are mankind disposed to parry conviction, and to merge in generalities subjects which ought to be taken into individual and special consideration. There are, however, an increasing number who feel the importance of calling the attention of their fellow professors to every branch of Christian duty. That peculiarly Christian commandment, that we should love one another as Christ hath loved us; that we should love one another, so that all men may know we are disciples of Christ, is often happily exhibited and enforced. The promotion of Permanent and Universal Peace does become, and, no doubt, will more and more become, an object of solicitude in the Christian world. And great encouragement is there for the labourers in this holy cause. Prophecy is distinct on this subject. "They shall beat their swords into ploughshares, and their spears into pruning-hooks." "They shall not hurt nor destroy in all my holy mountain." "Nation shall not lift up sword against nation, neither shall they learn war any more." Can we not discern in the signs of the times, the gradual approach of this happy era? May the Lord hasten it in his time! The day wherein it may be said, "every country shall be our country, and every man our brother."

Thy Friend, respectfully,

W. GRIMSHAW, JUN.

[Our next Number will contain a review of Mr. Taylor's Lectures, in which this subject shall have some further attention.—EDITOR.]

THE POETRY OF PEACE.

TO THE EDITOR OF THE HERALD OF PEACE.

SIR,—Want of leisure alone prevented my continuing the proposed series of papers, as above headed, in your last quarterly issue; and I now resume the subject with a quotation from the pen of DRUMMOND OF HAWTHORNDEN, an intimate friend of the great dramatist, Ben Jonson. “Glorious Ben,” as he was used to be called. Addressing James the First, the Scottish poet says.—

“ Let others boast of blood and spoils of foes,
 Fierce rapines, murders, Iliads of woes;
 Of hated pomp and trophies reared fair,
 Gore-spangled ensigns streaming in the air;
 Count how they make the Scythian them adore,
 The Gaditan, and soldier of Aurore;
 Unhappy boasting! to enlarge their bounds,
 That charge themselves with cares, their friends with wounds:
 Who have no law to their ambitious will,
 But man-plagues! born are human blood to spill:

*They many fear, who are of many feared,
 And kingdoms got by wrongs, by wrongs are tear'd;
 Such thrones as blood doth raise, blood throweth down,
 No guard so sure as love unto a crown.”*

The four last lines I have put in italics, because they well deserve to be borne in memory. The followers of Mahomet inscribe upon the walls of their dwelling-rooms, temples, and halls of state, passages from the Koran, inculcating some great moral truth or divine precept. We might with advantage imitate them in this respect, and opposite to the thrones of kings, and all seats of royalty and dominion, should these lines be emblazoned in golden characters, to be ever before the eyes of the mighty ones of earth, so should they be taught how much better it is to rule by *love* than *fear*. This Christianity should teach them, and would they but give ear to her teachings, the promptness of ambition would be powerless to move them; for, as SOAME JENNINGS remarked, “If Christian nations were nations of Christians, war would be unknown.” But, alas! the precepts and example of OUR SAVIOUR are in a great measure lost upon them, and we are sorrowfully compelled to exclaim with Lisle Bowles:—

“ ——— So passes man,
 An arm'd spectre o'er a field of blood,
 And vanishes! and other armed shades
 Pass by, red battle hurtling as they pass.”

In one of the letters of that enlightened statesman, SIR SAMUEL ROMILLY, I find this passage, “The situation of our parliament has more than once made an unjust and impolitic war have the appearance of being popular. I had the mortification a few days ago of finding myself considered as a maintainer of the most extravagant paradoxes, because I asserted that a war of any kind must be to England a calamity, and that a victorious war would be the greatest of calamities. And this is thought a paradox! After the experience

of the glories, as they are called, of Lord Chatham's administration, glories which procured no one solid advantage to the country, which did not add one single moment's happiness to the existence of any human being, but which were purchased by an immense debt, by infinite bloodshed; and, what was worse, which gave us false notions of our honour, and our dignity, and our superiority, of which we cannot be corrected, but by the loss of much more treasure, and much more blood." In the same letter he observes, "I consider every difficulty thrown in the way of making war, as so much gained to humanity."

SIR WILLIAM DAVENANT, a writer of the seventeenth century, in his poem entitled "Gondebert," exclaims:—

" Ah ! how perverse and froward is mankind !
Faction in courts does us to rage excite :
The rich in cities we litigious find,
And in the field the ambitious make us fight.
And fatally—as even souls were made
Of warring elements, as bodies are—
Our reason, our religion does invade,
Till from the schools to camps we carry war."

Davenant's poem is full of passages reflecting on the wickedness of the system of warfare, in fact, much more so than any poetical, or indeed prose, work of that early date which I have met with—

" Till from the schools to camps we carry war,"

is but too true, not only as applied to the schools of politics, and the arts of every day life, whercin grown-up children are the pupils, but also to those in which youth is instructed to look with admiration upon the deeds of a Cyrus, and an Alexander, and to consider as almost worthy of deification the greatest scourges of mankind. Take the following passages from the poem above alluded to, they will show how much in advance of the age in which he lived was the writer:—

" But now the *monarch murderer* comes in,
Destructive man ! whom nature could not arm ;
As when in madness mischief is foreseen,
We leave it weaponless for fear of harm.
For she defenceless made him that he might
Less readily offend ; but art arms all."

How well he describes the demoralizing influence of war upon its followers, and the deeds in which they delight:—

" War, the world's art, nature to them became ;
In camps begot, born, and in anger bred ;
Their living vexed till death, and then their fame,
Because even fame some life is to the dead.
Cities (wise statesmen's folds for civil sheep)
They sacked, as painful shearers of the wise ;
For they, like careful wolves, would lose their sleep,
When others' prosperous toil might be their prize."

And bears out the maxim of Bishop Porteus, that "one murder makes a villain, millions a hero."

"How vain is custom, and how guilty power,
Slaughter is lawful made by the excess;
Earth's partial laws just Heav'n must needs abhor,
Which greater crimes allow and damn the less."

I fear that this paper has already extended to too great a length, but would fain conclude it, as I did the last, with a SONNET, a more worthy dedication of which, than to the memory of that truly great and good man, WILLIAM LADD, I think could not well be:—

"Peace upon earth and goodwill to mankind,"
OUR SAVIOUR'S precepts these, and these he taught;
His bodily powers, his energies of mind,
The wealth by Providence to him assigned
Were all devoted to the task, nor aught
Of obstacles, which good men ever find
Thrown in their path—those snares by sin designed—
Upon his ardent, hopeful spirit, wrought:
No pause he made, to glance upon the past,
Upward and onward was his steadfast look;
He knew not fear, his faith was anchored fast
Upon the promise of the HOLY BOOK;
He felt not weariness, nor cared for rest,
Save that he now enjoys among the truly blest!

Chatham, October 26, 1841.

H. G. ADAMS.

A REMONSTRANCE AGAINST WAR.

TO THE EDITOR OF THE HERALD OF PEACE.

DEAR SIR,—I received, a short time ago, inclosed in a letter from a friend in Bath, the following verses, which express in a very pleasing manner sentiments entirely congenial with my own; and, I may presume, with those of the readers of the *Herald* in general. Having obtained permission of my friend, who was formerly an officer of the navy, and was severely wounded in action, I send you the verses, with an interesting extract from the letter which accompanied them.

I am, dear Sir, yours truly,

J. K. B.

Clifton, October 8, 1841.

"I know it will give you pleasure to hear that two clergymen, who, at first, upon principles of expediency, were staunchly opposed to the views of the Peace Society, which they had never heard of before, became, after two very long conversations with me, complete converts. I was so delighted with my successful efforts in this instance, and with the calm and heavenly spirit which my opponents evinced, that when at one o'clock in the morning I retired to bed, I was much more inclined to reflect on all that I had heard and said, than to fall asleep. I could not help thinking too, how much you would have enjoyed the

conversation of the reverend gentlemen, thinking of which kept me awake nearly all night. 'While I was musing the fire kindled,' and I composed before morning the verses which I send you herewith."

" LOVE YOUR ENEMIES."

"My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." John xviii. 36.

Oh! how can a nation where Christ hath long taught her
That peace upon earth should still rest as a dove,
Rush forward, like Infidel heathens, to slaughter,
And murder all those whom he bids us to love.

How strange that a people, who call Him their Master,
The Parent of all, and the Prince too of Peace;
Should over whole countries spread death and disaster,
Where mercy should triumph and havoc should cease.

Oh! crush'd be the power of every nation
That wars with another for glory or gain;
And chang'd be the heart too of each population,
Where the cries of the widow and orphan are vain.

All kingdoms, like counties, the better would flourish,
And commerce more prosper, if none would enthrall;
But each for the other true friendship would nourish,
And ocean were free as a highway for all.

Then Christians no more would their hands be imbruing
In blood, which the Gospel declares doth defile;
And the demon of discord no longer spread ruin,
Where earth as the garden of God should still smile.

But soon shall a great flood of mind, like an ocean,
Move on with a power which still shall increase,
Until the whole world, with a kindred emotion,
Shall heave with one heart for the blessings of Peace.

Then cannons no longer their war shouts shall thunder,
Nor scatter those horrors no language can tell;
Nor burst the strong ties of affection asunder,
But all shall in freedom and harmony dwell.

Oh! while I thus muse on such horrors with sadness,
I think I with joy could now end my career;
And gaze on the havoc of war e'en with gladness,
Could I catch, as I died, its last sound in my ear.

D. B., Bath.

HOME OPERATIONS.

We have great pleasure in giving, through the medium of our pages, to the public, the views entertained by very many influential subjects of Queen Victoria, on the present war waged by the sovereign of this Chris-

tian nation against the heathen unenlightened people of the Chinese empire. The time will come when these horrid transactions shall be chronicled on the page of history. We mourn for our country, that the pious and

philanthropic wish, expressed with so much feeling by that humane and enlightened Prince, his Royal Highness the Duke of Sussex, in moving the first Address to her Majesty on her accession, to the throne of these realms, shall not be realized. That wish was thus recorded in the report of the speech of his Royal Highness. "I cannot resist to express my hope and belief, that when the chronicles of this country will have to record the annals of this reign, which has begun so auspiciously, (and I pray God to continue for many, many years,) they will not be written in characters of blood, but have to commemorate the triumph and glorious consequences of peace, the strict observance of the laws of the country, the security of person and property, the diffusion of knowledge, the advancement of arts, manufactures, and science, the general occupation of all classes of society, and the extension of commerce all over the surface of the globe." How much it is to be regretted that a country professing the religion of the Prince of Peace, has interposed its warlike spirit to disappoint such a hope, and such a prayer!

The first of the following papers was written and widely circulated by an esteemed friend well known to us, who feels for the honour of religion, and the souls of men, hurried by this dreadful war into the presence of a righteous and holy God.

THE CHINESE WAR.

Reasons why British Christians ought to exert themselves for its speedy Termination.

In the first place, the measures of the Chinese Government, which form the chief pretext for this war, were calculated to promote the cause of virtue and human happiness. They were adopted for the purpose of suppressing one of the greatest evils under the sun—the iniquitous opium trade. By means of

this trade, the cupidity of British merchants had for years been spreading poverty, demoralization, and death, to a frightful extent, through the populous regions of China. Far better would it have been for that nation to have been without our commerce altogether. They have supplied us with various useful commodities for food, medicine, and clothing, while the principal article we have given them in return has been a pernicious drug, which has cost them thousands of lives and millions of money annually. For the former statement, we have the testimony of intelligent Missionaries—for the latter, that of the papers of the East India and China Association; which also divulge the awful fact, that the immense quantity of tea we have received from China has not proved sufficient of late years, to pay us for the opium; these being the principal articles of trade that have passed between us, the Chinese empire has been drained of silver to make up the balance. It should also be borne in mind, that the traffic in this poisonous drug was well known to be contraband, and though connived at by the subordinate authorities, it could only be carried on, as declared in a report of a committee of the House of Commons, by a system of smuggling of the worst description—accompanied by all its usually attendant evils, of bribery, violence, and bloodshed, to a fearful extent. As a proof of the earnestness of the Government of China to suppress this nefarious traffic, it may be mentioned, that when, in the year 1836, as we find from documents printed at Canton, it was proposed by a statesman of that country to legalise the trade, by placing a duty on the article, the proposition was negatived by the government, which thus resisted the temptation of throwing a million a year into its treasury, by sanctioning an already existing traffic so injurious to the health and morals of its subjects,

So great an imposition was this trade considered by a clergyman who had become familiar with its horrors by his travels in the East, he did not hesitate to declare, that if practised upon any of the European powers, it would have been pronounced a sufficient ground for a declaration of war against England.

The second reason for seeking to put an end to this war is, that it was not justified by the measures of the Chinese Government complained of. Let us consider these complaints in order.

The first in importance was the confiscation of between two and three millions' worth of opium, the property of British subjects. The right of the Chinese Government to seize this opium can scarcely be questioned. It is confessed to have been a contraband article, lying for the most part in the Chinese waters. The point in dispute is the *mode* of the seizure. Had an armed force obtained possession of the drug by violence and bloodshed, probably no complaint would have been made; but because a more gentle method was adopted, that of imprisoning the British residents in their own factory, till they surrendered the article and engaged to relinquish the traffic, using nothing more violent than threats towards them, loud is the outcry! But the innocent were involved in punishment with the guilty! This, it must be allowed, was an act of oppression; and yet how were the Chinese authorities to discriminate? Besides, although harsh and irregular in our view, it was in accordance with the *well-known* character of Chinese legislation, which holds the foreigners of each particular country responsible for the deeds of each other. There cannot be a doubt that laws, based on such a principle, will often prove oppressive in their operation; but when British subjects, for the purposes of private interest, place themselves in a country where such laws are known to be in force,

they must surely abide by the consequences. The same remark applies to their law against murder, the attempts to enforce which have repeatedly interrupted the progress of commerce between the two nations. The complaint of imprisonment appears the more untenable, when it is remembered that the same government that punished the foreign wholesale dealers and their companions with a few weeks' confinement, had previously *executed* one of its own subjects for merely retailing the article.

Another ground of offence was, that they imprisoned her Majesty's representative; but it should be borne in mind that Captain Elliott was not acknowledged as a political functionary, but only as the superintendent of British trade; also, that he had rendered himself obnoxious by affording his protection to the opium smuggler. But the charge as to the treatment of this officer, was met in Parliament by the statement that he was not forcibly seized and thrown into prison, as some have been led to suppose; but, on the contrary, that he proceeded to Canton against the wishes of the Chinese authorities, and when arrived there, had actually to force his way into the factory where his countrymen were confined.

Another charge was founded on the attempts made by the Chinese to drive away several British vessels from their coast. This was the consequence of a refusal to submit to certain new regulations which the government had enacted to prevent smuggling. These vessels having taken up a suspicious position towards the mouth of the river, and obstinately declining to go up to Whampoa, the port appointed for legal trade, naturally became objects of uneasiness and jealousy, and drew down upon themselves the harsh treatment complained of.

The barbarous outrage on a passenger boat, which occurred during the contentions, may be classed with the brutal

murders, committed from time to time, on Chinese subjects.

Another ground of complaint was, the indefinite offers of insults. It has been demonstrated that some of the offensive epithets used by the Chinese towards foreigners, do not convey, in that country, the same obnoxious meaning we attach to them; and surely a great nation like our own ought to know how to make allowance for the language and customs of a people who have neither been favoured with the light of Christianity, nor the benefits of European civilization. We have but ill-learned the first principles of our religion, if we cannot forgive a few hard words.

Added to these complaints, another motive for this war was acknowledged by its originators, viz., to obtain security for the future. But we surely can have no right to dictate to the Chinese the terms on which they shall trade with us. We should think it very unreasonable if they came to London and demanded such a privilege. It is *we*, not *they*, that have sought the connexion. They have a full right to do without our commerce if they please, and it has been already shown to be a curse to them rather than a blessing.

These are the principal grounds which have been adduced for entering into this war; and surely, when dispassionately considered, we may see in them any thing rather than a justification.

Our third reason for seeking the speedy termination of this unhappy struggle is, that it has already produced effects the most calamitous amongst the industrious classes in China. Besides the thousands that have fallen in battle, and the still greater number whose existence has been rendered miserable by wounds, much distress has resulted from the burning of houses and other property, and from the serious interruption to the trade of Canton, with its dense population

of nearly a million and a quarter. In addition to these evils, the sum of six millions of dollars has been extorted from that city, in the shape of ransom; a sum equal to about 1*l.* sterling per head for every inhabitant, man, woman, and child! To estimate the hardship of this proceeding, it is only needful to bring it home to ourselves, in any one of our populous seaports, and there is every reason to believe that the Chinese are still less able to pay; yet by recent accounts, the British squadron was about to proceed to place other towns under similar contributions. Is this system of wholesale buccaneering worthy of a Christian nation? We ought not to forget that the people of China are labouring under the disadvantages of a despotic government, over which they have little or no controul. It was *that government* that gave the alleged offence—it is its *unoffending subjects* that are chiefly reaping the punishment.

Fourthly.—*This war is alike injurious to our national reputation, and to the interests of Christianity.* Recent intelligence has rendered its dishonourable character only the more apparent. One of the most notorious of the opium smugglers has already been remunerated to a large extent, out of the sum extorted for the ransom of Canton. A powerful reinforcement of troops and vessels has gone out from India to China. A fresh commander has also been sent out to direct the operations, with instructions, it is said, to press still further these unrighteous claims, besides insisting on a repayment of the expenses of the war, with other conditions both oppressive and unreasonable. At the same time the opium trade continues to put forth its pernicious influences to a lamentable extent, having widened rather than diminished the field of its operations. These transactions have brought upon our beloved country the indignation of the virtuous, both in Europe and America. So frequently indeed is

this reiterated, we believe it may be said with truth, that beyond the limits of the British empire, there are scarcely two opinions upon the subject; and we must ever bear in mind, that we are responsible to a still higher tribunal than the judgment of our fellow-men. How is it possible to justify such proceedings on Christian principles? Another and a very serious consideration yet remains. We are dealing with a Pagan nation—one which comprises about a third of the human race—and instead of alluring them by our example and influence to the fold of Christ, we appear to be doing our utmost to drive them still further from its precincts! to disgust them with every thing bearing the name of Christian.

In this brief expostulation we have endeavoured to show,—

That the measures of the Chinese, which gave offence to our government, were calculated to promote the cause of virtue and human happiness.

That the character of these measures, considered with reference to attendant circumstances, was not such as could possibly justify retaliation.

That the war has already produced the greatest misery and distress to those who were entirely innocent of its cause.

And that this war, and the traffic out of which it sprung, are inflicting a serious injury on our national reputation, and on the religion we profess.

The duty of British Christians, founded on the foregoing considerations, is obvious. A new administration is now in office, which we may hope is not yet committed to this disgraceful war, some of the members of which have publicly condemned the conduct of their predecessors in regard to it. The opportunity should on no account be lost.

REMONSTRATE—PETITION—MEMORIALISE.

Let the national voice be heard

strongly, but respectfully, urging a reference of the existing differences with China to commissioners, to be mutually appointed; who shall also be authorized to determine upon the best means of entirely suppressing the guilty traffic in opium—a traffic which has unhappily involved our country in proceedings so abhorrent to humanity, and so injurious to the character of our holy religion.

OPIMUM WAR WITH CHINA.

To the Christian Public of Great Britain.

IN again appealing to you in reference to the opium war in China, I will begin by quoting the following extracts from a letter which I addressed to you on the 19th of the 3rd month, 1840.

“It is now too notorious to render needful entering at large into the subject, that the guilty traffic in opium, grown by the East India Company to be smuggled into China, at length compelled the Chinese government to vindicate the laws of the empire which prohibit its introduction, and to take decisive measures for the suppression of the traffic, by the arrest of the parties concerned in it at Canton, and the seizure and destruction of the opium found in the Chinese waters.* It is also well known that the superintendent of British trade, (Captain Elliott,) so far compromised his official character and duty, as to take under his protection one of the most extensive opium smugglers, and thus rendered himself justly liable to the penalties to which they were obnoxious; and at the same time gave, as far as was in his power, the sanction of the British nation to this unrighteous violation of the Chinese laws.

“The following fact is, however,

* See “Thelwall's Iniquities of the Opium Trade,” and “King's Opium Crisis.”

not so generally known. An individual,* now in this country, who has acquired immense wealth by this unlawful trade, has been in communication with the government, and his advice, it is presumed, has in no small degree influenced the measures they have adopted; though he is a LEADING PARTNER in a firm to which a large proportion of the opium that was destroyed belonged; and at the very time he was claiming compensation, or urging a war with China, his house in India was sending ARMED vessels, loaded with opium, along the coast of China, and selling it in open defiance of the laws of that empire. This information, with the names of the vessels and the parties concerned, the number of chests of opium on board, the enormous profits they were realizing, &c., was some time ago communicated to the Secretary of State for Foreign Affairs, on authority which he did not and could not dispute."

On the 7th of April, Sir James Graham brought forward a motion in the House of Commons, in reference to this subject, but in a manner which gave it so much of a party character, that our cruel injustice to the Chinese, and the disgraceful conduct of our government in attacking them, was lost sight of by many, whose professed principles ought to have made them foremost in condemning these proceedings. The Whig ministry having intimated they would resign if Sir J. Graham carried his motion, every other consideration was forgotten in anxiety lest a political party should be injured or lose office.

This feeling not only pervaded the supporters of the government in the House of Commons, but also extended to many leading religious professors

* This individual is in the new House of Commons, professedly as a Reformer, and represents a Borough which formerly sent to that House one of its most upright members, who has now retired from public life.

of various denominations; and thus no public feeling sufficiently strong could be raised to counteract, in Downing-street, the combined and powerful influence of the East India Company and the wealthy opium smugglers; though public meetings were held in London, and many places in the country, and petitions forwarded justly deprecating this war, as one of almost unparalleled iniquity. At the meeting in the metropolis, which was held at Freemasons' Hall, and at which Earl Stanhope presided, the following resolutions were passed:—

"1. That this meeting, whilst it most distinctly disavows any party or political objects, and deprecates most strongly, any such construction being put upon its efforts, deeply laments that the moral and religious feeling of the country should be outraged—the character of Christianity disgraced in the eyes of the world; and this kingdom involved in war with upwards of three hundred and fifty millions of people, in consequence of British subjects introducing opium into China, in direct and known violation of the laws of that empire."

"2. That, although the Chinese have not been heard in their defence, the statements adduced by the advocates of the war, clearly establish the fact, that the East India Company, the growers of, and traffickers in, opium; and British subjects, who received the protection of the laws of China, have been throughout the wrong-doers; therefore, this meeting (without reference to the conviction of many, that all war is opposed to the spirit and precepts of the gospel,) holds it to be the bounden duty of the government immediately to effect an equitable and pacific settlement of the existing differences with China."

"3. That all traffic in opium with the Chinese being contraband, the opium which was surrendered to their government was justly confiscated; and that to demand payment from the

Chinese—to make reprisals upon them—or, for this country to give compensation to the British merchants thus engaged in smuggling, would be to sanction, and even grant a premium on crime.”

“4. That the petition now read be adopted by this meeting, and presented to both Houses of Parliament; and that the Right Honourable Earl Stanhope be requested to present the same to the House of Lords, and Lord Sandon to the House of Commons.”

“5. That the Resolutions of this meeting be published at the discretion of the Committee; and that a copy of them, in the Chinese language, be transmitted, through the High Commissioner Lin, to the Emperor of China.”

Since this period, I have been in company with several Englishmen, who were at Canton at the time of the seizure of the opium; and though some of them were concerned in the trade themselves, and were naturally biassed in favour of their own country, they all agreed in condemning the proceedings of the English. I have recently spent some time in the United States, whose intercourse with China is extensive and frequent, and where the merits of this case are clearly understood by many of the most intelligent and candid minded citizens; and these, without any exception, considered the acts of the British Government in this matter, as some of the most flagrant that ever disgraced a civilized, much less a Christian people.

On my return to this country, I found a new administration entering upon office, the members of which have, for the most part, condemned the conduct of their predecessors in relation to this war; and I again, therefore, venture to appeal to the Christian public of my country, that they may, without delay, forward petitions or memorials, strongly urging a reference of the existing differences

with China, to commissioners mutually appointed, who shall be authorized to adjust them, and also to determine upon the best means of entirely suppressing the guilty traffic in opium. The present government are not yet committed to this cruel war; and may no difference of political views deter you from the faithful discharge of this Christian duty! Even should you not succeed in inducing our rulers to adopt this course, or the overtures of this country be rejected by the Chinese, you will have satisfaction in having made the attempt.

One-third of the human race are now receiving their impressions of the Christian religion, by its professors waging a murderous war to compel them to make restitution to the contraband opium dealers, for the destruction of this deadly poison, which continues to be grown by the East India Company, and poured into China in defiance of all laws human and divine. Besides the loss of life sustained by the Chinese, and the fearful mortality amongst the British troops from the unhealthiness of the climate, it is probable that little short of ten millions sterling have already been expended in naval and military armaments, and the enhanced price of tea and sugar,* in the monstrous attempt to force the Chinese to pay about two millions to these opium smugglers. All this, be it remembered, is added to the burdens upon the industry of our own oppressed population.

Earnestly desiring that you may be induced to discharge your duty as Christians, and whatever may be the result, acquit yourselves of your share of the national guilt, I conclude with the words of a friend, “For my own part, I think the present distress of the nation may be the retributive chas-

* It is well known that the high rate of freights from Calcutta in consequence of the shipping required for the Chinese expedition, greatly contributed to the late extravagant price of sugar.

tisement of our recent atrocious war in China and the East. * * * All history, and the daily march of events, demonstrate the perpetual retributive interference of an over-ruling Providence. Yet this doctrine, proclaimed as loudly by experience as by revelation, and as legibly written on the page of history as in the Bible, appears to have not the smallest practical influence on the most enlightened statesmen, and the most Christian and enlightened nation in the world."

Very respectfully,

JOSEPH STURGE.

BIRMINGHAM,
9th Month, 30th, 1841.

10th Month, 9th, 1841.

SINCE writing the foregoing, the intelligence has arrived that Canton has been seized, that "General Sir Hugh Gough calculates the loss of the Chinese, in the different attacks, at one

thousand killed and three thousand wounded;" that the British have extracted six millions of dollars as a ransom for evacuating the city, which the Chinese call "opium compensation;" and it is but too evident the work of the wholesale murder of this unoffending people has but begun; for Captain Elliott, who appears to have been too tender of shedding human blood to please his employers, is recalled, and is succeeded by Sir H. Pottenger, who, it is reported, has instructions from Lord Palmerston to demand *fifteen millions* of dollars for the opium smugglers, and the whole of the expenses of the war, and to secure the right to the British of planting armed factories in the different Chinese ports.

Shall history record that no voice was raised by the Christians of Britain against the employment of their money, and that of their starving countrymen, in deeds like these !!!

MEMORIAL OF THE COMMITTEE OF THE PEACE SOCIETY.

Addressed to the Right Honourable Sir Robert Peel, Bart., Her Majesty's First Lord of the Treasury, &c. &c.

SIR,—In thus addressing you, your Memorialists beg respectfully to observe, that they represent a voluntary society, which was formed in London in the year 1816, to promote Permanent and Universal Peace, under the conviction that *all war is opposed to the benign spirit and holy precepts of Christianity*. This Society is founded on the most Catholic principles, in the spirit of Christian philanthropy, having for its object the peace of the whole world; seeking that end by diffusing scriptural knowledge on the subject of war, men of various denominations in religion, and of all parties in politics, unite in its cordial support.

By endeavouring to carry out its object upon these principles only, the

Society has repeatedly addressed itself to both Houses of Parliament, when the peace of England has been invaded or in danger. In the month of February, 1840, your Memorialists presented a petition to the Commons House of Parliament, deprecating the war between our country and the Chinese empire.

Your Memorialists now, without expressing an opinion on the causes of this war, greatly deplore its continuance, as occasioning a prodigal expenditure of British money, *a melancholy loss of human life*, and *a just and awful reproach upon the Christian religion*, in the eyes of more than one-third of the population of the whole earth, they being worshippers of idol gods.

Your Memorialists remember with pleasure, the pacific sentiments expressed by many members of the present government, and by yourself, Sir, in your place in Parliament, in the month of August last; and with reference to the Chinese war in particular, many distinguished statesmen have expressed their entire disapprobation. Your Memorialists, therefore, feel that they have just grounds to hope for the adoption of some effectual measures by your administration, to terminate immediately, and without further shedding of blood, the differences between this nation and the Chinese people; and to adopt every practicable measure to prevent any hostile collision between England and any other country.

Your Memorialists venture to lay before you this their case; much more might be said on the subject, but they have endeavoured not to be further tedious. In conclusion, they would earnestly implore you, as the head of Her Majesty's Government, to adopt such measures as will bring this trying affair to a speedy and happy conclusion; you will thus bring more glory to the British name than any martial honour by which it has ever been distinguished, and you will obtain for yourself the grateful homage of untold millions of the human race.

JOHN LEE, *Chairman.*

JAMES HARGREAVES } *Secs.*
N. M. HARRY }

JOSEPH HALE

WILLIAM GRIMSHAW, JUN.

SAMUEL GURNEY

THOMAS FOWLER

WILLIAM ALLEN

JOHN JEFFERSON

GEORGE BENNET

To the Right Hon. Sir Robert
Peel, Bart., &c. &c. &c.

[The Memorial was presented on
the 13th of November.]

(REPLY.)

Whitehall, Nov. 16, 1841.

GENTLEMEN,—I beg leave to acknowledge the receipt of the Memorial which you addressed to me, praying that Her Majesty's Government would adopt every practicable measure to prevent hostile collision between this country and other states.

I have made known your wishes and sentiments to my colleagues in the administration. *

I have the honour to be,

Gentlemen,

Your most obedient servant,

ROBERT PEEL.

To the Committee of the
Peace Society.

DUELLING.

TO THE COMMITTEE OF THE SOCIETY FOR THE PROMOTION OF UNIVERSAL
PEACE.

GENTLEMEN,—As the prevention of duelling is an object akin to the promotion of concord among nations, and may be conceived as not alien from the sphere of your operations, I beg to mention that for some years I have formed and indulged an opinion that this atrocious practice, although it has hitherto kept its ground, in defiance of all legislative enactments, is

yet in its constitution and nature susceptible of abrogation by means of voluntary association.

My attention was first directed to this interesting subject about the year 1828, when the topic of the American Societies for suppression of Intemperance was introduced into this country. I thought I at that time perceived, that the principle or element of ne-

gative association, or human combination for *negative* purposes, was one which might be used to a much greater extent than ever had been the case; that associations founded on a simple negative pledge, might be effectual to abolish cock and prize fighting, the duel, gambling, and various other malpractices; and that it was not improbable that Divine Providence was raising up this moral instrument to suit the circumstances and evils attendant upon a highly artificial state of society.

In 1834, I stated these views in special reference to the practice of duelling, to various benevolent persons in the metropolis and elsewhere, but did not receive any encouragement to proceed in the matter, so that the thing dropped from my mind at that period. Subsequently, however, having been deeply and extensively engaged in endcavours somewhat successful, to abrogate "drinking usages" by means of voluntary associations, I was struck by the resemblance of circumstances; as I found, that of some hundreds of artificial drinking customs rife throughout the land, the most part were of the nature of debts of honour; and that part of the penalty of declining to pay the "drink fines," and "drink footings," in the workshops, was the nonconforming party being sent to Coventry, and undergoing a species of contempt and petty martyrdom, similar to what a gentleman in the duel-exposed class is supposed to subject himself to, on declining to fight a duel; and in some other points I found a very striking similarity between the two cases, and on the whole a decided analogy.

While weighing the various probabilities of these two subjects, a duel affair, which excited more than ordinary attention, took place, and I was induced to pay more particular attention than before to the subject of the modern duel, its nature and history.

I entered, therefore, on a course of

reading on the subject in the British Museum library, and other places. The impression I at first received, was wonder at the vast quantity of treatises that have been published on the subject, including disquisitions on its original source, the judicial combat or wager of battle. I found that the moral pest of duelling has prevailed in all the nations of Europe, that it has for several hundred years proved a pregnant source of domestic and national misery, and of a variety of sentiments and modes of thinking, adverse to religion, sound morals, and happiness. That various attempts have been made in European nations to suppress it; that a prodigious amount of useless legislation has been bestowed upon it in every land; and enactment upon enactment has been from time to time renewed and reiterated upon the subject. I found that the inveteracy of the practice had foiled all legislative attempts to suppress it throughout Europe for more than 300 years; and that with one exception, viz. the kingdom of France during the time of Louis XIV. and part of the next reign. Struck with this circumstance I earnestly examined all the sources of information with which I was furnished, to ascertain what peculiar and exclusive plan had been adopted, which proved so miraculously effectual in French society. For some time I discovered no special means that seemed to have been employed of peculiar energy. There was abundance of royal edicts, and institutions of courts of honour, but this was nothing additional to what had taken place in every portion of Europe, and had often existed in France itself in previous reigns. At last, however, I met with the following interesting circumstance, which to me, in my prepared state of mind, explained the whole affair. It appears that about the period of the death of Louis XIII., and when his successor was a mere infant, a most

sanguinary duel took place among some of the principal nobles of France, and as the seconds were also engaged, no less than five of the foremost statesmen and pillars of the kingdom were sacrificed to the insane practice in question. In the circumstance of the young monarch, and of the national affairs, an amazing alarm and panic occupied the whole kingdom, and a resolute determination was engendered against the fatal custom that had occasioned the horrible catastrophe. The grand majority of the nobility, including the ten marshals of France, signed a simple pledge, agreeing to abstain from the practice of duelling under all circumstances, and the result was as has been above stated.

As I have now no reason to doubt that an association for the suppression of duelling, founded on the basis of a simple pledge declining to engage in the practice, would be sufficient for the purpose, I have thought it proper, Gentlemen, to bring these details under your notice, requesting that you will permit me to have the favour of a personal interview and conference, with a view to some active operations on the very important and interesting subject in question.

I am, Gentlemen,

With much respect,

Your most obedient Servant,

JOHN DUNLOP.

November 3, 1841.

It gave the Committee of the Peace Society great pleasure to appoint a time to meet Mr. Dunlop, with a view to render him any assistance in their power. Duelling must be considered a species of warfare, and war must be considered a species of duelling. We know not upon what principle the right of two men to fight out their quarrel can be denied, if it is conceded that any two nations have a right to settle their disputes by the sword;

but considering, as we do, the inviolability of human life, we argue that man has no right over his own life, nor over the life of his fellow man, therefore duelling and war are alike inconsistent with the morality of the New Testament. The voice of Christianity is, "Do thyself no harm." and "Do unto others as ye would that they should do unto you." Mr. Dunlop met some members of the Committee, and had a long conversation with them on the subject in which he seems to have such a philanthropic interest. At the meeting three letters were read from three members of the Committee, who were absent. One from our late amiable and kind friend, George Bennet, Esq., and it is worth recording, as calculated to teach a moral lesson on the brevity and uncertainty of human life, that his letter was read at the very hour in which his obsequies were performed. This letter contained the following paragraph, "Mr. Dunlop's paper on duelling I have perused with deep interest and much satisfaction. When the Committee shall meet as proposed, I shall make a point of being present, if practicable." The Rev. Thomas Pyne's letter was read, in which he said, "I regret I cannot be with you at the meeting. I rejoice at any attempt to put down duelling. May the time soon come in which private duelling, and war national duelling, shall cease to the ends of the earth." A letter from our respected and highly valued senior secretary, to Mr. Alexander Brockway, was also read, and gave great satisfaction. We have much pleasure in transcribing it into our pages:—

Waltham Abbey, Nov. 18, 1841.

MY DEAR FRIEND,—As it is not probable that I shall be with you to-morrow, I write to say that I fully approve of Mr. Dunlop's object, and of the experiment he proposes. If it should not succeed to his wishes, yet it will, I could almost venture to predict, succeed in some degree. Should

it entirely fail, it cannot do harm. I should think that many persons who are exposed to the temptation, of giving or receiving a challenge, would be glad of an expedient to free them from what is deemed the law of honour, and to be governed by the law of reason.

The simple pledge, with respect to abstinence from intoxicating drinks, has effected wonders, but how it would work in the higher ranks of society, upon the subject of duelling, I cannot say. If some in high life, Members of Parliament, and officers of high rank in the army and navy, would set the example, and use their influence to obtain signatures, the work would be begun, and I think it would gradually, if not rapidly, progress. All great reformations that have been greatly beneficial to the world, have generally been begun by a few individuals, with small and scanty means. Faith, patience, and perseverance are required, and are generally crowned with some success.

Respecting the present object, I think it should not be mixed up with, nor be a branch of, the Peace Society, nor of any society. It should stand clear of all sects, parties, and societies, civil, political, or religious. Coalition with any would create prejudice in the minds of some. It should be something like an "Anti-Duelling Society," independent of all others. The members of the Peace Society, and of all other societies, might sign the pledge, not as members, but as men.

Bishop Hall, in his Cases of Conscience, has one upon duelling, in which he says, "To make a formal business of a quarrel on either part, and to agree upon a bargain of blood-shedding, is wicked and damnable; and though both should come fairly off, yet the very intention to kill is murder." He further states that the Council of Trent pronounced, "*Ipso jure* excommunication upon all rulers who shall give allowance to duels within their dominions," &c. "And that those who either act, or patronize, and by their presence assist, countenance, or abet such combats, shall incur the sentence of excommunication, the loss of all their goods, and perpetual infamy; and if they die in such quarrel shall, as self-murderers, be debarred the privilege of Christian burial."

But I did not need to transcribe this for those who are anxious to make an end of the man-destructive and God-dishonouring practice.

I hope the Conference will be pleasant, and productive of great good soon or late.

I remain, my dear Friend,

Yours in the best bonds,

JAMES HARGREAVES.

The result of the meeting was approving of Mr. Dunlop's object and plan, wishing him all success, and pledging a readiness, in every practicable way, to assist him. The following plan and rules received the sanction of the friends present:—

ASSOCIATION FOR THE PREVENTION OF DUELLING.

Object.

The object of the Association to be, to procure the discontinuance of the practice of duelling throughout the world; and that principally by means of union on the basis of a signed declaration of agreement, "*not to engage in the practice of duelling.*" The Association to endeavour to attain its purpose by impressing on the minds of individuals who are within the station exposed to duelling, the propriety of making an united effort for the above object, and on the foregoing basis; and this by means of private conversation and correspondence; convening and addressing select or public meetings, at the discretion of the Committee, and by the employment of the public press. In this way the friends of the *anti-duel cause* hope to prepare the way, in various quarters, for more extensive operations, which may be expected in 1842, when those persons who have already declared themselves interested in this important subject, shall have re-assembled in the metropolis.

RULES.

I. The association to be denominated, "The Association for the Prevention of Duelling."

II. The Association to consist of persons who may sign the following Declaration: "We agree not to engage in the practice of duelling, and to discountenance the

same by all proper means." And who may also subscribe 1*l.* per annum towards the funds. Subscriptions to commence from the 1st of January, 1842.

III. The business of the Society to be

conducted by a Committee of thirteen persons, with power to add to their number. The Committee to have the power of filling vacancies, electing the Officers, and of calling Special and General Meetings.

EIGHTEENTH REPORT OF THE ROSS AND HEREFORDSHIRE AUXILIARY PEACE SOCIETY, 1841.

It is well remarked by the historian Robertson, "We view the atrocities of past ages with abhorrence, and those of our own with complacency." The truth of this maxim is verified in the fact that not only the generality of professed Christians, but many piously disposed persons, whilst shuddering with horror at the absurdity of customs exploded before the light of reason, philosophy, and religion, and whilst laudably exerting themselves for the promotion of good and the extinction of evil, nevertheless consider war, with its concomitant vices, as *matter-of-course things*, beyond the reach of popular controul, protected by venerable antiquity, from free inquiry: and conclude that the labours of a Peace Society are *visionary*, and any plan for a Congress of Nations consequently *utopian*.

Your Committee are, notwithstanding, convinced that much good has already resulted from the exertions of your Society. They are impressed with lively gratitude to "Him by whom kings reign and princes decree justice;" that sentiments worthy of "a most Christian king," have been officially expressed by a monarch of upwards of thirty millions of intelligent people, they consider the conduct of Louis Philippe and his pacific ministry, as evidence of a recognition in some degree of their own principles; and that by so acting that Prince has shed a lustre around his throne more splendid than regal distinction, conferred by sacerdotal unction, can confer: a halo of glory, which will

be imperishable when the victories of Austerlitz and of Waterloo are only recurred to by the historian as monuments of the folly and crime of preceding ages.

Your Committee have perused the proceedings of the Society's lecturer with much satisfaction, the information thus afforded respecting its objects and views, cannot but be productive of good. They also highly approve of the visits paid to the public seminaries and universities; they infer, with some hope, that future Clarkson may arise in these seats of learning; and as a scholastic thesis was the means of calling the attention of the patriarch of the Anti-slavery cause to the enormities of the slave-trade, and eventually sealed its doom, so this evil of infinitely greater magnitude, including slavery, with every other delinquency in its concise, though comprehensive designation, may be exhibited in its native deformity by hands well qualified

"To touch with ecstasy the living lyre."

How descriptive is the following of the two principles in man, and how appropriate to the expostulation of the various religious bodies in this country with those of America, on the subject of holding their fellow-creatures in cruel bondage.

"If one, by suffering his heart to become hardened, oppresses a fellow-creature, the tear of sympathy starts up in the eye of another, and the latter instantly feels a desire involun-

tarily of flying to his relief. These impulses, feelings, and dispositions have been implanted in our nature for the purpose of preventing and rectifying the evils of life, and as these have operated so as to stimulate some men to lessen them by the exercise of an amiable charity, so they have operated to stimulate others, in various ways, to the same end. Hence the philosopher has left moral precepts behind him in favour of benevolence, and the legislator has endeavoured to prevent barbarous practices by the introduction of laws."

The recent prohibition of corporal punishment on the *sabbath*, is a small point gained; let the friends to the entire abolition of such a cruel invasion of the rights of Englishmen for venial offences, be encouraged to address the legislature firmly, yet respectfully, till the "instruments of cruelty are removed from the habitations" of the individual, who by the war-system is rendered a mere machine in the hands of others, and Britain be cleared of the anomaly of favouring her own sons less than the emancipated negroes.

Your Committee hail with heartfelt satisfaction every amelioration of the

criminal code, and renunciation on the part of human lawgivers of the Divine prerogative of life and death. They also participate in the satisfaction felt on the removal of all restrictions laid on the consciences of those of every creed, and hope that our commercial relations with other nations may be unfettered by any narrow policy, and that the anticipation of the poet, so beautifully expressed in the following lines, may be speedily realized:—

"The time shall come, when free as seas
or wind,
Unbounded Thames shall flow for all
mankind,
Whole nations enter with each swelling
tide,
And seas but join the regions they divide."

They have ordered the payment of 8*l.* 17*s.* 7*d.*, viz. 4*l.* 9*s.* 6*d.* for *Heralds*, &c., as per annexed account; and 4*l.* 8*s.* 1*d.* which they present to the Parent Society.

The number of *Heralds*, Tracts, &c. distributed since last year, is 2185, making a total of 18,373 publications circulated since the formation of their Auxiliary.

GEORGE BENNET, ESQ.

It is our painful duty to record the loss which our Society and Committee have sustained in the sudden death of our late worthy, kind, and zealous friend, the late George Bennet, the companion of the Rev. Daniel Tyerman, as a deputation to all the missionary stations of the London Missionary Society. On Saturday, the 13th of November, 1841, Mr. Bennet rose at his usual hour, read a manuscript committed to him for his opinion, and wrote a note to the Committee of the Religious Tract Society expressive of

his judgment. He then breakfasted with the family in which he resided, and conducted their morning devotions; and, about eight o'clock, he set out for town, apparently in perfect health. While in Birdcage-walk, a short way from Hackney to the City, he was observed to catch hold of a shutter, or door-post, to support himself; but he immediately fell and expired. His last act was prayer. A *post-mortem* examination took place, on which it was ascertained that he did not die of apoplexy, as was sup-

posed, but of disease in the heart, which was greatly ossified. He was in his sixty-fourth year. Of him, and this admonitory event, it may truly be said—

“Many fall as sudden, few as safe!”

We feel not only the claims of justice, but the demands of affection, requiring some tribute to the memory of our dear friend in the pages of the *Herald of Peace*. And we are materially assisted in doing so through the kindness of our late worthy and able chairman, and still steady and efficient friend, Robert Marsden, Esq. In a note to Mr. Brockway he thus writes:—

14, HANOVER TERRACE,
Wednesday Evening.

DEAR SIR,—You will readily conceive the deep concern occasioned me on hearing the melancholy event, which so suddenly deprived us of our late amiable friend, Mr. Bennet, an event which will be severely felt by many. Should our worthy Editor of the *Herald of Peace* be disposed to notice this in his next number, he may probably find some interesting particulars in the inclosed sketch of character, &c., taken from the *Sheffield Mercury*, the native town of our departed friend.

Yours truly,

ROBERT MARSDEN.

From this document we gathered that Mr. Bennet was born in or about the year 1773. His parents and friends were highly respectable in society, and respected by a numerous circle of friends, and some of them were distinguished in works of benevolent and religious zeal. In early life Mr. Bennet was engaged in trade in Sheffield. Soon after attaining his majority, he entered into partnership with a Mr. Ridgard, a bookseller, in the High-street. At this period, possessed of an elegant person, and highly polished manners, he was a frequent and acceptable visitant of those scenes of gaiety, which, fifty years ago, were more accessible than happily they are

at present, even to the same classes of society. It may be mentioned, that the grandfather of Mr. Bennet was the first person who received the Methodists in Sheffield, and built them their first chapel. Of his two uncles, Edward, who acquired considerable property as a sugar refiner, and John, who was largely concerned with the late Mr. Robert Hadfield in erecting Howard-street chapel, it is only necessary here to say, that George and his brother, a Colonel Bennet, who died a few years ago, became, in some degree, the representatives, as regarded the acquisition of property. It may be mentioned, too, that about the time of the death of his uncle John, George Bennet received those serious impressions which resulted in that entire change of character by which his whole life was thenceforward influenced. He presently left business, and having a competent income, devoted himself entirely to the promotion of social, charitable, and religious objects: and in each of these, whether undertaken by Christians in general, or by his own denomination in particular, he was an active and highly esteemed agent. In the promotion of schools—Sunday-schools especially, he was indefatigable; and by his gentle and affectionate demeanour, made himself greatly beloved by both children and teachers. The Sheffield Sunday-school Union, the precursor, not to say the parent of other similar associations in that town, owed its origin to his benevolent exertions; and those social tea meetings, which are now so common every where, had their commencement in a practice of Mr. Bennet to invite the teachers of Queen-street school to his own house, at Highfield, at Christmas. Indeed, so zealous was he in this work, that soon after the formation of the Sunday-school Union in 1812, with Mr. Montgomery, he visited all the schools within a circuit of several miles round Sheffield, as well as those in the town;

and a very interesting narrative of this benevolent tour, drawn up by the poet, exists in the records of the institution. Indeed, to the youth of Sheffield, previous to his going abroad, there was probably no man so well known as George Bennet; and hundreds of those who have long since become men and women, retain an affectionate remembrance of the pious exhortations and kind attentions of this gentle friend of children. At the period here alluded to, it was the practice of Mr. Roberts, Mr. Hodgson, Mr. Bennet, and Mr. Montgomery, to meet at each other's house monthly, in rotation, to concert or carry forward those schemes of charity in which they were mutually engaged, and some of which have been fraught with signal consequences. It would be no hyperbole to say, that the negroes of Africa, the slaves of the West Indies, and the comparatively friendless chimney-sweepers of England, as well as hundreds of poor single women, and thousands of indigent families in Sheffield, were considerably indebted to the Christian intercourse which characterized these meetings. An incident which occurred at one of these meetings gave rise to Montgomery's little poem of "The Four Friends," in which each individual is briefly characterised.—Mr. Bennet, as

"B——, the kindest of the kind."

As might be expected, when the spirit of missionary enterprise was revived among British Christians with so much energy, Mr. Bennet was among the most active and useful of its advocates in Sheffield; and as chairman at the missionary and other societies' meetings, his urbane demeanour will long be remembered. Living in elegant competence, honoured and esteemed by all who knew him, it is now exactly twenty years since Mr. Bennet surprised his friends, by the adoption of an act of self-sacrifice so uncommon, that almost every

individual in this town felt an interest in the transaction. This was a resolution to yield to the wish of the London Missionary Society to visit their stations, not only in the South Sea Islands, but in other parts of the world. In this pious and heroic determination Mr. Montgomery encouraged his friend, by addressing to him those beautiful stanzas, commencing

"Go, take the wings of morn,
And fly beyond the utmost sea;
Thou shalt not feel thyself forlorn,
Thy God is still with thee;
And where his Spirit bids thee dwell,
There, and there only, thou art well.

"Forsake thy native land,
Kindred, and friends, and pleasant home;
O'er many a rude barbarian strand
In exile though thou roam,
Walk there with God, and thou shalt find,
Double for all thy faith resign'd.

"Launch boldly on the surge,
And in a light and fragile bark,
Thy path through flood and tempest urge,
Like Noah in the ark.
Then tread, like him, a new world's shore,
Thine altar build, and God adore.

"Leave *our* Jerusalem,
Jehovah's temple and his rest;
Go, where no Sabbath broke on them,
Whom Pagan gloom oppress'd,
Till bright, though late, around their isles,
The gospel-dawn awake in smiles.

"Amidst that dawn from far,
Be thine expected presence shown,
Rise on them like the morning star,
In glory, not thine own,
And tell them while they hail the sight,
Who turn'd thy darkness into light.

"Tell them, his hovering rays
Already gild their ocean's brim,
Ere long o'er heaven and earth to blaze;
Direct all eyes to Him,
The Sun of righteousness, who brings
Mercy and healing on his wings.

"Nor them disdain to teach
The savage hordes, celestial truth—
To infant tongues thy mother's speech—
Ennobling arts to youth;
Till warriors fling their arms aside,
O'er bloodless fields the plough to guide.

" Train them by patient toil
To rule the waves, subdue the ground,
Enrich themselves with nature's spoil,
With harvest trophies crown'd,
Till coral-reefs 'midst desert seas
Become the true Hesperides.

" Thus, then, in peace depart,
And angels guide thy footstep—No !
There is a feeling in the heart
That will not let thee go :
Yet go,—thy spirit stays with me ;
Yet go,—my spirit goes with thee.

" Though the broad world, between
Our feet, conglobes its solid mass ;
Though lands and oceans intervene,
Which I must never pass ;
Though day and night to thee be changed,
Seasons reversed, and climes estranged :—

" Yet one in soul,—and one
In faith, and hope, and purpose yet,
God's witness in the heaven, yon sun,
Forbids thee to forget
Those from whose eyes his orb retires,
When thine his morning beauty fires !

" When tropic gloom returns,
Mark what new stars their vigils keep ;
How glares the wolf, the Phoenix burns ;
And on a stormless deep
The ship of heav'n—the Patriarch's dove ;
The emblem of redeeming love.*

" While these enchant thine eye,
Oh ! think how often we have walked,
Gazed on the glories of our sky,
Of higher glories talk'd,
Till our hearts caught a kindling ray,
And burn'd within us by the way.

" Those hours, those walks, are past ;
We part,—and ne'er again may meet.
Why are the joys that will not last
So perishingly sweet ?
Farewell,—we surely meet again
In life or death ; farewell till then !"

These verses distinctly intimate the terms on which Mr. Bennet, prior to his travels, lived with the poet, the latter himself being witness. The last verse, and the one immediately preceding, are indicative of a union the closest and most affectionate. They will inform the generation to come.

* The constellation called *Cru* (or the *Cross*.)

that George Bennet was the bosom friend of James Montgomery. Posterity will ask no more. This is enough. Men will say, " He whom Montgomery admitted to his confidence requires no other voucher. In the absence of intelligence, the poet could not sympathise ; in the absence of virtue, he could not esteem ; in the absence of Christian principle, he could not love. He, therefore, who could command the sympathy, esteem, and love of Montgomery, must have been, in all respects, a man of a superior order." After this fashion posterity will reason. We, contemporaries of both the poet and the traveller, have had the means of satisfying ourselves. George Bennet we knew intimately, and can bear our testimony, in common with multitudes, to his amiable character and the usefulness of his career. Mr. Bennet was, in no respect, a man of display. So far from making the most of matters, he never did himself justice.

On the 2nd of May, 1821, Mr. Bennet, accompanied by the Rev. Daniel Tyerman, of the Isle of Wight, sailed for the islands of the Pacific Ocean, where the gospel had already been preached with such signal success. The instructions of the Directors to the deputation were, that the latter should " make themselves thoroughly acquainted with the state of the missions, and of the islands ; and to suggest, and, if possible, carry into effect, such plans as shall appear to be requisite for the furtherance of the gospel, and for introducing among the natives the occupations and habits of civilised life. In order to the attainment of these objects, it is proposed to form such arrangements as shall tend to the introduction of Christian churches ; the establishment and improvement of schools for the children of the missionaries and of the natives, and, eventually, of trades ; and a proper and constant attention to the cultivation of the ground." These

first objects of their appointment being fulfilled, the deputation were subsequently instructed by the directors to proceed to Java, the East Indies, &c., on a like embassy of goodwill and friendly inquiry, and afterwards to survey another field of missionary labour in Madagascar, where important results might be expected from their presence at that particular time. There, however, Mr. Tyerman was suddenly removed by death; and Mr. Bennet, in consequence of a political revolution in the island, was compelled to leave it; not, however, before he had witnessed, as a privileged person, the singular display of barbaric splendour and ceremony which attended the funeral of King Radama. After visiting some of the stations in South Africa, he reached England in the summer of 1829. The enthusiasm with which the friends of Mr. Bennet welcomed the return of their townsman, who had circumnavigated the globe on such an evangelical errand—the alteration that had taken place in his appearance, and to some extent also in his manners—and his personal narrations of adventure, are in some degree fresh in the memories of most persons: while the figures of wood and stone which, although “no gods,” were worshipped by the Polynesians, and other cast-off insignia of the once idolatrous, but the now converted Tahitians, which he gave to different museums and private friends, will long be preserved as mementos of his name. Of the voyages and travels of the deputation, a highly interesting account was compiled by Mr. Montgomery, and published in 1831, in two volumes octavo, and re-published during the last year in a cheap volume. From this work, it appears that Mr. Bennet was twice in extreme danger of his life, in one instance from drowning; in the other, from the menaces of cannibals.

Here we may say, that Mr. Bennet travelled his whole journeys on the

principles of the Peace Society, and he sojourned among savages and cannibals unhurt. We may venture to refer to the conduct of Mr. Bennet when his life, and the lives of those with him, were in danger from the menaces of the New Zealand cannibals, as an instance of the great power of pacific principles. He was enabled in the midst of the most awful, and to all appearance the most inevitable danger, “in patience to possess his soul.” He reposed his confidence in God, and it never forsook him.—(See the last edition of his *Travels*, p. 182.) This was an enterprise the most disinterested and Christian in which ever man engaged; undertaken for purposes purely benevolent. He sailed and travelled a space on land and water nearly equal to four times the circumference of the globe. He performed *fifty-one* voyages, in length exceeding *eighty thousand* miles, and travelled by land at least *ten thousand* more! Was there ever an expedition like this? Compared with it, how inferior is every thing in the history of maritime enterprise! It will be remembered, too, that this was not a voyage of commerce, impelled by cupidity; nor of discovery, impelled by curiosity. It was a visit of love, an encouragement to brethren who had gone far hence to the Gentiles, and become exiles from the land of their fathers for the sake of Christ. The very thought is full of beauty and grandeur. It was an original conception, and it was also an arduous, a perilous, a wondrous achievement!

Since his return to England in the year 1829, Mr. Bennet chiefly resided in London. He visited, as a Deputation from the London Missionary Society, nearly all the churches connected with that institution; and although not highly gifted as a speaker, his amiable manners, kind disposition, fervent piety, and endless fund of narrative of men of all colours and countries, and of the efforts of all Missionary

Societies, rendered him always an acceptable and interesting visitor. He belonged to nearly all the benevolent societies of the day. The Peace Society, the London Missionary Society, the Bible Society, the British and Foreign School Society, the Tract Society, the Aborigines' Protection Society, and others.

In all his engagements he was very punctual, and his conduct was always courteous and kind. He was sincerely attached to our Society, and was deeply interested in its success, availing himself of every opportunity to disseminate its principles. He was accustomed to get copies of the tracts of the Society, and present them to the missionaries of the London Society, on their departure from their father-land to the scene of their future labours. He always attended our annual meeting, and took a lively interest in its proceedings; and more than once he presided over its deliberations with great efficiency. And having travelled among men of all countries and characters, and having seen men in their heathen state, and in their transition state, if we may so call it, from paganism to Christianity, and had also seen the operations of Christian principles in those islands of the South Seas, who had cast off idolatry and adopted the religion of the Prince of Peace. He could from his own knowledge recommend the principles of our Society as safe, to act upon them every where, and under all circumstances. And this he fearlessly and unhesitatingly did. He was not only the advocate of these principles, a member of our Committee, and a contributor to our funds, but his life was in harmony with his profession. Our friend was eminently a man of peace, "gentle, easy to be entreated, full of good fruits, without partiality, and without hypocrisy." It is a melancholy pleasure for us to reflect that our Society shared an interest in his last earthly sympathies. The

Committee had drawn up a Memorial to be presented to Sir Robert Peel, Bart. against the Chinese war. Perhaps this was the last public document to which our friend appended his name. The Committee about the same time had received a communication from Mr. Dunlop, in reference to the horrid practice of duelling. Both these documents were sent to Mr. Bennet, he returned them to Mr. Brockway with the following note, written only two days before he died:

November 11.

MY DEAR SIR,—I return the Memorial, and quite approve of what the Committee have done in regard to it.

Mr. Dunlop's "Paper on Duelling," I have perused with deep interest and much satisfaction. When the Committee shall meet, as proposed, I shall make a point of being present, if practicable. The two volumes of the *Herald*, and the volume of *Essays*, I hope to forward soon to the Sheffield Mechanics' Institution.

I am, Dear Sir,
Your obliged Friend,
GEORGE BENNET.

Such is the letter. On the very day and at the very hour when the said Committee met, Mr. Bennet was laid in the grave! And this letter was then read to show the friends who met, what was the opinion of the man who was wont to meet them, and would have met them then if the Master, whom he served, had not suddenly summoned him to another meeting! The friends present felt the admonition, which such a circumstance addressed to them, as though they heard a voice saying, "Work while it is day, for the night cometh in which no man can work. Be ye, therefore, ready also, for in such an hour as ye think not the Son of Man cometh."

The name and deeds of George Bennet are "embalmed" in the memory of very many, who loved him while he lived, who mourn their sudden and irreparable loss; but yet re-

verently bow to the all-wise dispensation of Him "who worketh all things after the counsel of his own will." The volume of the travels of Mr. Bennet and his companion Mr. Tyerman, is a precious legacy left to the friends of missions and of peace. The work has not yet met with the attention it deserves, and which it ought to receive from the friends of these noble institutions. It made way for the more popular, but not more valuable, "Missionary Enterprizes" of John Williams of honoured memory. A writer in the *Patriot Newspaper*, in an article on the death of our late friend, of which we have already made some use, says—"It is an extraordinary fact, that the volumes of the deputation are the first of their class that ever commanded the homage, or even attracted the notice, of the *Edinburgh Review*. That great organ of literary opinion, notwithstanding its previous hostility to missions, delivered the following judgment upon them: 'They relate some very remarkable phenomena in the history and condition of rude nations, and give a more striking view of the existing state of the heathen world, and of its dawning day of civilization, science, and religion, than has been furnished from any other quarter.' The reviewers describe them as 'offering to our view some of the most remarkable moral improvements that the world has seen, since the early diffusion of Christianity;' and they conclude by declaring that the deputation 'accomplished one of the most varied, interesting, and instructive ex-

peditions of which we have any record.' Such concessions, from such a quarter, we cannot but view in the light of a triumph; and proportionate to that triumph is our regret, that any thing should have occurred to limit the circulation of a book so fraught with excellence, and so fitted to become an instrument in the great work of promoting the world's renovation."

In the same paper is the following piece, which is so appropriate to our present object, and so much in harmony with our views on the melancholy and brutal event which it contrasts with the death of our never-to-be-forgotten friend, that we close our observations with it:—

"Mark the perfect man, and behold the upright; for the end of that man is peace: but the transgressors shall be destroyed together."
—THE PSALMS.

Behold the Contrast! On a Sabbath eve,
Heated with wine and meditating lust,
The man of war doth from the arm receive
Of rivalled jealousy its deadly thrust:
The wanton object of his guilty thought
Falls, though he strove to save her, by the
same:

To the sad scene a reverend churchman
brought,

Asks, "Fear'st thou?" and the answer does
not blame—

"No; 'tis a glorious death I die!" So
hence

Goes he, without or prayer or penitence!

Mark, now, the perfect man; the upright,
note!

He rises, reads the destined tract, and prays;
And, still to pious enterprise devote,
Meets death and Heaven upon the public
ways.

J. BROTHERTON, ESQ., M.P. AND THE PEACE SOCIETY.

We are sorry that the following encouraging communication did not reach us in time for our last Number. It has been our frequent pleasure to observe how Mr. Brotherton avails himself of opportunities to show his aversion upon Christian principles to

war, and his attachment to pacific views. This letter will be read with interest by the friends of the Peace cause.

Manchester, 9th Mo. 22, 1841.

ESTEEMED FRIEND, A. BROCKWAY,—In accordance with a resolution passed, I

think at the last meeting of our Committee, I have much pleasure in forwarding thee, for insertion in the next *Herald*, the accompanying letter, from the highly respected Member for our neighbouring borough, Salford; and in so doing, I ought, perhaps, to state, that it was in reply to a communication which the secretaries (W. B. and self) thought it desirable to make to him on the subject to which it refers, previous to the late general election. It cannot fail to be gratifying to the Editor of the *Herald of Peace*, as a testimony from the man, almost the *only man*, I suppose, in our national Parliament, whose mind seems thoroughly amalgamated with the principles of our Society, and who omits but few favourable opportunities of asserting them and recommending their practical adoption in his place in Parliament. We likewise addressed the present members for Manchester on the same occasion, but as the sentiments embodied in their replies differ but slightly from those generally entertained, I need not, perhaps, further advert to them. My colleague, W. B., informs me in a note that J. Brotherton has consented to be a member of our Committee, and also to subscribe to the funds.

Believe me, in haste,
Thy Friend,

PETER B. ALLEY.

Broughton, July 8, 1841.

DEAR SIR,—Be pleased to accept my best thanks for the publications of the Manchester and Salford Society for the Promotion of Permanent and Universal Peace, which you have had the goodness to send to me. For upwards of thirty-five years I have been impressed with the belief, that all war is inconsistent with the spirit of Christianity, and opposed to the best interests of society; and I have never omitted a favourable opportunity of denouncing it in the House of Commons. The remarks I made on a late occasion, to which you refer, have brought a letter of complaint from the inventor of the machine, which he supposes would have the effect of putting an end to war, rather than encouraging it. I have always been opposed to capital punishments, as being inhuman, impolitic, and contrary to the law of God. These have long been my sentiments, and every day's experience only tends to convince me more that the principles are right.

I am, dear Sir,

Yours very respectfully,

J. BROTHERTON.

Peter B. Alley, Esq.

CRITICAL NOTICES.

PEACE, PERMANENT AND UNIVERSAL : its Practicability, Value, and Consistency with Divine Revelation. A Prize Essay. By H. T. J. MACNAMARA. London : Saunders and Otley, Conduit-street. 1841. Post 8vo. p. 354.

THIS is the volume to which the reverend adjudicators, Dr. J. Pye Smith, Dr. John Harris, and T. Pyne, A.M., awarded the prize of ONE HUNDRED GUINEAS. That the subject upon which it is written is of the first importance to the whole world, no one who has a spark of humanity in his heart will question; and especially must this be felt by the believer in the Christian scriptures. And as little will any one question the motives which led the Committee of the Peace Society to entertain the proposals of their respected correspondent "G," who originated the idea of the prize, and the other kind contributors to the ob-

ject, to be purely a desire to bring before the public more prominently, the great subjects of war and peace. The Committee, we think, rightly judged, that by offering so handsome a Prize, they would be likely to enlist some of the best writers in Christendom, who had felt a sympathy with their cause. And we have been led to believe that twenty-five or twenty-six Essays were brought before the adjudicators; and many of them, besides the favoured Essays, were of very considerable value. The public mind is but just awaking up to this great and momentous theme. UNIVERSAL PEACE is a grand, a sublime idea! It is what the last revelation of Heaven to men, the gospel dispensation distinctly aims at, designs to effect, and will introduce before its great purposes in our world are accomplished. And this will be done like every other reform contemplated by Christianity; that is, by the use of means. By calling the

attention of men to the subject ; by showing, in every possible way and form, the evils and horrors of war, and the blessings and beauties of peace. In this noble, philanthropic, and eminently Christian enterprize, talents and gifts and powers of all kinds and varieties, must be engaged. By offering the Prize, the Committee enlisted a great number of choice spirits ; and many who did not write for the Prize, were led to think of the question in a light in which they never regarded it before. The advertisement caught the attention of the learned and distinguished Archbishop of Dublin, who kindly bestowed some labour on the subject, by which the Society and the cause generally may reap much advantage.* And we know of many besides His Grace the Archbishop of Dublin, whose minds were directed by this movement to the object of the Society—*Permanent and Universal Peace*.

The Prize Essay is now before the public, and we rejoice that it is. The publication of this volume will, we hope, draw the attention of many more to this marked characteristic in the gospel system of morals. The spirit of love ! This book will have the honour to be the pioneer on this Christian embassy ; and the amiable and talented author will rejoice, if some who started subsequently to him, will go before him in the great enterprize ; for we think that the tide has set in in favour of peace views, and minds will kindle up on the subject. We have read Mr. Macnamara's Essay with unmingled pleasure and satisfaction. It is beautifully and argumentatively written, in an easy, flowing, classical style ; displaying a temper and spirit in perfect harmony with the inspiring theme, peace and Christian love. Upon some critical and perplexing points, our author has displayed great ability, treating the subject in a masterly manner, grappling with the difficulties, answering all objections, and establishing, we think, by reason and Scripture and historic facts, the validity of the principles of our Society.

The book is divided into Three Parts. Part I. War, under all circumstances, is inconsistent with the precepts of the Gospel and the spirit of the Christian dispensation. This part is divided into ten chapters. I. Causes of insensibility to the horrors of war. II. Cause of a want of active exertion against war. III. Evils of war. IV. Answers to objections from the

Old Testament. V. Prophecies and events previous to the coming of Jesus in favour of Peace. VI. Spirit of the Christian religion in favour of Peace. VII. Letter of the Christian religion against offensive war. VIII. The Christian religion forbids defensive war. IX. Opinions and practice of the primitive Christians for the first three centuries. X. Summary and review : Effects of the present conduct of professing Christians on their religion. Part II. The duties of magistrates and peace-officers in cases of tumults, insurrections, and invasions, with the most effectual method of preventing such calamities. This Part is divided into three chapters. 1. The prevention of invasions by the discontinuance of international war ; example of William Penn's government. II. The prevention of tumults and riots, by the discontinuance of international war ; by a national religious education ; by the improvement of the people's physical condition ; by appointment of conservators of the Peace. III. The duty of magistrates in cases of invasion and rebellion. Part III. The best means of settling all disputes between nations, without recourse to arms. This part is divided into eight chapters. I. A congress and court of nations. II. The congress : organization and duties. III. The court. IV. The executive power. V. The possibility of effecting our plan. VI. The preference due to our plan. VII. Prospects of success. VIII. Appeal to all Christians.

We have thought it better to give this lengthened analysis of the work, than entering into any critical examination of the different topics discussed in the volume, as we are very anxious to secure a wide circulation of this work. Our readers will see by the analysis we have given, and the opinion we have risked, of the manner in which the book is written, what they may expect. We commend the Essay with no ordinary feeling of satisfaction to the friends of Peace ; and as to those who are doubtful of the principles of our Society, and who profess the Christian name, we think they ought to see this exposition and defence of our principles. Love to truth should lead them to an examination of the subject thoroughly. Should they except to any thing in this work, which we strongly recommend to them, our pages are open to discuss the question, in the spirit of meekness and sincere desire to know the mind of the Master, which he has given us his testament. The

* See *Herald of Peace* for January 1841, p. 207.

views of the members of the Peace Society are either in accordance with it, or we presume to go beyond his instructions and commands. No one who believes in His name, calls Him Lord and Master, professes to be his disciple, can be indifferent to know fully his mind, whether he may, or may not, under any circumstances, kill his fellow creatures and fellow disciples, or sanction a system that grants this authority. All we say is, examine the matter carefully, deeply, and piously, in the light of our blessed Lord's life and precepts, the spirit and design of His Gospel; and use all the means available to assist in arriving at a right conclusion. And we add, that we recommend to them this volume with confidence. It may be had at our office.

THE MENTAL AND MORAL DIGNITY OF WOMAN. By the Rev. BENJAMIN PARSONS. London: John Snow. 1842. 12mo. pp. 355.

THIS is a volume which requires more time and room than we can spare at present, to do any thing like justice to it. The subject is, indeed, one of surpassing interest. "The mental and moral dignity of woman!" We agree with our author, that "the greater part of practical, mental, and moral philosophy in our day, is taught by nursemaids, servants, and mothers. The minds, dispositions, and characters of all are influenced—and nearly all are formed—by these preceptresses. It is as true of mental power and moral character, as it is of mere corporeal existence, that 'woman is the mother of all living.' There is hardly a nursemaid in the land whose tuition is not far more effectual and extensive, than that of any professor in either of our universities." The late celebrated William Ladd, of America, was accustomed to say, "They who rock the cradle rule the world." They give a bias to the mind, direct its first thoughts and feelings. How important then is it, that they themselves should be freed from a defective education, and that such improvements be made in their mental and moral training, as the grand means for renovating the aspect of our world in its coming generations. And we believe that mothers, whose minds are under the genuine influence of the Gospel's morality, will never encourage their sons to take up the profession of arms, to make it the business of their lives to kill their fellow creatures.

This is the grand object at which this volume aims. Our author gives woman a high standing in mental and moral greatness, and not higher, we think, than she ought to claim and occupy—that of perfect equality with "the lords of creation." Mr. Parsons considers, that by a new classification of the faculties of the human mind, mental tuition may be greatly simplified. This classification he has made; and we are disposed to think very favourably of his plan. But let him speak for himself. "To facilitate the study of the human mind, I have in the present work made a new classification of its powers. The chief point in which it differs from other works on this subject is, that it traces all human feelings and actions to '*thought*,' and shows that human character entirely depends upon the character of our thoughts; and therefore it classifies the powers of the mind according to the manner in which *the thoughts* are occupied."—Preface, p. v.

Mr. Parsons divides the operations of the mind or thought into nine classes. I. Inquiry, or inquiring after ideas. II. Apprehension, or laying hold of ideas. III. Intellect, or examining ideas. IV. Consciousness, or the power of observing our mental operations, and thus supplying us with knowledge of the mind. V. Memory, or the re-collecting of ideas. VI. Wisdom, or the putting together and using of our ideas. VII. Emotions, or the feelings produced by our thoughts or ideas. VIII. Will, or the reducing of our thoughts or ideas to action; and IX. Conscience, or the moral cognizance which the soul takes of its ideas and actions. The work is divided into nineteen chapters. The first nine are occupied with an introduction; a description of paradise, and the creation of woman; woman, a help-meet for man; proofs of intellectual equality; kindness and affection natural to woman; examples of enlightened feelings in females; female education; the physical education of females; mental education, and powers of the human mind. The remaining ten are occupied with the examination and illustration of the above classification, and the consideration of the branches of mental tuition in the education of females. In all these important topics our author takes a wide range of thought and observation. He writes forcibly and interestingly. The work is highly practical. It is designed to do good, and cannot fail, we think, of accomplishing its object. We feel that our thanks

are due to the industrious author for his very important and edifying book. We scarcely know to whom we can most strongly recommend it, whether to women, whose enlightened, kind, and just advocate it is; or to men, who perhaps have not always given to woman her natural rights, even in a Christian land. We have, however, much pleasure in adding, that the book is published at a very reasonable, indeed we may say, cheap rate; a recommendation which authors and publishers do not always offer to the public; therefore we strongly recommend both men and women to read this book. We hope that Mr. Parsons will be encouraged to bring out his announced volume.

*Ward's Library of Standard Divinity,
without Abridgment.*

XXXIII. — ESSAYS ON THE CHRISTIAN MINISTRY; selected from American Publications. With a Preface, by W. H. MURCH, D.D.

THE Christian ministry has such an immediate and imperishable interest in the final destinies of men, that it can never be contemplated without awakening the deepest sympathies of the renewed heart. And though numerous and excellent treatises have been often and seasonably published on the pastoral and ministerial functions, yet, obviously, the subjects that have been so masterly handled, have never been exhausted. This is most evident from a mere glance at the topics of the *twenty-five* Essays contained in this volume.

"These Essays," says Dr. Murch, "were for the most part written by Professors of Theology, and delivered to those who were prosecuting their studies, preparatory to entering on the office of the Christian ministry. 'The American Biblical Repository,' from which they are chiefly selected, is by far the most valuable publication of a theological character, which issues from the American periodical press." The names of the Professors and their subjects are given in the "Contents," and there is an excellent Introductory Essay by Dr. Cox, of Hackney. Some of the subjects are novel and highly intellectual; others relate to the study, to the pulpit, and the ministry; and others again refer to the Christian and the pastor. Hence, not only students and young ministers, but those who have long sustained the pastoral cha-

racter, may be much benefited by a perusal. Those that relate to seriousness, to effective preaching, to the pastoral character, and to the influence of that character, with those on extemporaneous preaching, are particularly deserving of attention; yet all are impressively written and adapted for usefulness. In fostering human genius and talent, these respectable Essayists do not forget the simplicity of truth, nor the authority of Scripture language; for, as Dr. Murch wisely remarks, "A free and fearless appeal to God's holy word, free from the trammels of system, cannot but be productive of great good. . . . It arises from that humble and submissive spirit which keeps close to the Divine teaching in the Divine word; and it perfectly harmonizes with the holy determination to know nothing but Christ and him crucified."

In our cordial commendation of this talented work, we fully concur also with Dr. M., that "by the great importance of the subject, and by their own intrinsic value, the publication of these Essays, in their present form, is amply justified, and will lay the religious public under increased obligations to those gentlemen who have added this to the list of their other cheap and beautifully executed reprints of valuable theological works." And as they certainly increase in their interesting character, we wish them increasing success.

XXXIV. — THE REFORMED PASTOR; showing the Nature of the Pastoral Work. By the Rev. RICHARD BAXTER. Reprinted from the Edition of 1656, with an Appendix. Ward and Co.

Of the learned, laborious, exemplary, and faithful Baxter, no language of ours is required, nor would any terms we might employ augment his long established fame. His practical works especially, rank him among the first of our Nonconformist divines for searching fidelity, ardent piety, and illimitable goodwill to mankind.

The *Reformed Pastor*, if we may judge rightly, exhibits the full-length portrait of this eminent man of God.

We once had the pleasure of hearing the great *Wilberforce*, in his own study, recommend Baxter's writings to several *Cantabrigians*, in the most glowing terms.

This, in our opinion, is as high a recommendation as can be given to such a work. It became even *Wilberforce* to speak highly

of Baxter; and Baxter, with all his greatness, is not too great to receive honour in such a recommendation from Wilberforce.

XXXV.—LECTURES ON CHRISTIAN THEOLOGY. By GEORGE CHRISTIAN KNAPP, D.D., Professor of Theology in the University of Halle. Translated by LEONARD WOODS, JUN. D.D., of Andover. Reprinted from the American Edition of 1831. Ward and Co. Standard Edition.

THE commendable design of the learned translator, in a somewhat extended preface, is to afford a succinct account of the Biblical school of Theology at Halle, with the principles of its founders, Spener and Franke; to expose the speculative rationalism of modern professors, as based upon science rather than on Scripture; to exhibit a brief view of the Evangelical sentiments and exemplary life of Professor Knapp; and then to state, candidly, his efforts as a faithful translator of this masterly work. And we have no doubt of the ability and fidelity with which Dr. Woods has fulfilled the laborious task assigned to him.

The original work is one of great learning, profound research, and conscientious adherence to Scripture authority. We shall give a brief sketch of the contents of this very interesting volume. The introduction treats of the difference between religion and theology, and that the Scriptures are the source of our knowledge. Then follow, in two Books, the Doctrine of God, and Doctrine of, or concerning Man. These books are divided again into numerous parts and articles. Book I. contains, Part 1, The existence of God, his nature and attributes; doctrine of the Father, Son, and Holy Ghost; history of the doctrine. Part 2, The works of God; the creation of the world and of man; the doctrine respecting angels, of the holy and the fallen spirits; and the doctrine of Divine Providence. Book II. Part 1, State of Man brought in by the fall; of sin, and its punishment. Part 2, State of man by redemption; of Jesus Christ; the history of his humiliation and exaltation; the person and work of Christ; on redemption and its consequences; on the conditions of salvation; of the operations and means of grace; the Christian church; the two sacraments; on death and the destinies of men; and on eternal blessedness.

After this ample statement, we can only assure the reader, learned or unlearned, that he will find a vast fund of sound divinity, scripturally illustrated, and happily applied to the best interests of man. Professor Knapp, after having sustained, with great honour and consistency, his professorship for more than fifty years, died in peace and Christian confidence, Oct. 14, 1825. Cheapness, and beauty of paper and type, as usual, characterise this splendid volume.

THE MARTYR OF ERROMANGA. The Philosophy of Missions, illustrated from the Labours, Death, and Character of the late Rev. John Williams. By the Rev. JOHN CAMPBELL, D.D., author of "Jethro," &c.

THIS is a very extraordinary book, designed and calculated to do great good; and in our opinion cannot possibly fail in that object. Our limits will not allow in this Number; of an extended notice of the work. We may just inform our readers, that the plan which the author has adopted is, the epistolary style. Here are Fourteen Letters addressed to some of the most distinguished men and societies of the present day. One letter is addressed to the Committees of the Peace Societies of England and America. One to Mr. Macaulay, late Secretary of War. One to Lord Brougham; and one to Field Marshal the Duke of Wellington. The subjects of Christian Missions and Peace Societies, are brought before the public in this work, in a light which must do good to these philanthropic objects on an extensive scale. Our readers will remember that Dr. Campbell, at our last Anniversary Meeting, declared himself a convert to our principles; and in this work we have the evidence of the genuineness of his conversion. "By their fruits ye shall know them." We wish this work a very extensive sale; and we anticipate for it great usefulness. The author has entered into the subject with a mind fully imbued with the vast importance of the mighty subjects which he here discusses—Christian Missions, War, and Peace. To the advocates of these causes, we most cordially and earnestly recommend this work.

COMPANION FOR LEISURE HOURS. London: The Religious Tract Society. 12mo. pp. 256.

A very choice volume of Prose and Poetry.

with many beautifully executed wood cuts. An elegant book for a present, at a very moderate price, as happily all the publications of this most useful Society are.

SHELLS AND THEIR INMATES. London: The Religious Tract Society. 1841.

PLANTS. London: The Religious Tract Society. 1841.

This little volume contains a second edition of the Seed, the Leaf, the Flower, the Fruit, and the Grass. Each of these, in their single form, we have already noticed. Being collected together, they form a beautiful book, full of interesting knowledge. Both these volumes, *Shells* and *Plants*, reflect great credit on the science and taste of their author or authors. The public are greatly indebted to the Tract Society for the series, of which these volumes are a part.

Books received for Review.

THE CHRISTIAN ALMANAC, for the Year 1842. London: Religious Tract Society.

THOUGHTS FOR THE THOUGHTFUL. By

Old Humphrey. London: The Religious Tract Society. 12mo. pp. 280. 1841.

THE WIFE AND MOTHER; or, Hints to Married Daughters. By a Mother. London: Religious Tract Society. 12mo. pp. 366.

FIFTEEN SERMONS. By the author of "Persuasives to Early Piety." London: The Religious Tract Society. 1841. 12mo. pp. 211.

THE FORCE OF TRUTH. An Authentic Narrative. By the Rev. Thomas Scott, late Rector of Aston Sandford, Bucks. London: The Religious Tract Society. 12mo. pp. 140.

THE BELIEVER'S DAILY TREASURE, or, Texts of Scripture arranged for every Day in the Year. London: The Religious Tract Society. 32mo. pp. 192.

ON THE EXTENT OF THE ATONEMENT, in its relation to God and the Universe. By the Rev. Thomas W. Jenkyn, D.D., President of Coward College, London. Third Edition. Carefully Revised. London: John Snow. 1842. 8vo. pp. 444.

CONCLUDING REMARKS.

Since our last Number was published, our friend, Mr. S. Rigaud, has taken a long tour, lecturing on behalf of the Society. In many places he had most delightful and important meetings; and in most of the towns he visited, his reception was very encouraging to himself, and satisfactory to the Committee.

As the operations of the Society are increasing, and the sphere of its labours widening every day, the Committee have again to make an appeal to the friends of Peace for their kind sympathy, in a pecuniary way. The funds of the Society, at the present time, are *very low*; and this we are sorry to find is the case with all the religious societies of the day. Yet we feel assured that the lovers of Peace, and the haters of war, will not at this important period in the history of our institution, suffer its exertions to be crippled for want of means to carry on its objects, just at the time when we may say, that the attention of the whole world is waking up to this great question.

The Committee have had an extensive correspondence with their friends throughout the country respecting the preparatory Meeting for a Convention of Peace, to which they referred in our last Number, to be held in February next. They have, however, now to inform their friends, that there has not been that unanimity of feeling manifested respecting *the time* in which such a meeting should be held, as would encourage them to venture upon the experiment as early as next February. On the desirableness of holding such a meeting, when it can be done with advantage, all the friends of Peace appear to agree; but they *demur* as it regards *the time*. The Committee, therefore, feel with their American friends, from whom they have just heard, that they should seek to do something *solid*, rather than *showy*, and that nothing will eventually be lost by taking time to mature the plan, that it may be acted upon harmoniously and vigorously, by both Americans and Europeans. Having thought and deliberated much on this matter, the Committee have come to the conclusion, to postpone the meeting to some future period, of which they will give their friends timely notice.

THE
HERALD OF PEACE.

APRIL, 1842.

"Oh, if all the ministers of the gospel would unite in this labour of love and work of Peace, what wonders would be done! What an amazing change for the better would be produced! Shall I bring arguments to convince, or motives to induce, you to lift up your voice for the peace of the world? I will not bring one. If you refuse your aid, 'go, strip yourselves of the robe of office, depart and officiate at the altars of some savage idol, who delights in slaughter and blood.' But why do I speak thus? Surely none of you, my brethren, will refuse to come forth to the help of the Lord against the mighty foes of human happiness. On the contrary, each will exert himself in the glorious cause, and endeavour to excel every other in maintaining the honour of the Prince of Peace; and strive that there may not be an individual in his flock, who has not imbibed the principles of peace. Such a union of efforts will, through the divine blessing, infallibly gain the day; and in prayer for this blessing, let every heart be continually lifted up to the God of all grace."—*Dr Bogue on the Millennium.*

THE PRINCE OF PEACE AND HIS DOMINION.

A SERMON. BY THE REV. JONATHAN HICKS, WALTHAM, ESSEX.

"The Prince of Peace." Isaiah ix. 6.

THE heaviest calamities men have been called to endure have originated in war. Great have been the sufferings of those who have been more immediately engaged in it; but its miseries have extended beyond the field of carnage and blood, to every village and hamlet of the hostile nations, and in addition to the multitudes slain by the weapons of death, it occasions scarcity, dearth, pestilence, and disease, by which vast multitudes more have been swept into eternity; while it invariably destroys every feeling of sympathy, and prepares those who are engaged in it, and those who read their exploits, for house-breaking, treason, murder, insurrection, and in a variety of forms pollutes and depraves the heart, injures society, weakens and impoverishes nations, and breaks down their constitution. But in order to describe the horrible effects of war upon the character of man, and depict its manifold evils in the deep lines and strong colouring of truth, the painter must become a student of the horrors of hell, and select his pencil from a strata of blood, formed for use by the elements of misery and vice; and even then he would fail to describe, in

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sufficiently vivid colours, the miserable effects of those combats which have rendered the earth a sodom of pollution, an aceldama of human woe.

War is contrary to natural religion ; for no one can engage in it without putting a force upon nature. The dread of death is common to every human being, and as mind sympathizes with mind, no one can inflict it upon his fellow until he has hardened his heart by cruel practices. Hence warlike nations have always encouraged the chase, or other barbarous diversions, as the best preparative for the field of battle. The Almighty, foreseeing that the slaughter of animals would have a tendency to produce this effect, annexes to the passage which allows the use of animal food, a prohibition to take away the life of a man. "Every moving thing that liveth shall be meat for you ; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require ; at the hand of every beast will I require it, and at the hand of man ; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed : for in the image of God made he man." Gen. ix. 3—6.

Conscious guilt makes those who have been engaged in war more superstitious than others, and led one ignorant of revelation to exclaim, "As I have done, so hath the Lord requited me."

Every argument drawn from the book of nature in favour of war, is more suited to the savage beast than to man ; and those drawn from the Old Testament are worse than frivolous, for all revelation is decidedly against it. Jehovah, as the author of life, has alone the right to dispose of it, when and in what manner he pleases ; but instead of having given men a universal licence to deprive each other of life, he has said, "Thou shalt not kill." And who can presume without guilt to make exceptions to this law, unless by the direction of him who made, and alone had a right to make, the law ?

In the history of the Jewish church, God saw proper to allow, and in some instances to command it, as a punishment to wicked nations, and to keep his people distinct from others ; at the same time, he taught them to deprecate it as an evil, to pray "Scatter thou the people that delight in war ;" and to anticipate the advent of the Messiah, under whose government men "shall beat their swords into ploughshares, and their spears into pruning-hooks ; when nation shall not lift up sword against nation, neither should they learn war any more." While in the verse before us he is introduced as the "Child born—the Son given"—the Universal Governor—"the Wonderful—the Counsellor—the Mighty God—the Everlasting Father ;" and lastly, as the greatest and most delightful of his titles, "THE PRINCE OF PEACE."

Permit me to direct your attention, First, to the character of Christ as a ruler ; and, Secondly, to the duty of all who profess to be his subjects.

I. The character of Christ as a ruler—the *Prince of Peace*.

He is higher than the kings of the earth. By him kings reign and princes decree justice. He is the Prince of life and the Prince of Peace.

1. His life was an example of peace. He came to introduce a new and better state of things than had existed before ; to teach men to forgive an injury, to love their enemies, to pray for all their fellow-creatures, to annihilate those lusts which bring discord and war, to lead to a simple reliance on his truth as the only defence and shield, to bring the human family to seek better honours than those purchased by blood, and tarnished with the tears of the orphan and widow.

At his birth angels sang, "Glory to God in the highest, and on earth peace,

good will toward men." He came to procure peace between God and man, to destroy the enmity which separated Jews and Gentiles, to break down the middle wall of partition which divided them, and to leave peace as a legacy to his disciples. During the whole course of his life, he breathed nothing but love and peace. "Leaving us an example that we should follow his steps; who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." How powerfully did he inculcate peace by his example, when "he was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth."

2. The precepts and instructions of Christ are all calculated to promote peace.

"Blessed are the peacemakers, for they shall be called the children of God."

"They that take the sword shall perish by the sword. When they persecute you in one city, flee ye unto another," is the language in which he addressed his disciples. And again—

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the Publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the Publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 21—24; 43—48.

And again by the mouth of his holy apostle—

"Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. xii. 17—21.

3. All the true disciples of Christ are the sons of peace. They are under the guidance of the Holy Spirit: "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

The first disciples of Christ were, in the strictest sense of the term, men of peace; and the apostle could say in behalf of himself and his colleagues, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat." 1 Cor. iv. 12, 13. They were men who hazarded their own lives, but never exposed the lives of others. From the commencement of the ministry of Christ, to the death of the apostles, there is but one solitary instance of a Christian using the sword; and in that instance Peter, the individual who had

employed it, was severely rebuked by his Lord and Master. "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. xxvi. 52.

It was not until Christians had lost their ancient simplicity and purity, by uniting with the world, by mingling with the heathen, and learning their ways, that any who professed to be disciples of Christ, were known to wield the instruments of death; and from the moment they began to employ them, they became weak and powerless, unsuccessful in their spiritual warfare, and in the use of those weapons which are not carnal, but mighty through God.

It would, perhaps, be too much to assert that no Christian ever engaged in war: but those who have done it willingly, must have been strangely ignorant of the genius of the religion of Christ, or they never could, for some slight affront offered to their nation, or for the hope of temporal advancement, unite in plunging thousands of their fellow-creatures unprepared into eternity; and we are at a loss to conjecture how they can expect the protection, or look to him with any degree of comfort, who has said that "they that take the sword shall perish by the sword."

II. The duty of all that profess to be the disciples of Christ.

It is to seek peace in the largest and most extensive sense. There is something invigorating to the mind, and soothing to the ear, in the very word. It is so valuable, that Christ left it as a legacy to his disciples. "My peace (said he) I leave with you, my peace I give unto you." It is a blessing which we all profess to appreciate and value, all are loud and clamorous in its praise; and judging from the converse of men, one would think that the study of peace would become one of the most delightful exercises of the mind, and the promotion of it one of the most pleasant employments of their lives.

Painful experience, however, teaches us that the reverse of all this is the case, that "the way of peace have they not known;" that such is the aversion of the human mind to peace, that he who "knew what was in man, and needed not that any should testify of him," came and left us a legacy of peace, and taught us to follow it, as we value him and an interest in his favour.

1. As consistent disciples of Christ, we must cultivate a peaceable disposition toward all men. We are all in danger of losing the spirit of our Divine Master, and whatever may be the standard of our piety, we have need of caution and watchfulness, that we may in no instance betray a passionate wrathful spirit, so contrary to the gospel. Let us study the gospel of peace, until we imbibe the spirit of its Divine Author, breathe it as our native air, show it written upon our hearts, and become the living vehicles of publishing it to the world; its doctrines, precepts, and promises are all designed and well calculated to promote peace; peace with God, peace of mind, and peace with each other. And in proportion as we live under its influence, we shall have the comfortable evidence that we are the children of the God of love and peace, the subjects of the Prince of Peace, and the citizens of the land of peace.

2. We must seek peace provincially, in the place where we reside. If it be with those that hate peace, that delight in strife and contention; and should they have learned the diabolical art of sowing discord among brethren, under a cloak of religion and pretended zeal for God, our duty is obvious; as the professed disciples of Christ, we must seek peace, and by every lawful means seek to reconcile enemies, and bring them under the dominion of the Prince of Peace. We must speak well of our Master, recommend his precepts, and love his doctrines, for practical religion, that true wisdom, is better than weapons of war. It is more easy, more safe, more pleasant, and more honourable, to

forgive, than resent an injury. It is "heaping up coals of fire upon" an enemy, not to consume, but to melt him into a friend. "Mercy rejoiceth over judgment." And it is right that we should "follow peace with all men, and holiness, without which no man shall see the Lord."

3. We must seek peace universally. Nothing but universal holy peace will satisfy the disciple of Jesus, whose gospel is as full of peace as the sky is full of light; and as that gospel becomes known and felt, every parent, minister, magistrate, and soldier, will become an officer of peace. Methods more mild and more in accordance with a profession of the gospel than the sword, will be adopted to suppress rebellion and insurrection, and to settle disputes between nations. "And the meek shall inherit the earth and delight themselves in the abundance of peace."

"All will be friends without a foe,
And form a paradise below."

We do, as Englishmen, rejoice in what Britain is, but we look forward with still greater joy to what she shall be, when she shall point to the spoils of victory and the instruments of death, not as the badges of her triumph, but as marks of her guilt; and proclaim to the world that her sons shall learn war no more, that her lion is harmless, and will no longer hurt nor destroy; when wherever her flag floats in the air, it shall be hailed as the messenger of peace; and wherever her influence extends, it shall be employed to promote the welfare, happiness, and peace of mankind.

CONCLUSION.

1. Let Christians learn the importance of a peaceful demeanour. Let us not dishonour Christ by taking his name while we have nothing of his spirit, and "are none of his." For the wrath of men worketh not the righteousness of God. It is the design of him who fixes the bounds of our habitation, that we, as the disciples of his dear Son, should be useful in recommending the gospel to others; but this we can never do unless the love of Christ be shed abroad in our hearts, leading us to seek peace and pursue it. Upon the first risings of strife, imitate the spirit of the pious patriarch, when he said to his junior and his inferior relative, "Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren." Gen. xiii. 8.

And while we exert every energy, and employ all the influence we can command, for the promotion of peace, let us, as we enter into the closet, surround the family altar, or meet in the sanctuary, beseech the Almighty hearer of prayer, to "give peace in our day;" to "have respect unto his covenant;" to "fill the whole earth with the glory of the Prince of Peace." When "he shall judge among the nations, and rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more." And as we now see the dawn of this glorious day, let us strive, both by our prayers and exertions, to advance the happy period.

2. Let those who are in the habit of condemning the religion of Jesus, from the inconsistency of some who profess it, learn to examine it for themselves. It contains nothing to make men dangerous, disloyal, or cruel. Examine it, and you will find that whatever may be the conduct of some that profess it, "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without par-

tiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James iii. 17, 18.

3. Learn the awful state of those who delight in contention, strife, and warfare. They are continually furnishing melancholy and indubitable proof that they are the wicked, who are "without God and without hope in the world." "There is no peace to the wicked, saith my God." And they have none, none in affliction, none in prosperity, none in life, none in death, none in possession, and none in prospect; and there is no means of obtaining peace unless they come to Jesus, the Prince of Peace, submit their heart to him, and imbibe his pure, holy, harmless spirit. Come then, poor sinner, come to Jesus; give up yourself to be saved by him, to be renewed and sanctified by his Spirit. And the peace of God, which passeth all understanding and knowledge, shall keep your minds and hearts through Jesus Christ. Amen.

IS DEFENSIVE WAR JUSTIFIABLE ON CHRISTIAN PRINCIPLES?

WHATEVER pertains to the happiness and moral elevation of man, should secure the attention, as much as it demands the consideration, of every Christian. By him should the cry of suffering humanity be especially heeded, and human misery in every form commiserated, and as far as in him lies, removed. To him is principally intrusted the civilization, and wholly the evangelization of the world. Nothing, then, should be deemed by him of little moment, which is opposed to truth, and which militates against the will of his Lord and Master. It often happens, however, that what is afterwards found to be an evil, was not at the first considered to be so, at least to so great an extent; and that what is afterwards seen to be false, was at the first believed to be true; or what was at one time thought to be in harmony with Christian principles, is at a subsequent period regarded as inconsistent with or contrary to them. These remarks are certainly, in some measure, applicable to the subject of war, and especially defensive war. Not that Christians have, and do not, reckon war as an evil, but that they have not, we think, and do not even now, view it in the light they ought. It is true that a

change is now taking place in this particular, but still much perplexity exists as to the question, "On what grounds is war justifiable, or whether it is justifiable at all?" Our pious ancestors of some two or three centuries ago, were doubtless less painfully moved when brought in contact with "the plumed troop, the shrill trump, the royal banners, and all the pride, pomp, and circumstance of war," than is the pious Christian of the nineteenth century. Yet amid the light and intelligence of the present day, are the views of Christians on this question found to be very defective. We have read even of the servants of Christ fighting in inglorious war, and dying on the battle-field; yet perhaps was even their conduct not more strange than are the views of many Christians on this subject surprising. The pages of history, which contain principally a narration of the plunder of cities, the devastation of kingdoms, the intrigues of senates, the devices of cruelty, and above all the shedding of blood, are perused by us with faint emotions of regret, that so prodigious a number of the immortal beings who have appeared on the stage of life, should have acted their part in the scenes of

strife and war, and then have perished by the sword. Our familiarity with the scenes of war, as presented to our view through the medium of history, has a tendency to render this subject less grave and imposing. That 50,000 fell in this battle, 10,000 in another, or that 1,000,000 perished in a campaign, is now to us as stale news or an unexciting tale. But what are the lessons which the Almighty designs that we should learn from such awful facts? Great are our responsibilities for the Bible, as especially and specifically revealing God's will to man; but we are also responsible for the voice that hath spoken to us in the famine, the pestilence, the earthquake, the whirlwind, and in the blood which has so saturated the fair and beauteous face of nature; and which voice may still be heard urging us to accelerate the approach of that time, when there shall be seen but one empire, and that empire righteousness and peace. Every Christian then should be an advocate of peace, and we presume that no Christian is an advocate for war, or thinks that it is compatible with the principles of his faith; yet there may be few who are prepared to condemn defensive war as unscriptural. Permit me, then, to offer a few remarks on this point, and to show how far even defensive war may be considered as contrary to the genius and precepts of the gospel of Christ. We must premise, however, that we do not intend entering into the question, "What is a civil community to do in the time of perilous invasion, whose rulers are avowed or practical infidels?" since, if it be unlawful for a Christian to engage in war at all, that is, morally considered, it will be so also for one not a Christian, although his culpability will consist not in his taking up arms, but in his not embracing that religion which we now suppose would teach him to lay them aside. In reference, then, to war in general, we would remark, that it is irrational,

absolutely irrational; for surely that line of conduct may be said to be irrational, which is not only adapted to bring about an end foreign to the cause which led to its adoption, but which also bears a close resemblance to what we should expect to see in the untamed beast which treads the desert track. If a dispute between two refined and learned ambassadors, respecting the question who first offered an affront, is to be settled by delegating two vast bodies of men to meet to slay each other; then we think that men in high places may learn some lessons in rationality, by observing the movements of the tiger whose anger has been naturally roused by the pangs of hunger, or by the hostile weapon thrust into his lair. But we stay not to speak of war of this character. Men have been insane upon it in all ages and in all countries; and we can dispense with logic to prove insanity. But war may be viewed in a different light. There is an island in the enjoyment of the arts which civilize mankind, and over which the angel of peace has constantly hovered, and upon it has scattered his enviable blessings. Her flourishing commerce, her native resources, and her accumulated wealth, has rendered her the object of some monarch's ungovernable desire and unlawful ambition. A threatening aspect appears in the distant quarter, hostile preparations are made, and upon the broad expanse of the watery main is seen approaching a company of battle-ships. Now may the question reasonably be asked by the Christian patriot, "What is to be done?" This brings us at once to our point, whether defensive war can be justified on Christian principles? The first remark we would here offer is, that nothing can be adduced on the affirmative side of this question, from what has taken place under the Jewish economy. For He by whom kings reign, and princes decree justice, may either commission

one of the angelic attendants who wait around his throne, to smite with death a rebellious nation, or consign for a season the sword of justice into the hands of some potentate of the earth. When the voice comes from heaven, let it be heeded and obeyed, though it be to bid a father immolate his son, or a mother her sucking child. Something, however, has been attempted to be urged in favour of defensive war from the New Testament, and the case of John the Baptist's enjoining the soldiers (who asked him what they should do) to be content with their wages, has been cited. But this is of little or no weight, for John did not (no doubt designedly) enter into this question, and it is probable that those to whom he then spoke were Jews, and it was for the further development of the new dispensation, of which he was little more than the herald, to correct any error and remove any wrong practices to which the seed of Abraham might still adhere. Had the soldiers been Gentiles, John would doubtless have spoken to them of repentance, and might have remarked also on the unhallowed occupation in which they were engaged. Again, it has been observed, that to repel an enemy from one's country, is only to execute the laws of that country, for it is not allowable for any to plunder or murder. On this we may remark, that such a law, if it be a law at all, is not so analogous to the law which pertains to a robber, as we might suppose; for we have a perfect right to frame laws for our own country, but not in relation to another, without mutual consent, at least not when the loss of life is involved. But waiving this point, there can be no justice administered in war of any kind; for those who reluctantly take up arms, and manœuvre to render them ineffectual, or endeavour to avoid their use altogether, are as liable and likely to receive the fatal blow as he who is

foremost and most revengeful in the horrid strife; and we ought not to recognize that as law which is not based upon justice. We do not, however, rest much stress upon these statements. We would ground our argument against defensive war mainly on the fact that it involves the life of immortal beings; and as we think, that to take away the life of one individual intentionally, though sanctioned by a civil tribunal, is morally unlawful, we can with more force and grace urge our sentiments against the destruction of 10,000 lives. It appears to us that, to take away human life under any circumstances, to destroy the finest structure of infinite skill, and to hurl an immortal spirit, it may be unprepared, into the presence of its Creator, is to arrogate a power which has neither the sanction of revelation nor the spirit of reason. Could the enemy, however, be prevented from making their incursions by any kind of fortification, it would be right to raise such a defence; for this, indeed, would be only similar to a person fastening his door that a nefarious night-stroller might not enter. It is mere prevention, involving no act of cruelty or bloodshed. Should a Christian be awakened from the deep sleep of midnight by the murderous hand of the robber, and were he endowed with sufficient physical strength, he would, we think, be religiously consistent in forcibly ejecting such an intruder from his dwelling. But to the case of an invading enemy, it is yet to be answered if it be unlawful to take up arms. What then is to be done? Might not the answer, for we are supposing a community of Christians, be given in the language of an inspired writer, "Trust in the Lord at all times;" and in prayerful dependence upon divine strength, might not the God of their salvation arise, and scatter their foes?—might He not come forth in the lightning, or appear in the whirl-

wind, and in storm, to confound and overthrow the army of the aliens, and cause even in the hour of peril, and on the threshold of destruction, the children of Zion to be joyful in their King ? Our ears have heard, if our eyes have not seen, what wonders prayer and faith have wrought, and we know not what wonders they are yet to accomplish. A praying army may yet be seen to triumph gloriously, and the horse and his rider to be prostrate at their feet. However novel and unusual this procedure would appear to be, it would not be more novel that it is scriptural ; for, can the Christian one moment grasp the unsheathed sword, and at another be bending lowly before the throne of the Great Eternal in the attitude of prayer ? Can he be one moment trampling in the dust the breathless body of his fellow, and at the next be committing his cause into the hands of Him who judgeth righteously ? What concord hath the battle-field with the throne of grace, any more than the temple of Belial with the temple of God, or light with darkness ? *

We are aware that the adoption of such a course would call for the vigorous exercise of faith ; but surely this would be no evil ; and are we not at all times too prone to doubt the power and efficacy of this noble and essential Christian virtue ? The time doubtless will come, when by the active exercise of this holy principle, wonders will be wrought, as surprising as if mountains were cast into the troubled deep, or women received their dead to life again. God is often absent because faith is not present. And might not the holy servant of Christ often exclaim in viewing the consternation of Christians, "Where is God *thy* Maker ?" Yes, we are

* Some of these remarks, the writer thinks, were made in a former communication of his to this Journal ; but the reader must excuse this, as the present article was not written to appear in print.

constrained to believe that in a country's perilous hour, the importunate cryings of its pious people would be its strongest bulwarks.

Now let us see how far the declarations contained in the New Testament in reference to war, tend to strengthen the position we have taken ; and although they may be of an indirect character, yet in the absence of stronger evidence they must be received as valuable and important, in aiding us to a right settlement of our question. The gospel is emphatically termed the *gospel of peace*. It was announced as such when the morning stars sang together for joy, and its final and universal triumph shall be characterized by nothing greater than the complete dethronement of that tyrant, under whose awful and cruel sway has every people under heaven groaned and travailed together in pain. "Then shall the sword be turned into a ploughshare, and the spear into a pruning-hook." Yes, this shall mark the universal spread of the gospel, for the mouth of the Lord hath spoken it. It appears, then, that war, of whatever kind, is opposed to Christianity, for as Christianity advances war will be forsaken. That when every nation becomes Christianized, every nation will cease to unfurl the banner, or to sound the trump of war.

What, we may also ask, is the language of our Saviour, when he was led to remark on the use of the sword ? "They that take the sword shall perish by the sword." Although this remark was primarily intended for those who would defend religion by an arm of power, yet it may have a wider scope of meaning. We are exhorted to lay aside all malice and revenge ; but if we take up arms, even in defensive war, it is impossible to observe this injunction. The conflict and strife of battle will irresistibly stir up and inflame these evil and destructive passions ; and moreover we believe

that without them the bayonet would be but a feeble weapon. The exhortations of Scripture to Christians to call upon God in the day of trouble and perplexity, are very numerous ; and how difficult soever it may be at times to know which path of duty, and what course, it is best to take, light will break in, and the way will be made plain. Not that we are to wait for the creation of means, when legitimate means are already in our possession. We are called upon to uphold the primitive laws of our country ; for magistrates have been declared by heaven to be terrors to evil doers, and a praise to them that do well. But we question whether we are called upon to sanction those laws which punish with death, or those means of self-defence, the use of which would involve the destruction of human life. The very spirit of Christianity is opposed to the destruction of human life, and to the shedding of blood. It is love, peace, and goodwill, and its Divine Founder exhibited in all their beauty and lustre these heaven-born principles. He was harmless and meek, gentle and benignant, compassionating every son and daughter of Adam. From what then we have said upon this subject, from the inferential allusions to this subject in the New Testament, and from the nature and spirit of Christianity, we are induced to believe that defensive war is not justifiable on Christian principles.

In concluding, then, these few imperfect and cursory remarks, we would urge upon Christians the importance of giving to this subject that serious consideration which we think it justly demands ; and of bringing all the institutions and customs of men to the infallible test of the divine record. What is the mind of Christ ? should be

the Christian's oft-repeated question, and to him ever a matter of anxious inquiry. An unrighteous acquiescence in the customs of society, and a proneness to yield to its influence and to imitate its spirit, has enfeebled the energies of the church of God ; whilst an obedience to the laws of man, rather than the laws of God, has cursed the world. Happy that the time has come when public opinion on most important subjects is undergoing a change ; and that what has been upheld because of its antiquity, is now beginning to be discarded because it is examined by the light of divine truth. Happy that many nations of the earth are now giving some signs of their dislike to war ; and oh that we were not compelled to believe that millions more of the human race must be immolated upon its accursed altar, ere it shall be said that war is no more. But whilst the past history of the world has so much that appals the heart, let us be cheered and take courage at the bright prospect which opens up to the eye of faith. The empire of peace shall be established, because the kingdom of Christ shall come. O happy time when the arms of war shall not clash, when the tramp of war shall not sound, when the cry of the wounded, or the groans of the dying, shall no more strike the ear or pierce the heart. Imbibing, then, the holy principles of the gospel, imitating the example of the lovely Redeemer, let us more fully and continuously exhibit the spirit of peace, admire the temper of peace, promote the cause of peace, pray for the reign of peace.

" From east to west, from north to south,
This blessed kingdom, Lord, extend,
Till every man in every face
Shall meet a brother and a friend."

Author of " Mental Culture."

AMERICA AND ENGLAND.

(To the Editor of the Herald of Peace.)

SIR,—Every friend to a Christian, and therefore pacific policy, has cause to congratulate himself upon the leading article which appeared in the *Times* journal of the 10th of December, 1841, suggesting that all disputes pending between Great Britain and America should be arranged by arbitration. This is, in truth, a cheering sign of the progress made by our opinions; the very principle for which we contend is thus advocated by the "giant of the British press." The danger of delay in settling international differences has been clearly illustrated by the relations in which we have recently been placed towards America; however trifling and insignificant the subject left in dispute, it yet adds weight to every new quarrel, and united they become formidable and important.

The boundary question should long since have been decided, but it is not yet too late to bring it to an amicable and speedy termination. In 1839 it was proposed by a clergyman of the Church of England,* that if, after the award of the arbitrator, "either Maine or the colonies should think themselves aggrieved, the general government should purchase the land in dispute, each of its own party, accordingly as the difficulty might be stated—a purchase which would not cost so much as the equipment of a line of battle-ships." In strong confirmation of this plan may be cited the opinion of Sir Augustus Foster, secretary to the British Legation at Washington, who in his "Notes on the United States," declares that "the boundary question might be settled, if, as a first step, the British and American governments were to buy up all

the claims of individuals to property in the soil of the disputed territory, which being done, a mixed commission, composed of men of high character and standing, could not find much difficulty in agreeing on an amicable settlement."

Colonel Maxwell, whose opinion on this subject is entitled to great respect, holds a similar doctrine, and in one part of his recent work* he observes, "I had a long conversation with Mr. Webster, (the celebrated Daniel Webster,) about the boundary question; the gist of what he said was, that he considered all the additional surveys of the disputed territory needless and procrastinating, and he stated that the whole of the business ought to be arranged and set at rest as amicably, and with the same ease as two country gentlemen would settle any question regarding contiguous property, and so adjusting their *marches*, (the word he used,) as would be most useful to each other—a fair exchange being no robbery."†

Thus, Sir, the opinions of those who have most attentively studied the subject, and who have had most experience in regard to it, fully coincide

* A "Run through the United States."

† The late and justly lamented William Ladd, in his most admirable Essay, (c. vii. s. 5,) shows how a court of nations would have treated this matter. "In cases of disputed boundary," he says, "the court should have the power to send surveyors appointed by themselves, but at the expense of the parties, to survey the boundaries, collect facts on the spot, and report to the court. *Had there been such a court, the boundary line between Maine and New Brunswick would long ago have been equitably settled to the satisfaction of both parties.* Some of the Ex governors of Maine have expressed to me that opinion. The Supreme Court of the United States very soon settled a similar difficulty between Massachusetts and Rhode Island."

* Peace or War? By a Clergyman of the Church of England.

in the practicability and the facility of a pacific arrangement. How serious then is the responsibility incurred by those who defer this favourable opportunity of setting at rest so fertile a cause of dispute.

The right of searching American vessels for slaves is, I own, surrounded by greater difficulties, but this is merely a stronger reason for its being decided by calm investigation and reflection. No worse mode than excitement and violence can be devised for settling this or any other question. It is said by some, however, that war still will threaten from the assistance rendered by the *sympathizers* to the Canadians, in their attempt to throw off the rule of the mother country. What, shall it be held that the deeds of some individuals, *acting in opposition to the express will of their government*, shall plunge us into a general

war with the whole nation? The President has issued a wise Proclamation, forbidding his subjects to take any part with the Canadians; if they disobey, and are found within our jurisdiction, they may be seized and punished. If they escape into their own territories, the President, after his proclamation, will scarcely refuse to deliver them up. Why then should we go to war with America? Why not act on the declaration of President Tyler, who now sways the republic, that "the time ought to be regarded as having gone by, when a resort to arms must be esteemed the *only proper arbiter* of national differences?"

Believe me, Sir,

Yours faithfully,

H. MACNAMARA.

5, Inner Temple-lane,
Dec. 14, 1841.

[We have great hopes that the mission of Lord Ashburton to the United States of America, will prove the means of settling all the existing disputes between our government and that country. His lordship seems every way qualified and fitted to undertake this difficult enterprise; and we have every reason to suppose that he will be received in that land in a very cordial manner. Great portions of the American press have spoken in terms the most satisfactory and encouraging of this step of our government. We trust that Divine Providence will so bless this direct attempt to settle, by mutual agreement, all points at issue between our country and that great republic, that our union may be more closely cemented than ever, and that it may rest on a firmer basis. This will give to the world a palpable proof of the practicability and power of our principles, which no abstract reasoning on their value and merits have ever been able to produce.—EDITOR.]

THE PAPERS OF ELLIOT, FROM THE "PORTSMOUTH JOURNAL," UNITED STATES.

(Continued from p. 17 of *Herald*, January, 1842.)

THOUGHTS ON PEACE.—NO. XII.

"A man can never be justified in taking part in any war except a defensive one."—*Christian Examiner*.

AN indefinite rule of action can be no rule for the Christian. He needs

something fixed, settled and determinate for the guide of his conduct. He demands some unyielding rule of right; and any principle which he can modify to suit himself, which he can stretch to cover his sins, comes not from that holy source whose laws are

so plain and direct, that "the way-faring man, though a fool, may not err therein." The quotation above gives not this determinate law.—It is not a stubborn measure of right of a certain length and breadth, but rather like a measure of lead that can be bent and twisted about the thing to be measured. It suits itself to the infirmities of our nature.

Were I to say that a man can never be justified in lying except to protect his own reputation—that a man can never be justified in stealing except to protect his own property—that he can never be justified in throwing a stumbling-block or an occasion to fall in the way of his brother, thereby causing him to sin, except it be necessary for his own spiritual improvement,—it would at once be seen that I was giving currency to loose notions of morality, and that such speculations could not be based upon the Christian Scriptures. Why then is it that we hear so continually from the pulpit, from religious periodicals, from almost every one, such manifest absurdities as this:—that the attempt of many individuals, calling themselves a nation, to deceive, to rob, and murder the individuals of another nation, is perfectly justifiable and right when they do it for their own good—when they "act on the defensive." To make the matter worse, every one is allowed to judge for himself, or worse still, suffer this question of right to be settled for him by a majority of our congress. "It is very wrong for a Christian to fight except on the defensive." It amounts to this—it is very wrong for him to fight except when he deems it necessary—it is very wrong to fight when he has no motive for fighting; it is very wrong to fight except—when he does fight! It is time to become infidels and seek a higher morality, if this looseness of principle belongs to the gospel of Christ!

When this nation declared the last

war against Great Britain, the Christians in this country, who believed the war to be just and necessary, of course did right in waging it. To them it was a defensive war; they fought for the defence of our impressed seamen. And surely the Christians of Great Britain had a right to fight against them. They too acted on the defensive. We declared the war, and were invading their colonies, and sweeping the ocean of their ships. Exact and definite rule of action indeed! Each side exerting themselves to the utmost to do all possible injury to the other, and each praying to their Father in heaven for strength to destroy the enemies they were bidden to love!

I almost see—I will not suppress the thought, awful as it may appear—I almost see the angels in heaven and the spirits of the just made perfect, bowed down in grief and sorrow for human presumption, while the two contending columns of prayer ascend, each beseeching God to take part in their quarrel, to aid them in their deeds of violence—sending up the battle before the throne; bringing discord into His very presence who is the Father and friend of all!

In olden times there was not coined this precious phrase. War was war—the attempt of two bodies of men to do each other the greatest possible injury. It was left for modern times to discover this narcotic for a Christian's conscience. But in truth the distinction between offensive and defensive war is in the imagination alone. The only difference between war and war, is that the occasion of one is more frivolous than of another, but always of sufficient magnitude for the conscience of the Christian soldier. Of course both sides believe themselves on the defensive—both attack and defend, rob and are robbed, slay and are slain, till one or both parties are heartily tired. And then they make peace, pay pensions to the living war-

riors, build monuments to the dead warriors, exult in the bravery and courage with which the nation fought ; and leave the people corrupted and burdened with taxations, harder to be borne than the evils they fought to avoid.

Nay, indeed, the morality of defensive fighting is not the straightforward morality of the Scriptures, which teach us that the end does not sanctify the means—which forbid us to do evil that good may come—which demand humanity, meekness, and long suffering—which inculcate that self-sacrificing spirit which enables a man to be a martyr to principle, and to give up reputation, property, nay life itself, for others' good, as did our Saviour and Lord.

ELLIOTT.

THOUGHTS ON PEACE.—NO. XIII.

No one doubts but that we are taught in the Scriptures to submit to evil, and to forgive our enemies. Love is the spirit of the religion we profess—love, not only to the pure and innocent, to our family and our friends, but to the sinner, the degraded, to those who injure us, and who despitefully entreat us. This doctrine carried to its extreme, is the spirit of martyrdom ; it commands us to suffer ourselves rather than to inflict suffering upon others. Obedience to this law of love is the perfection of character ; it is the elevation of the moral over the animal man ; it is the exaltation of man to the station for which he was designed, making him but little lower than the angels ; it is the principle which all men reverence and admire.

But how often are we told that the structure of society is such as to forbid this height of virtue ! It is, say they, a beautiful theory, a lovely day-dream, something more fitted for heaven than for earth, adapted rather to angels than to men ! Wait for the

millennium : it is now as much out of place, in this contending selfish world, as would be the delicate rose blooming in the frost and snows of winter. You may as well speak of temperance to the already drunken ; you may as well preach holiness of heart and devotion to God in the very haunts of impurity and blasphemy, as to unfold the banner of peace over the elements of strife in this wayward and fighting world. The whip, the prison, the gallows, the sword are our only present safety. Brute force is the foundation of all law—is the basis on which society rests. Self-protection, without violence to others, how impossible ! Common sense revolts at it. Be silent, then, and attempt not to disturb us with the vain babbling of impossibilities.

I feel the power of this oft-repeated attack upon the theory which I love ; for when I look upon the strife there is continually about me, upon the crimes and degradations of my brother man ; and especially when I look in upon my own heart, and find there, deep-seated, the spirit of resistance, incorporated as it were in my very nature, I feel disposed to close my mouth for ever on the subject. But this is a want of faith in the power and promises of God. It is no place to look for the right and the true in our own disposition, or in the conduct of others. Our very weakness demands a high standard, that we may be ever reaching upwards ; our very infirmities ask of Heaven a light for the guide of our feet, and though we may often stumble and fall, yet let us thank God that the light shines, that we may see our danger, and walk each day with more caution and more security. Oh, let the rule which measures our conduct be straight and even, though it shows the winding, and turning, and the crookedness of our ways !

But we are told that it is impossible to eradicate from men the war prin-

ciple; that the most that can be done is to soften it down. I do not think that to make an impression upon men is so hopeless. Little has been done for the cause of peace, because so little has been attempted. I place more reliance upon the full truth, than upon any modification of the truth to a supposed necessity of the case. Truth thus diluted to suit the depraved taste, does not refresh, and strengthen. It is a most injurious lie, this half spoken truth. Let the full truth be proclaimed, cut where it may; and the lower, the more grovelling, the more under the dominion of passion or selfishness we may be, the more we need the strength and purity of the Christian faith, to awaken our interest, to stimulate our zeal, to deepen our convictions of the necessity of a full and entire change. Were I to

plead with the ignorant that they would seek to become enlightened, I would place in full contact the height of human learning with their own ignorance; and to excite them still more, I would unfold the full extent to which their minds could reach were they true to their own powers. When the consciences of men are to be touched, place before them the fixed and eternal principles of right, pour in upon the darkness of their souls the full light of truth, for in that light wickedness cannot dwell.

How is it possible to awaken an interest in the cause of peace, and teach men to forgive their enemies, when we assert that violence is the only safety against violence, and leave every man to judge when and where he can fight with the approbation of God?

ELLIOTT.

CONVERSATION WITH A SOLDIER.

(From the *Christian Investigator*.)

Communicated by William Trotter to a Friend.

MY DEAR FRIEND,—I was travelling lately from Manchester to Birmingham on the railway. The person who sat next me in the carriage was a marine in the Queen's service. We soon fell into conversation; and the conversation was so interesting to myself, and seemed to me to be so well calculated to teach two or three most impressive and important lessons, that I thought it might not be amiss to lay it before the readers of the "*Investigator*."

The substance of what passed was as follows; and, as near as I can recollect, I give the exact words.

T. It is very cold this morning.

M. Yes; and I have not been in a cold climate for several years.

T. You are a traveller, then. In what parts have you travelled?

M. I was at China last.

T. At China, indeed! Then you have been there since hostilities commenced between the British and Chinese?

M. Yes, I was in some of the first engagements.

T. You are not a soldier, are you?

M. No, I am a marine; neither a soldier nor a sailor, but a little bit of both.

T. Well, but you are not dressed in uniform.

M. No. I have put these clothes on to travel in, because they are warmer.

T. And you have been engaged in actual service?

M. Yes, I have been in two or three frays. But the Chinese are such cowards. They won't stay to fight; they always run away.

T. And are you never afraid when you enter a battle?

M. Yes, for about ten minutes ; but after that one forgets every thing.

T. Then you are afraid at the commencement ? I dare say you think at those times of the oaths you have uttered.

M. Yes, one thinks about standing before one's Maker then, and all the sins one has committed rise up in one's mind ; but thoughts of that sort are soon gone when the battle has fairly begun.

T. But would it not be better to think of those things before, and prepare for danger and for death ?

M. Yes, it would. A good man is the best off, after all ; and he has the most courage, too.

T. Then you have some good men amongst you ?

M. Oh, yes ; we have some religious men amongst us ; and a religious man makes the best soldier : he is not so much afraid as others.

T. Then, if you think religion so good, why do you not embrace it ?

M. Why, one thinks one will sometimes, but one forgets, you see. But I like to go to church on a Sunday as well as any body.

T. Yes, but unless you practise through the week what you learn at church on Sunday, going to church will do you but little good.

To this my friend assented, and a pause ensued. After some time the conversation was resumed as follows :—

T. And do you think it is right to kill men in war ?

M. I did not use to think so. It is murder, you know, right enough ; but one gets accustomed to it.

T. And do you ever get so accustomed to it, that you care nothing about it ?

M. Oh yes, a man forgets every thing in battle ; and he'll take a dead fellow by the arm, toss him over, and sit down on his body for a seat.

T. And have you done so ?

M. Yes, I have ; but I could not

have believed once that I could ever have done so. One thinks about nature before one's a soldier ; but when a man gets up to his elbows in blood he loses all that. The sight of blood makes a man like a tiger !

T. Well, you shock me. You cannot think in your cool moments that it is thus right to murder men ?

M. No ; but we are hired to do it.

T. And could I hire you to go on the highway, and kill a man for me there ?

M. No ; that is different. They are not one's own countrymen ; they are the enemies of one's country that we kill.

T. Not they, indeed ; they know nothing about what they are fighting for. And then they all come from one common stock with ourselves, and have one common nature, and are travelling to one common eternity.

M. Yes, they all descend from Adam, that's true enough.

Here the train stopped, and the conversation was broken off, and it was not afterwards renewed on the same subject. I did afterwards give such advice to the person I talked with, as appeared appropriate ; and he seemed to hear with all attention, and to be thankful for what was said to him. I hope that some impression was made on his mind, and that, through the blessing of Heaven, he may remember what was said at another day.

The conversation produced a deep and terrible impression on my own mind. I thought about it when alone, and I talked about it with a friend ; and amongst many others, it suggested to me the following reflections :—How terrible is sin ! How amiable is religion ! How graciously forbearing is the Almighty ! How degrading and brutalizing is war ! "*The sight of blood makes a man like a tiger.*" These words are still tingling in my ears. Oh, this is the direct

evil of all the long black train of evils that are inseparable from war. It extinguishes natural affection; it crushes every tender sympathy of the human breast; it familiarizes men to scenes of blood, till they seem more like ravenous beasts than human beings. Where is the Christian that would not unite with his fellow Christians in earnest prayers and ceaseless efforts, for the entire and everlasting overthrow of this black infernal system? Who would not, with all his heart, say Amen to the Psalmist's prayer, "Scatter the nations that delight in war!" How true that the love of money is the root of all evil! This man acknowledged that he committed murder, "but then we are *hired* to do it," said he. * * * From this man's testimony, it is plain that soldiers frequently know that to kill men in war is murder, and that the reason why they do it, is, that they are hired to do it. And yet we call those *Christian* countries by which such barbarities are practised! We call those *Christian** governments who thus *hire* men to murder their fellow men. What excuses men can find for sin! This man knew it was murder to kill men in war, but he did not think it was so bad to murder a *foreigner* as an Englishman. Alas! when once men give themselves up to the

* We, as individuals, do not so call them.

practice of sin, the slightest pretexts serve to excuse the most horrid crimes. The slaveholder does not think it wrong to kidnap and hold in bondage a *black* man; and the soldier does not think it so bad to commit murder, if it is *only a foreigner* that he murders!

How lovely is the religion of the Saviour, how honourable to God, how friendly to man! The gospel knows *no distinction* between natives and foreigners. * * * It strikes at the root of those selfish passions and natural animosities in which war originates, and which alone supply the fuel by which the flame of war is fed. The gospel teaches all men to regard each other as brethren, and to consider an injury inflicted on the humblest, weakest, most defenceless of mankind, as an offence to God, and as an injury done to the whole race. It is by the gospel alone that a public opinion can be formed which shall frown on warlike habits, and discourage a warlike spirit. * * * The Lord hasten the day when nation shall no longer rise up against nation, but when they shall beat their swords into ploughshares, and their spears into pruning-hooks, and when the nations shall learn war no more.

I remain,

Dear Friend,

Yours very affectionately

W. TROTTER.

EXTRACT OF A LETTER FROM J. C.

(Dated B. M. S. "Vansittart.")

Macao Roads, China,

March 24, 1841.

MR DEAR MOTHER.—If you have received my previous letters, you know that considering war to be decidedly opposed to the *precepts* and example of our Saviour, I had determined when the "*Sulphur*" was ordered on to

China to give up my profession; and having expressed my sentiments to Captain Belcher, he, on the vessel's arrival in China, obtained permission to discharge me, and kindly procured me leave to go to England in the first man-of-war that was going home. The last part I was obliged to relin-

quish, as the expenses of my mess, washing, and wear of clothes on the passage, would have made me dependent upon you when I arrived, and I believe "respectable gentlemen wanting situations" are very numerous in England; whereas out here I do not think, while God spares my health, I shall be in want of employment. At present I have accepted a situation as second officer on board the British merchant ship "Vansittart," 1400 tons' burden, in the employ of Messrs. Jardine and Matheson, perhaps the "first house" in China. I get 100 rupees a month, about 10%, have a fine large cabin, and mess with the captain, and have every promise of promotion if I conduct myself steadily; in short, my present situation is in comfort and pay far superior to my former one. Thank God, the giver of all good gifts, who has placed me in it. Since I have been at Macao, I have formed an acquaintance with the resident English and American missionaries; and in addition to the Sunday morning and evening services, have had the happiness of attending their prayer-meetings every Wednesday, and of their Christian Society occasionally during the week. We sail in a few days for Singapore, Madras, probably, and Bombay, from

which last place we are to bring back to China a cargo of cotton. I have letters of introduction to the missionaries at these places, so that I shall not be destitute of Christian society. You cannot conceive what a comfort I feel in having a little place that I can call my own, where I can pour out my heart in prayer to my Almighty Father, a blessing which I must have waited some time for in the service. I have frequently been obliged to go on deck to walk and pray, or else to appear to be reading amidst all the noise and ribaldry of a midshipman's berth.

* * * *

I am afraid my dear uncle at first will not like my having left the service, but I am confident he will agree with me, that it will be better for me to die with a clear conscience towards God than the contrary, even if I were buried with an admiral's honours. The more I consider, the more I feel convinced that war is not in accordance with the precepts of the gospel; and although many good and pious men have done their part in it, considering it their duty, yet I think they knew not what spirit they were of, for He came to save men's lives, and not to destroy them.

THE IMPORTANCE OF CHRISTIAN MISSIONARIES, IN THEIR INTERCOURSE WITH THE HEATHEN, ACTING UPON THE PRINCIPLES OF THE PEACE SOCIETY.

THERE are, no doubt, difficulties to the pacific conduct of these worthy men, in their peculiar and often trying circumstances, with which we, who live in a civilized, and, in part, Christian country, have no adequate acquaintance. We desire, therefore, to make every proper allowance for these servants of Jesus Christ, while we offer a few observations upon the responsibility of their situation. One

thing must be remembered, that they have voluntarily placed themselves where they are; and they ought to have calculated beforehand what Christianity demanded of them, in placing themselves in these circumstances.

It is a very solemn consideration, connected with the office of the missionary, that he takes Christianity to the heathen, and that they will gene-

rally receive it just as he places it before them. He plants the seed among them, and the future tree will be according to the seed sown. Generations yet unborn, for many centuries, will, in all probability, take their religion from that introduced by the missionary. If, therefore, he should be so ignorant, or so thoughtless, as to give a false or a defective representation of the gospel, he will be the means of propagating these errors for a length of time, which we cannot specify, and the injury that he will thus inflict upon the cause of religion is inconceivable. Hence the vast importance of every missionary giving, in the first instance, a full, clear, and just view of the system of truth and morality revealed in the New Testament. He ought not to accommodate his principles to the prejudices of the heathen; he ought not to mix up human expediency with the truth; he ought not to adopt any of the false maxims of nominal professors of religion in his own country; but his duty is to bring the whole nature and authority of Christianity, as it appears in the word of God, before the heathen.

These observations will, of course, apply to every part of Christian truth and duty; but we wish now to apply them to the pacific principles of the gospel. No person will deny that the state of religion in this country, at the present day, is very much formed by the conduct of the men who first introduced Christianity here. They were men who approved of war almost in every shape, and they made little or no change upon the warlike customs of our forefathers. From them we have received our religion, and our warlike practices along with it.* There can be no question but the case would have been very different

at the present day, if a full-length portraiture of Christianity had been placed before the heathen population of this island in the first instance. Let those missionaries then, who see the cause of the evil in this country, avoid the rock on which former missionaries have split.

Besides, the inculcation of the pacific principles of the gospel in the public ministry, and in the private deportment of the missionary, it is necessary to show to the heathen the excellence of Christianity, and the desirableness of embracing it. One grand object of every man who goes forth to a rude and barbarous people, as the messenger of Jesus Christ, is to convince them of the superiority of the message which he brings, over all their own customs and idolatries. But it is certain that no part of Christianity is more adapted to do this than its opposition to war, and its tendency to unite men in the bonds of universal love. The heathen have long been addicted to cruel wars, they know their bitter and ruinous consequences, and they are in some measure prepared to receive a more pacific mode of life. But would they adopt Christianity as the more mild and genial system, if they saw the messengers of the gospel the abettors of war? If they were taught that Christianity sanctioned war in any shape? If you wish them to believe that Christianity is better than their old systems of idolatry, you must give them a living proof of it in your own conduct, and in your own ideas of the religion you desire them to adopt. You must show them that war, with all its ten thousand evils, is not sanctioned but condemned by Christianity; and that every man who takes part in the bloody practice is rebelling against the laws of the gospel. Until missionaries show to the heathen that the religion they wish them to accept is opposed to the greatest of all their miseries, they will

* Our friend must mean Christianity, as received in this country after the Saxon conquest. — *Editor.*

never convince them, that it is better than their own idolatrous customs and opinions.

The heathen, too, see very well that war must always spring from some bad passions of the human heart, that its effects are always destructive of human happiness, and that it must be displeasing to a Being, such as the Bible represents the author of Christianity. The very first thing, therefore, which they would expect must be done, by embracing the truth, would be to put an end to all their mutual contests and bloody battles. It would be impossible to convince them of the excellence of the gospel, if they were taught that it really sanctioned the same kind of evils to which they were addicted in their state of ignorance; and how they could think otherwise, if the man who brought them Christianity taught the lawfulness of war, and perhaps took part in war, is difficult to conceive. We have no doubt but the conduct of men calling themselves Christians in India, Africa, and America, has, in this way, been one of the greatest obstacles to the spread of the gospel among the heathen. What would these poor ignorant people think of the gospel, when they beheld its professed friends devote themselves to war as a profession; and carry fire and sword into every country where there was wealth to gain or quarrels to avenge?

Another consideration is, the influence of the pacific principle in gaining the confidence of the heathen, in the daily intercourse of the missionary with them. It is certainly a very important question, how can he most successfully open up a passage for the truth which he professes to bring before them, if he does not gain the attention of the people, (and he cannot do this if he has not their confidence,) he can do no good to them. A very superficial knowledge, either of the gospel or of the human mind, will

convince any man that this important end is to be secured only by such a line of conduct and such a spirit, as will show the heathen that he is their real friend; that he seeks not his own advantage but theirs, and that he can bear hardships and sufferings for the sake of this object. Such a course as this will include great kindness of disposition, much forbearance with opposition, a readiness to forgive many personal injuries, a willingness to act as mediator between contending parties, and a readiness even to expose one's self to dangers for the sake of peace; in short, it will require the daily acting out of that spirit, which appeared so glorious in the founder of the Christian religion.

A life conducted upon this high principle will be sure, in the course of time, to gain such a measure of respect and confidence for the missionary, as will prove the most effectual auxiliary in recommending the gospel. The idolatrous heathen will see that this man is different from other men, that he must be their friend, and that such kindness demands some attention to the message which he brings. How can they believe that a man who always treats them so kindly, bears all opposition so peaceably, and forgives his enemies so meekly, can desire any thing but their good? At least, such a man will gain an attentive hearing, where a man of another spirit will be left alone, or treated with contempt.

For all these reasons, and others that might be named, it appears one of the most impolitic as well as unscriptural steps a missionary can take, to take any, or an active part in the wars which his countrymen may be carrying on in heathen nations. He will be sure to be joined with the authors of these bloody engagements in the judgment of the heathen; and their prejudices against his doctrine will just be in proportion to their hatred to the men who have murdered their

fathers, brothers, and children, and laid waste their country. The missionary may console himself with the idea that the war was a just one, and that it did not originate with him, but was carried on by the rulers of the colony; but the heathen will make no such nice distinction. Let them see that he sanctioned these wars, and they will instantly class him with their deadly enemies.

What a grief it is to every friend

of man, and to the pacific principles of the gospel, that this charge should be justly merited by the professed missionaries of the meek and lowly Jesus! Better had it been that they never went among the heathen, than that they should thus prejudice them against the gospel! Oh that all who have gone forth as the heralds of the Prince of Peace, did not belie the character they bear!

PACIFICUS.

TO THE EDITOR OF THE HERALD OF PEACE.

SIR,—The *Herald of Peace* for January, 1838, contains a report of the Lecture on War, which was delivered by the Rev. James Hargreaves, at Ipswich, in 1839, and in which he read a copy of the prayer composed by Lord Nelson, about an hour before the action in which the admiral lost his life; and it contained the following words, *that humanity after victory might be the predominant feature in the British fleet.*

In the *Herald* for October of the same year, are letters from Marshal Soult, ambassador extraordinary of France; the Count Strogonoff, ambassador of Russia; and Count Brignate, ambassador from Sardinia, expressive of their thanks to the Peace Society for copies of the tracts of the Society, which had been presented to them; and in their letters they express their hearty concurrence in the justness of the views of the Society, and their wishes that they may be carried into effect.

In the *Herald* for April, 1839, under the article, "On the Public Opinion against War," amongst the concessions of warriors are enumerated the opinion of Sir Walter Raleigh, the admission of the Duke of Wellington in his speech at the London Orphan Asylum, the testimony of Louis Bo-

naparte, the concurring testimony of the great Washington, and of General Wilkinson.

In the *Herald* for January, 1840, in the "Memoir of the Count de Selon, the founder and president of the Peace Society at Geneva," in addition to his own revered and recorded opinions, is a letter from Frederic William, King of Prussia, dated the 27th of April, 1831, in which that monarch, whilst acknowledging that the workings and undertakings of the Peace Societies bear the impress of true religion, and should obtain the approbation and encouragement of all who feel an interest in the happiness of man, acknowledges that the promotion of peace should be the duty of all governments.

In addition to these authorities, I now take leave, Sir, to communicate to you the concession of another warrior, who as a scholar, a statesman, and a sailor, was not inferior to any of the above-mentioned characters, and who for his moral and religious virtues, and his amiable manner and delightful conversation, was superior to many of them. His letter is addressed to an accomplished and most worthy lady, who, I am proud to say, is an ornament of our own country.

It has been justly remarked, that

it is hardly to be expected that warriors should condemn their own business, and thus pass sentence against themselves; it is, therefore, the more to their praise, when some of them are to be found who have strength of mind and moral courage to take this step, and to acknowledge that war is inconsistent with the principles of Christianity and the true interests of mankind.

I remain, Sir,

With much respect,

Your faithful and humble servant,

JOHN LEE.

London, Dec. 10, 1841.

Paris, December 4, 1834.

DEAR M. W.—I am quite sorry not to be free to accept your very kind invitation, but I am engaged by special invitation, and amounting to injunction, from the President of the "Society of Civilization and the Union of Nations," to dine with that cosmopolite body on Tuesday, to meet Lord Brougham, the head of similar institutions in England. As these meetings tend to prevent wars, the bane of mankind, the chances and horrors of which are too well known to "practitioners" not to be disapproved of by them, when they *can be avoided* by the use of arguments and the extinction of hatred and national animosity. I feel I ought not to be absent; thus we shall have "speechifications" instead of literary conversation, such as I should enjoy at your hospitable table with the friends you kindly wish me to meet.

Your very obedient,

(Signed) W. SIDNEY SMITH.

Southampton, 11mo. 16th, 1841.

DEAR FRIEND,—Inclosed I send thee a paragraph that I found in a newspaper in this county. I wish thou wouldst send it to N. M. Harry, with

my respects. If he has not seen it I think he would like to take some notice of it in the forthcoming *Herald*.

I have had agreeable reports of S. Rigaud's visit at Basingstoke and Andover, and hope there is some seed sown that will not be lost.

I am,

With regard, thy friend,

SAMUEL ALLEN.

To Alexander Brockway.

PRESENTATION OF COLOURS TO THE 73RD REGIMENT.

THE presentation of a splendid pair of new colours to the 73rd regiment, now stationed at Gosport, took place on Tuesday last on Haslar Common, adjoining Haslar barracks, and attracted an immense assemblage of persons from the neighbouring towns and country. Major-General the Hon. Sir Hercules Pakenham, attended by a numerous staff, arrived on the ground at twelve o'clock, and was received with a general salute. After the Major-General had rode down the line, and taken his post in front, the grenadier company, preceded by the band, advanced a little forward, and then wheeling to the left, marched to the centre of the column, where they halted and faced. The old colours, entwined with laurel, were then borne by the ensigns to the front of the company, and received with a general salute. The grenadiers then again wheeled, and with the colours before them, marched to the left of the column; the grenadiers passing to the rear, and the colours advancing down the front under a salute, and then moving also to the rear, where they were immediately cased. The column was then formed into three sides of a square, and the new colours, borne by two of the field officers of the regiment, were brought forward.

The venerable Archdeacon Wilberforce then spoke as follows:—"Gal-

lant men of the 73rd, we are this day gathered here together for no ordinary purpose ; you are brought here in the presence of these, your countrymen, under the eye of distinguished commanders, to receive from the hands of the fairest amongst us, the new colours which your Queen commits to your keeping ; and here you are met by the ministers of Christ's church—by the special servants of the Prince of Peace. And for what is it we meet you here ? Not merely to add to the pageant of this gala day ; not merely to swell the tidings of high and noble feelings which the glorious sight of your disciplined ranks and gallant bearing must have called up in the coldest heart amongst us. It is not for this that we are here ; we dare not, for such purposes as this, take into our lips the awful name we bear with us and bless you in His name. But we are here, and meet you this day, that we may impress on you, and on all around us, a great moral lesson—a lesson that you never should forget—the lesson of your true dignity as Christian soldiers. For of a Christian army we dare not deem as of a mere gathering of brute force, be it never so mighty—nor may you so deem of yourselves. It is not your admirable discipline, it is not your practiced evolutions, it is not your approved courage, it is not even, wonderful as it is, the single unity of action which pervades your various multitude, which should be your glory as a Christian army. It is, that you are the maintainers of right—the avengers of wrong ; it is that you are God's instruments in the government of this world—that you fight not for lust of power, nor for lust of gold, nor for a vile and murderous ambition, but to uphold the truth for the liberties of that land which God has given you for your country, for your fathers' graves, for your mothers' honour, for your children's freedom, for the church's welfare, for your Queen, your

faith, and your God. This is the honour of a Christian army ; and this, therefore, is the reason why we meet you here this day. This is why those colours, which are soon to float upon the breeze which echoes with your martial music, which are to lead you on to victory in the din and the carnage of the battle-field, now lie before you in the form of that holy cross, in which is all the hope of your salvation. This is why we meet you here in the name of our God, and bless you as his minister. May the great moral lesson sink into your heart ; may you not forget that you are Christian men in thinking yourselves soldiers ; but remember you are therefore soldiers because you are most truly Christian men. Remember, therefore, that forgetfulness of God is forgetting your true character—it is losing the high office which you bear, in the frivolities of thoughtfulness, or the brute efforts of a savage recklessness. The fear of God is the true basis of all courage and work as His instruments ; remember that we fight for truth, and righteousness, and peace ; that the wars of Christian nations are a final and awful appeal to the justice of the God of battles. This it is which gives to those names emblazoned on your colours their true and bright effulgence ; this it is which has cast around the name of Waterloo its imperishable glory ; this is why it should be handed on to the children of your children's children, as a household word of British honour ; this is why our hearts warmed at the remembrance of your brave commanders in arms, who slept upon that field the sleep of glory ; this is why our spirits stir when we look at the trophies and the wounds of those who bled with you that day ; this is why we bid you think upon it often ; hereafter you may do in turn such deeds yourselves. Not because we won a hard-fought and famous action, but because we fought for truth, and triumphed in the cause of God

and man; because we stood the shock of that battle-field; not for the vulgar laurels of fame or empire, but because we fought for the rights, the liberty of all the world, against the wilful king of violence, the fierce and selfish despiser of the happiness and welfare of humanity. Therefore is that name of Waterloo dear to British ears; therefore at this sound do British hearts warm within them; therefore must it be for years to come the British soldier's watchword. This great moral lesson, soldiers of the 73rd, would we this day imprint upon your deepest memory—therefore do we meet you here—therefore do we bless you in the name of God—therefore do we call upon you now to join in solemn prayer to Him, whose blessing we would earnestly implore on you who are to bear these banners, on all those who shall hereafter stand around them in the fight, on our country and our Queen."

The Archdeacon then offered the following prayer:

"LET US PRAY.

"O Lord of Hosts, who art God of the armies of heaven, and amongst the inhabitants of the earth, look down, we beseech thee, upon us, thy most unworthy servants, who come before thee in the name of Jesus Christ our Lord, and extend to us thine accustomed favour and protection. Bless, O Lord, this day, the works of our hands; yea, prosper thou our handy-work. Hear us as thou art wont; hear us, O Lord, as thou didst hear thy people of Israel in the old time. Yea, be thou with us as thou wast with Joshua upon the plains of Jericho, and by the waters of Merom. Accept this offering of ourselves and ours to thee, and be thou amongst us the Captain of the host of the Lord; yea, as the living God. Grant, O Lord, that, as a people we may fear thee, and put our trust in thee. Bless with thine especial blessings our most gracious

sovereign Lady Queen Victoria, with her royal consort and their noble issue. Bless her person and her crown with every spiritual and earthly blessing; may she reign long and gloriously in the loyal hearts of this great people; guide thou all her counsels by thy godly wisdom; may her armies and her navies glorify thy name and uphold her rights—may her soldiers and her sailors, with loyal English hearts, love, honour, and serve her as the Lord's anointed—may they make her name great, as their fathers have made great the names of those who sat before her on the throne of her progenitors. Go thou forth before us, O thou God of battles, in the day of battle. May we ever fight for truth and righteousness and peace, and do thou defend the right—make our soldiers brave and merciful, temperate and faithful, resolute and daring.

"Bless especially, we pray thee, these thy servants; govern them in the day of battle; may these banners, which we bless and consecrate this day, lead them on to glorious victory—may they always be unfurled in the cause of truth and right for our Queen, our country, and our God. May the remembrance of the great things thou hast done for us, thy servants, in the times of old, fill our hearts with self-abasement, and with trust in thee. We know, O Lord, that it is not in our own might, but in thy present help, that we are strong. To thy name, O Lord, be all the praise: we deserve not the least of all thy mercies; we have sinned with our fathers, and done very wickedly. Deal not with us, Lord, according to our sins: cast us not off though we have trespassed against thee; but for thy dear Son's sake continue thy favour and thy mercies to us. Cleanse thou our arms from unrighteous blood. Be thou in the midst of our hosts, as thou wast in the plains of India and on the field of Waterloo. Grant that these banners, which we raise this day, and

here commit to these brave men, thy servants, may be ever maintained by courageous hearts, and held up by arms of strength; cover thou the heads of their defenders in the day of battle: be thou their buckler and the strength of their arm; grant them in the hottest fight to fix their hopes on thee, and in the time of victory and triumph to give thanks to thee and magnify thy name; that serving thee here on earth with faithfulness and loyal bravery, fighting daily in the strength of thy Holy Spirit against their ghostly enemy, following ever more in holy living the Captain of our salvation, they may so fight the better fight of faith, that in thy good time they may be received unto the rest and peace of thy eternal and heavenly kingdom, for the alone merit's sake of him who died for us, Jesus Christ, thy Son, our Lord."

The colours, which were very splendid, were inscribed with the names of three of the many places where this brave regiment had distinguished itself, "Seringapatam," "Mangalore," and "Waterloo." They were then handed to the ensigns of the regiment, who received them, under a salute, kneeling on the right knee.

The Honourable Lady Pakenham then spoke as follows:—"I feel much pleasure in presenting the colours to so noble a corps as the 73rd, which has distinguished itself in almost every action of the late war, by its bravery and steadiness. As the wife of a soldier of many battles, permit me to say, that I can well appreciate such conduct. Receive these colours—I am persuaded you will guard them faithfully; at home may they still be the rallying point of order and good discipline, and when called upon to unfurl them in the defence of the honour of your country, may the Almighty enable you, as heretofore, to plant them on the towers of your enemies, or in the cause which they occupied before the battle. I shall al-

ways feel the deepest interest in watching the future career of this brave regiment, and am convinced it will realize my brightest anticipations."

Major-Gen. the Hon. Sir Hercules Pakenham then spoke to the following effect:—"Colonel Love, I feel it my first and most grateful duty to express to the venerable Archdeacon Wilberforce, in the name of all present, our sincere and respectful thanks for the very impressive address and service just concluded. I shall not presume to weaken its effect by any comment of my own; but we should all remember and attend to the instruction we have heard, as we value our welfare in time and eternity, when we all must meet. On the occasion of presentation of colours, it has been a good old custom to advert to the former service of the corps concerned, not in the spirit of vain boasting, but that, recalling to mind feats already performed, we may know what cool heads and firm hearts may effect, when bound together by the confidence of mutual support, through every danger and up to death. The employment of the army is so various, that it would be impossible at present to enter into a detailed account of the services of the corps, but the 73rd have been so fortunate as to meet with brilliant opportunities of distinguishing themselves, particularly at the commencement and final close of the late extraordinary war. In the year 1799, they formed part of that army which, under the command of Lieut-General Harris (afterwards Lord Harris), the then colonel of the regiment, besieged and carried by assault the city and fortress of Seringapatam. The exertions of that army, in performing a long and rapid march in a tropical climate, in overcoming all opposition offered to their advance by an active and implacable enemy, and in carrying on the operations of the siege, were never exceeded by any troops whatever. The 73rd formed part of the storming

party, and it is recorded in the despatches of the Duke of Wellington, who was engaged in that service as Colonel Wellesley, that in ten minutes after the troops rushed from the trenches, the red cross of St. George waved over the captured ramparts of Seringapatam, and that cross was in the king's colour of the 73rd. The results of this victory were complete, and have ever since established a supremacy of the British army in India. After a long service, the 73rd were called home, but not to repose. They formed part of an expedition sent to the north of Germany, to act under Lieut.-General Count Walmoden. After various encounters, they took part in the sanguinary battle of Gorde, when Marshal Davoust was defeated, and driven back to Hamburg, and the district of Berlin saved from the devastation of French pillage. On their return to England, fresh honours awaited the 73rd regiment. Under the immediate command of the son of the hero that formerly led them, the present Lord Harris, they formed part of the army confided to the illustrious Duke of Wellington, in the Netherlands. On the memorable 18th of June, that army was attacked by that distinguished warrior, that wonderful conqueror, who at the head of the legions and empire of France, had overcome the armies of Austria, Prussia, and Russia, in various hard-fought fields; but this was his first battle with the British, and the last he ever fought; and as the pacification of India resulted from the victory of Seringapatam, so that of Europe was secured at Waterloo. In all general actions some regiments must, from their position, bear the chief brunt of the battle, such as are placed in what are technically called the keys of the position. The 73rd regiment was so situated, and the recital of the casualties of the day will prove the violence of the attack, and the steadiness of the resistance. There fell in killed

and wounded of the regiment on that day, one lieut.-col., one major, six captains, seven lieutenants, seven ensigns, and 270 non-commissioned officers and men, being two-thirds of the officers, and nearly one-half of the men; but, unshaken by this loss, they advanced when ordered, and swept their enemies from the field. These splendid exploits show what can be effected by native courage, organized by discipline, and directed by experience. I have only now to express, from conviction, from what I know of the corps, and from a very long intimacy with the gallant officer commanding it, that should the course of events call the 73rd again into the presence of an enemy, they will emulate the intrepidity of their predecessors, who beat down Tippo Sultan in the breach of his capital, and who drove Napoleon Bonaparte and his army of veterans from the field of Waterloo. May the Almighty crown you with honour and prosperity!"

Colonel Love closed the proceedings with the following address:—"It has long been my wish to have the new colours of this regiment, which has frequently served with distinction under the great and illustrious Duke of Wellington, both in India and in Europe, presented, if possible, under the auspices of one of his distinguished generals, and our arrival in this garrison has, I am happy to say, enabled me to see this wish accomplished. To you, then, Sir Hercules Pakenham, I beg leave, in my own behalf, and that of the officers, non-commissioned officers, and soldiers of the regiment I have the honour to command, to offer our best thanks for the encomiums you have passed upon it, the efficiency and discipline of which, I have the pleasure to know all are united in their desire to maintain. To the high compliments you have personally addressed to myself, I must beg leave to return my sincere thanks, and ever rest in the hope that some future opportu-

nity may, ere long, be offered of rendering myself worthy of them. To Archdeacon Wilberforce we offer our most grateful acknowledgments for his kindness in sparing time, from his various and important duties, to perform this solemn and imposing ceremony of consecrating our colours; and I do most devoutly hope that this impressive address will sink deep into the hearts of all present, and will teach the future defenders of these colours, that they cannot better serve their Queen and country, than by a strict observance of their duty to their God. To you, Lady Pakenham, our thanks are more particularly due for the honour you have this day conferred upon us, by presenting to the regiment the new colours, which our most gracious Queen has confided to our charge, and I feel assured that I speak the sentiments of the gallant hearts that surround me, when I say, that they will be guarded and defended with the true devotion of British soldiers, and with that bold and gallant bearing which has ever distinguished her Majesty's armies when opposed against the foe; and should circumstances again bring us in contact with the enemies of our Queen and country, and these colours, which you have presented to us this day should, like those they have replaced, be proudly unfurled in the battle's front, we shall hail with enthusiasm the opportunity which we hope will then be offered to us of adding another leaf to the laurels with which they are already embellished, and it will be doubly acceptable to the corps should this so-much-desired opportunity take place, Sir Hercules, under your command."

At the conclusion, the regiment formed into open column and marched past Sir Hercules Pakenham, in slow and quick time, and then moved off the ground to Forton barracks.

A sumptuous déjenné was then given in one of the vacant pavilions at

Forton barracks, and a splendid ball and sitting supper in the evening to about 500 of the fashionables of the neighbourhood. The rooms were splendidly decorated with festoons of flowers and flags, and the staircase (covered, as well as the ball-room, with floor-cloth) was tastefully lighted with wax tapers in muskets.

PRESENTATION OF COLOURS TO THE
72ND HIGHLANDERS AT WINDSOR,
ON THE 26TH OF JANUARY, 1842,
BY THE DUKE OF WELLINGTON, IN
THE PRESENCE OF THE KING OF
PRUSSIA.

COLONEL ARBUTHNOT and the other officers of the regiment having formed a circle, the Duke of Wellington standing in the middle, addressed them, as nearly as we could hear, in the following words:—"By the invitation of your commanding officer, and with the gracious permission of her Majesty, I have the greatest satisfaction in appearing before you on this occasion to present to this regiment a new stand of colours. These colours have been consecrated by *one of the highest dignitaries of the church*, and they are presented to you in the presence of a number of most illustrious personages, in the presence of her Majesty's illustrious guest, the King of Prussia, who has in his service some of the finest troops in Europe, in the presence of his royal highness the Prince Albert, and of many other distinguished officers."—*Times*, Jan. 27, 1842.

CONSECRATION OF REGIMENTAL
COLOURS.

Sir,—In your yesterday's paper there appears a speech of the Duke of Wellington to the 72nd Highlanders, on presenting to that regiment a new stand of colours, in which he told

them, that *these colours had been consecrated by one of the highest dignitaries of the church*. Can any of your readers, learned in ecclesiastical usages, and acquainted with the *mysterious influence of episcopal consecration*, inform their less enlightened brethren, *what virtues* this service is supposed to confer upon a *stand of colours*; and in what archives the form "appointed to be used," by the official dignitary, may be found?

I am, Sir,

Yours respectfully,

Q.

January 22, 1842.

P.S.—"To aid the researches of the curious into this matter, it is suggested whether the desired information may not be found in the same book with the service for the *baptism of bells*."—*Patriot*, Jan. 31, 1842.

Christian reader, have you perused the foregoing extracts taken from various newspapers? If you have not, let us intreat you to do so, before you read a line of our remarks on them. We must frankly confess, that we feel ourselves entirely at a loss how to deal with these articles. The farce at Gosport, in which the venerable Archdeacon Wilberforce was the principal actor, was, in our opinion, without exception, the most awful and outrageous insult that could possibly be offered to Christianity. There were present on that occasion "an immense assemblage of persons from the neighbouring towns and country," lay and clerical, ladies and gentlemen, officers and their men; but according to the reverend consecrator of the colours, they were all Christians—all disciples of the meek and lowly Jesus, "who went about doing good." With the views which we entertain of the religion of Him who said, "My kingdom is not of this world; if my king-

dom were of this world, then would my servants fight; but now is my kingdom not from hence;" we should rather have supposed they had all of them been the worshippers of some idol god delighting in death, and the Archdeacon the principal priest of his dark and bloody temple, who had offered many a human victim at his sanguinary shrine.

It seems that after the regiment had performed many evolutions, at last were formed into three sides of a square, into which the new colours were brought, and where the Archdeacon stood to "perform the imposing ceremony of consecrating the colours;" this great act, whatever it is, for we must plead ignorance, was performed in the prayer, and not in the address, to the "gallant men of the 73rd." Oh, Archdeacon Wilberforce, how could you use such flattering words to men of such a horrid profession, to the legalized murderers of your own species? An archbishop of your own church, speaking of the causes of war, says, "To such detestable idols are whole armies and nations deliberately sacrificed, though every suffering thus caused is a *heinous crime*, and every death a *murder*!"

The Archdeacon then proceeded to say, that they had that day gathered together for no ordinary purpose. This is some relief to the mind, that such horrid profanations of Christianity are not of every-day occurrence, even among men who have sold their free agency to the government, for the purpose of slaying any of their fellow-creatures when their rulers may command—for this is actually the position of every soldier! He then told them they were brought there in the presence of their countrymen, and under the eye of distinguished commanders, to receive from the hand of the fairest among them, the new colours which their Queen had committed to their keeping. What an

honour must it have been to Lady Pakenham to receive such a compliment from a *dignitary of the church*, and on that day, no doubt, dressed out in his silk apron too! Did the Archdeacon really mean to say, that the lady who was about to present the colours was such an unrivalled beauty, so that among the "immense assemblage," there was no lady that could dispute the palm with her; or was it an empty compliment which "the special servant of the Prince of Peace" had a commission to deliver? If so, we ask the "special servant," was this acting agreeably to the Master's command, who said, "Let your conversation be yea, yea, and nay, nay?" He then told them, "You are met by the ministers of Christ's church—by the *special servants* of the Prince of Peace." What an arrogant assumption, in the first place! Are no other persons "ministers of Christ's church?" And by what principle of judging did the venerable Archdeacon come to the conclusion, that he and his reverend brethren are "special servants of the Prince of Peace?" Surely he could not come to this conclusion by feeling that he obeyed or imitated Him whom he claimed as his Master. Neither by example nor command did he ever teach his servants to be found in such a place. Among the poor fishermen of Galilee, he was often seen preaching to them the glorious truths of the kingdom of God, telling them that they should love their enemies, and do good to them that spitefully used them. He was often seen among the diseased, the starving, and the dying, doing good to their bodies and their souls. But we never read of his being with Herod and his men of war, until he was dragged before his cruel tribunal to be mocked by him and his rude soldiery; which, according to Archdeacon Wilberforce's creed, ~~was~~ *was* the final and awful appeal to the justice of the God of battles." And we should

think it impossible upon the presumed folly of apostolical succession, to come to this conclusion. There is an old adage which says, "Handsome he who handsome does." And we should judge, that apostolical they who apostolically do. But where, in the "Acts of the Apostles," can the venerable Archdeacon find his precedent?

He then asked them the question, "And for what is it we meet you here?" This is what we should like to know! We wonder the Archdeacon did not hear a voice speaking to his heart, asking him a question, not in "the still small voice" which the prophet of old heard, "What doest thou here, Elijah?" but in the thunders of an injured, wounded, indignant conscience. Is this the place for the special servant of the Prince of Peace? Did ever Paul or Peter stand in such a position as this? Is it the business of a minister of the gospel to become a prompter of the dreadful art of war, and an abettor of a wholesale system of human slaughter?

Then the Archdeacon passed a compliment on the appearance of the army, which we are sorry for; yes, sorry, that a man professing to be a minister of the gospel of love and mercy, should utter such words as, "the glorious sight of your disciplined ranks, gallant bearing, your approved courage," &c. Having tried to feed the vanity of the people who delight in war, with such fulsome compliments, he proceeded to tell them, with the appearance of great solemnity, that he had come there to impress upon their minds some important truth, "a great moral lesson." And what was this great moral lesson? *Your true dignity as Christian soldiers.* We should like to know what Archdeacon Wilberforce meant by this. Did he mean to say, that every man becoming a soldier becomes a Christian? It is difficult to ascertain what is his precise meaning, whether he meant to assert that every soldier be-

comes a Christian; or whether he meant to convey the idea, that no one but a Christian had courage and piety enough to become a soldier. We give his own words, "May the great moral lesson sink into your heart, may you not forget that you are Christian men in thinking yourselves soldiers; *but remember, that you are therefore soldiers, because you are most truly Christian men.*" One thing, however, is certain, in "the great moral lesson" which this reverend eulogizer of war would impress upon the regiment, that they all were to a certainty Christian men. But what, in the opinion of the Archdeacon, is necessary to constitute a true Christian, we know not. He is most likely an advocate for baptismal regeneration, but whatever we consider that doctrine to be in its tendency, we consider this still worse. It is more fit for the dark days of spiritual chivalry and the crusades, than for the nineteenth century. We can easily suppose that some ancient priest would deliver such an address to the knights of Malta, or some kindred spirits.

We blush for the Christian minister who could deliberately tell a regiment of soldiers, that they were "the maintainers of right, the avengers of wrong." When, we ask, has the British army been "the defenders of right, and the avengers of wrong?" Surely not in India, where the 73rd won, in the estimation of Mr. Wilberforce, such immortal honours, in "beating down Tippo Sultan in the breach of his capital." Could he say that in India they neither fought "for the lust of power, nor for the lust of gold, nor for a vile and murderous ambition?" It was, in fact, for nothing else. Whatever it may please the great Disposer of all events to bring out of this great gigantic evil, we venture to say that our Indian wars have been all evil, and nothing but evil. "The lust of gold and the lust of power," might be inscribed on every

flag and every colour that was ever carried before our embattled hosts in that land of untold wrongs and oppressions, that land of plunder and rapine.

The reverend orator then told the "immense assemblage," who no doubt hung delighted on his lips, that "the honour of a Christian army was, that they fought for the church's welfare, for their faith, and for their God." In our sober judgment, this was awful trifling with the most sacred discoveries of revelation. Where in the New Testament is any direction given for Christian men to take up the sword to defend their religion? Peter took the sword to defend his Master, but he rebuked him and said, "Put up again thy sword into his place; for all they that take the sword, shall perish with the sword." "This," he adds, "is why these colours, which are so soon to float upon the breeze, which echoes with your martial music, which are to lead you on to victory in the din and carnage of the battle-field, now lie before you in the form of that holy cross, in which is all the hope of your salvation. This is why we meet you here in the name of our God, and bless you as his minister." In this paragraph there is an ingenious reference to the trumpery story of falsehood and of fraud, concerning Constantine's seeing a vision of the cross in the heavens with the inscription, "By this sign thou shalt conquer." Alas! unto how many bad uses men have either wickedly or ignorantly turned the gospel of truth and love! Constantine did it, or crafty priests did it for him. And so in the wake of these wrong doings, comes the reverend son of one of the greatest philanthropists of the world, and points to the colours which lay before him in the form of "the holy cross;" but which were "seen to float upon the breeze, and lead the 73rd on to victory in the din and carnage of the battle-field." Colonel Love seems to

have been inspired with this ; and anxious to test the value of the consecration, he said, addressing Sir Hercules, "To the high compliments you have personally addressed to myself, I must beg leave to return my sincere thanks, and even rest in the hope that some future opportunity may, ere long, be offered of rendering myself worthy of them." But this did not seem sufficient. He said, addressing Lady Pakenham, "the fairest among them," whose hand presented the colours to the regiment, "Should circumstances again bring us in contact with the enemies of our Queen and country, and these colours, like those they have replaced, be unfurled in the battle's front, we shall hail with enthusiasm the opportunity, which we hope will then be offered to us, of adding another leaf to the laurels with which they are already embellished." All this is the language of Christian ministers and Christian soldiers! "The laurels which already embellished these colours," we supposed were, that the Queen gave them, that Archdeacon Wilberforce had consecrated them, and that fair Lady Pakenham had presented them. The additional laurels which Colonel Love wants, are the opportunity of seeing these colours "float on the breeze echoing to their martial music," and to plant them upon the walls and ramparts of some conquered city, whose wives and daughters are ravished by brutal soldiers (Christian soldiers!) whose houses are plundered, and whose husbands, fathers, and sons, are led away into captivity, or shot to death.

He also told them, that "the wars of Christian nations are a final and awful appeal to the justice of the God of battles." How dreadful is this sentiment, when we know that Christian nations have been so engaged against each other! The two Americans were partook of this character; and last long continental war was a war among men professing Chris-

tianity. But perhaps as Archdeacon Wilberforce considers himself and his reverend brethren like himself, apostolically ordained "the special servants of the Prince of Peace," that Christianity is confined to that communion of the so-called Christian church. This is a short way of deciding the matter. But does the Universal Father so consider it? It is to us shocking to hear a Christian divine use, in reference to the God of infinite goodness, the term "God of battles." In the New Testament he is made known as the "God of peace, the God of hope, the Father of mercies, the God of all grace." But where has this title, "God of battles," been given him? We cannot give our own opinion of what war is in so powerful a manner, as we find it done in the following passage from Thomas Carlyle's *Sartor Resartus*:—"What, speaking in quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Dumdrudge, usually some 500 souls. From these, by certain 'natural enemies' of the French, there are successively selected during the French war, say thirty able-bodied men. Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; and shipped away at the public charges, some 2000 miles, or say, only to the south of Spain; and fed there till wanted. And now to that same spot in the south of Spain, are thirty similar French artizans, from a French Dumdrudge in like manner wending; till at length after infinite effort, the two parties come into actual juxta-position; and thirty stands

fronting thirty, each with a gun in his hand. Straightway, the word 'fire' is given, and they blow the souls out of one another; and in place of sixty brisk useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest. They lived far enough apart; were the entirest strangers; nay, in so wide a universe, there was even, unconsciously, by commerce, some mutual helpfulness between them. How then? Simpleton! their governors had fallen out; and instead of shooting one another, had the cunning to make these poor blockheads shoot."

This is what war is, stripped of its unhallowed tinsel and gaudy tissue. To fight for the "liberties of the land which God has given us for our country," is to fight for some unmeaning quarrel, which the rulers of countries may hatch up among themselves; often, perhaps, to keep a prime minister in office, or to turn off the attention of the sovereign and the people from some important and necessary reform. "To fight for our fathers' graves," is really what we do not understand. All that was necessary for their happy resurrection was settled before they were buried. And certainly we have every reason to believe that their poor dust will lie quite as calm, come what may, as the huddled hosts of human bodies sacrificed on the field of battle "for their graves." "To fight for our mothers' honour," we consider a wicked sentiment. We do not believe that any Christian mother, meeting her son in judgment, will feel that she was honoured in knowing that he shed much blood, and was the means of sending many souls unprepared to eternity; and we will suppose, spite of Archdeacon Wilberforce's idea, of all British soldiers being "Christians," that the son thus meeting his "truly Christian mother," may have fallen into

eternal misery himself "in the din and the carnage of the battle-field." We never heard of a Christian mother, who learning that her son had fallen in some great battle, felt herself honoured, even in time. "To fight for our children's freedom;" is to saddle the country with the enormous national debt, which now cripples the energies of the industrious and enterprising people of this land, and has reduced thousands upon thousands of them to poverty and starvation. War has plunged this nation in a debt of upwards of seven hundred millions of pounds. The army and the navy cost this nation now upwards of eight millions every year. People of England, this is fighting for your children's freedom! "To fight for the church's welfare;" all we can say about this is, and we say it from our hearts, we should like a church that needs no fighting for its welfare, and the church that does need the defence of the sword, cannot be the Church of Christ, who forbade the use of it, and who said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight; but now is my kingdom not from hence." "To fight for our Queen," is the watchword of war. This is our "national honour;" and what is that? Nothing more than the reputation we have obtained for our superior expertness in the practice of gunnery. "To fight for our faith and our God." This is little, if any, short of blasphemy. Man to fight "for his faith and for his God." Oh! it is this that gives the infidel such triumph over Christianity, and prevents the Jew from believing that "the Prince of Peace is come." To all such works for the faith of the gospel and for God, he will say, "Who hath required this at your hand?" Oh! no, this is not the courage God wants in his people; this is the courage which Peter wanted to display, and which his Master prohibited. If he had suffered

it, Peter would have manifested his "approved courage;" but in the moral courage which Jesus wanted Peter failed; and in this, if in nothing else, they who pretend to be Peter's successors, prove themselves to be his faithful imitators.

We have one word more to say about this bombastic address. The Archdeacon said, "This it is which gives to those names emblazoned on your colours their true and bright effulgence; this is it which has cast around the name of Waterloo its imperishable glory; this is why it should be handed on to the children of your children's children, as a household word of British honour; this is why our hearts are warmed at the remembrance of your brave commanders in arms, who slept upon the field the sleep of glory; this is why our spirits stir when we look at the trophies and the wounds of those who bled with you that day; this is why we bid you think upon it often; hereafter you may do in turn such deeds yourselves." He further said, "Therefore is that name of Waterloo dear to British ears; therefore at this sound do British hearts warm within them." These sentences are more like the ravings of a madman, than the expressions of sound reason. Does Archdeacon Wilberforce really believe, that all the British commanders and soldiers, who fell on the ensanguined plains of Waterloo, actually "slept the sleep of glory?" Does he extend the same charity to all the other men who fought and fell in that horrid butchery of human beings? for upwards of fifty thousand fell there. Or was this only the privilege of "the Christian soldiers" of England? If the former, it is a new idea to us, that dying in the battle-field produces a moral change in all who fall: in this light we cannot wonder that the Archdeacon was so eloquent, for it must be a great privilege for a drunken soldier to be so favoured. To be shot to death;

and then unawares find his immortal spirit in the home of the blest. But this is awful trifling with sacred things! Napoleon Bonaparte, it is true, said just before he died, "I shall go to the Elysian fields, and there I shall meet my brave companions in arms;" naming many of them, he added, "Then I shall tell them of my battles, my victories, and my successes after they left me." The Archdeacon seems to have embraced the same creed as that great warrior. But how does it square with the New Testament, where we read, "without holiness shall no man see the Lord?" But if the latter, surely the exultations of the Archdeacon should be moderated, by the thought that many of the foes of the "church's welfare," who fought for "the wilful king of violence, the fierce and selfish despiser of the happiness and welfare of humanity," then fell unprepared for "the sleep of glory." And now a light comes athwart our path; we see what is understood, no doubt, by the "church's welfare," for it is different from "the faith;" and the Archdeacon, we feel persuaded, is too good a logician to make a difference without a distinction. The church's welfare means the incomes and property of the church. Yet we may well ask, when was any war really undertaken against the Church of England as such? If all these fell unprepared for their solemn change, surely rather than "feel our hearts warmed at the remembrance of Waterloo," we should shed the tear of sorrow, alas! and unavailing grief, at the thought of being the means of sending so many immortal souls unprepared to eternity. We are reminded of the words of an enlightened American, after a visit to the peace, Waterloo, and with generous youths, fully agree:—"It was poured out, tile!" So said the whose faces were politician, so said the death, as they the republican, so 2

so said the united voice of Europe and America. But as a Christian, as a philanthropist, as a man, I protest against this decision. Before heaven and earth I protest against it. There is no true glory in slaying forty thousand men in one day, and maiming as many more. That terrible battle ought never to have been fought. Does any one meet me here and say it was necessary? Who, I demand, created that necessity? It was the work of man, and not of God. Nothing but human depravity could ever have made such a battle necessary. I do not undertake to decide where the guilt lay: that is quite another question. But war is an incarnate demon: war is wholesale murder, and it is impossible for murder to come from Him who hath said, 'Thou shalt not kill.' The field of Waterloo ought never to have been heard of by the civilized world; and were the principles of the Christian religion to control the councils of states and kingdoms, no such murderous conflict would ever again disgrace the pages of history.

"But still it was a glorious victory! It was glorious to be wounded there, to die there; and to be buried there, was to sleep in the bed of glory! It was glorious intelligence that flew from nation to nation, from continent to continent! Yes; it was as glorious as the slaughter of forty thousand men could make it! for when the news reached England, as I well remember to have read in the papers, the park and tower guns were fired, and there was a great public feasting and rejoicing throughout the land. Yes, there was a flood of glory. But oh! was there nothing else? Where were the widows and parents, and sisters and orphans, of those who died bloody? Could the roar of many souls undergoing of bells assuage and we will suppose the general redoubt of Wilberforce to them their husbandish soldiers being, and brothers? the son thus great victory was in Christian mother

the eyes of the nation, it was tears, and agony, and death to the bereaved.

"Is war, then, never justifiable?' Let those who believe it, prove it from the New Testament if they can. I know that the oftener some conscientious men attempt it, the more difficult do they find the task. But one thing is certain; war is directly contrary to the whole scope and spirit of the gospel. It could never take place were the great law of love, as it ought to be, the great law of nations. No battle was ever fought, or ever will be, without involving the guilt of murder. It may be on one side or on both; but the stain of blood-guiltiness is certainly there, and no rivers can wash it out. How fearful, then, must be the responsibility of whetting the sword upon a point of honour, or making aggressive war under any circumstances whatever! And how will those professed disciples of the Prince of Peace, who either foment, or justify, or cherish a war spirit, meet Him in the great day?

"But hark! what sound is that over the field of Waterloo? Look! what heaving of the earth is there! No; I anticipate. I hear no voice as yet; I see no moving of the sleeping dust. But the trumpet will sound over that field, and the dead will awake. All the thousands that lie buried there will come forth from their graves, and will be summoned to the judgment bar. Officers and common soldiers must hear and obey the summons alike. And at the same bar will they meet all those who kindled the war in which they perished. Kings, privy counsellors, military commanders, will all be there. And I have the most solemn conviction, that before that dread tribunal, every mortal wound at Waterloo will be held and adjudged as a clear case of murder, the guilt of which must rest somewhere. In whose skirts, or in the skirts of how many, the blood of that most bloody day

will be found, it belongs to no mortal to decide; but the Judge will know, and when the final sentence comes to be pronounced, the universe will know. Oh how fearful a thing will it be, under such circumstances, 'to fall into the hands of the living God!' And if all war is murder, who can conceive of the multitudes who will be involved in the guilt of it, when the books come to be opened; or of the punishment which a righteous God will inflict upon the guilty in that world of retribution, 'where the worm dieth not, and the fire is not quenched?'"

Yes, that was a bloody, iniquitous day, which threw nearly half the families of England and France into mourning; and whose deadly polluting moral influence, like some agitated sea, has not yet ceased in its heavings and tossings over the whole European continent. And in the last day, when the Lord maketh inquisition for blood, the blood shed on the plains of Waterloo will cry for vengeance, and the Judge of the whole earth will do right.

Of the words spoken by the Archdeacon, which he called a prayer, we refrain saying any thing, as we should not like to make free with expressions used by any man in addressing the Divine Being. This was, we suppose, the consecration prayer; but what it did for the colours we know not; nay, we do know, that it must be altogether a piece of flagrant imposition upon a deluded people, when the form of religion and irreligion; talent and rank; ladies and gentlemen; ministers and people; officers and their men; met together, to encourage and stimulate one another in the work of destruction and death. What is called the consecration in this instance is plain enough; but where the consecration of the colours presented by his Grace the Duke of Wellington to the 72nd Highlanders, at Windsor, was performed, we know not. He said

they "were consecrated by one of the highest dignitaries of the church." By this we suppose, that a dignitary of the church of England consecrated the colours for the Presbyterian "Christian soldiers." Query: Do the Presbyterian clergy consecrate, or is this power possessed only by the dignitaries of the English church, "the special servants of the Prince of Peace?" We are rather surprised that the Duke of Wellington, with his straightforwardness of character and conduct, should have lent himself to such sheer imposition. It is not long ago that his Grace said in his place in Parliament, "that no one who had much sympathy with religion had any business in the army." The Duke and Archdeacon Wilberforce entertain very different views on this subject. The latter makes all soldiers Christians, the Duke says Christians have no business in the army.

Lady Pakenham's speech, in presenting the colours, was full of the spirit of war. She said, "that as the wife of a soldier of many battles, she knew how to appreciate the courage of the regiment." Oh! did Lady Pakenham think, although her husband had returned harmless and unscathed from "the many battles," that many other ladies, wives and mothers, with feelings equally refined, and affections equally sincere, (perhaps more so,) had abundant cause, after each of those "battles," to mourn over the untimely death of their husbands and sons! That the female sex, whose influence is universally felt and acknowledged, should thus give the sanction of their tender sensibilities to the horrid art of war, is one of the principal causes of its perpetuity in the world. Had they employed their irresistible eloquence in the cause of humanity and peace, ten thousands of ingenuous youths, whose hearts' blood was poured out on the ground, and whose faces were bloodless and pale in death, as they

lay in the open field, had been spared, and now adorning both the domestic circle and society with their presence and affection. Nor have we any hope that even Christianity, until it is taught in its truth from a mother's lips, will change the scene, and fill the earth with the fruits of peace, benevolence, and love. We have a solemn conviction, that mothers have the power, under God, to reform the world of all its vices, and war among the rest. Let the women of England first cease to look with a longing eye to a gilt epaulette, a nodding plume, and a trampling steed; or in other words, to love the profession of a soldier, or the man who has embraced it; and then let all mothers inculcate upon their children, the simple truths of the religion of Jesus of Nazareth, without the corrupt inventions of men. Then we shall have a new race of men, who will love and cultivate the acts of peace and universal philanthropy.

As to the speeches of Sir Hercules Pakenham and Colonel Love, they were the speeches of soldiers, who have given their time and talents to the profession for their livelihood. But they were neither so fierce nor bloody as the Archdeacon's. We find that the business of this day of consecrating the colours ended with a splendid dress ball, where the room was tastefully decorated with flags and colours, and brilliantly illuminated with wax tapers in the mouths of muskets. Was the Archdeacon at the dance? The whole affair reminds us of some gala day in a heathen land, performed by heathen priests and pagan warriors. We blush for the honour of the religion of "the Friend of sinners;" and maintain that the dragging in of religion into the affair, was a sad perversion of its holy and benevolent design.

In looking at the whole of the affair of this consecration, we are painfully impressed with the conviction,

that the part which Archdeacon Wilberforce took in it has a direct tendency—

1. To teach the world that the holy religion of the Son of God gives its awful sanction to the vain amusements of the world in their worst forms. "The imposing ceremony" of consecrating the colours, ended in a splendid dress ball.

2. That the religion of divine love throws the shield of its protection over the worst passions of men; such as the engagements of the soldier necessarily produce, pride, malice, anger, and revenge.

3. All that he said and did, had a tendency to impress upon the minds of those present, that the Christian religion is a religion of physical force, and not of moral influence. Now this is one of the worst features of all the archdeacon did to our minds, for it is the high road to persecutions, oppressions, and tyranny of every kind. From all this we can heartily pray, "Good Lord deliver us."

TO THE EDITOR OF THE HERALD OF PEACE.

SIR,—I have long been an attentive reader of your magazine, and though I cannot yet take quite so high ground on the subject of war as that which you occupy, still I must confess that my views regarding that scourge of humanity have been greatly modified since I considered the matter in the light thrown upon it in your pages. Having been compelled to concede that aggressive war is in every case unjustifiable and deeply criminal, I was often reasoning with myself thus: That there are many Christian soldiers in our army is an unquestioned fact; but these men engage without reluctance in wars of every description; at any rate, we seldom hear of a per-

son renouncing the military profession from conscientious scruples as to its consistency with Christianity; are we therefore justified in concluding that all our Christian soldiers are able to reconcile the business of war with the religion of Jesus? Or must we believe that these men remain in the army from motives of expediency, or merely because they cannot get out of it? Without entering into the merits of either side of the question, allow me now, Mr. Editor, to relate a circumstance which had considerable influence in the decision of my own mind.

Last autumn, while residing in a village in the county of ———, the little community was one evening thrown into alarm by the conduct of one of the inhabitants. This individual had been a soldier, and having been in a great many engagements, he had a small pension. In general he was well behaved; but on the evening in question, having become intoxicated, he acted in such a brutal manner to his family, that they were obliged to escape for their lives; of course, in a village, an occurrence like this creates a great sensation. In conversing with a person on the subject, I inquired what could be the reason why a man, whose general conduct was good, should suddenly be guilty of such actions? Oh that I could make the reply to be heard through the length and breadth of the land. "You know, sir, that he has been a soldier; and I have heard him say that when he gets liquor, he thinks that the men whom he has slain in battle rise before him, and that *the sight drives him almost to madness!*" Hear this, ye "enlightened statesmen," you who tear from their homes some thirty or forty thousand Britons, and send them to a foreign land to avenge some fancied (or provoked) insult, or to enable you to play a little longer with that political football, "the balance of power." Think not

that your guilt is limited to the scenes of the battle-field. No; when your "victorious army" return to their native land, you let loose upon society so many murderers, whose hardened hearts, when maddened into fury by the intoxicating cup, render them fit for the commission of crimes, at the very mention of which all good men shudder.

Pardon, Mr. Editor, this expression of the thoughts of one who *now* feels keenly on this subject; silken words, and smooth and gentle phrases, are not suited to such a theme. If we would see peace principles adopted by our fellow-citizens, and especially by our fellow Christians, we must not be content to speak of these principles in a hesitating, prosy, sentimental style, as if we did not believe them ourselves. No, we must boldly grapple with the prejudices of men, and taking our stand on the unequivocal declarations of the New Testament, paint such a picture of the horrors of war, as will make the nations wonder why they have so long nursed in their bosoms a demon so vile.

Relax not your efforts in the holy cause. In places where you little imagine such topics ever enter, the principles of the Peace Society are keenly discussed. The *thinking* part of the community are now turning their attention to the subject. This is a cheering sign. Once let them be inoculated with peace principles, and soon this "little leaven will leaven the whole lump." In your labours you have the sympathies, the co-operation, and the prayers of many of "the excellent of the earth." Faint not, then, in the good work; if we do not live to see an end of all war, future generations shall witness this happy event: "for the mouth of the Lord hath spoken it." Psalm lxxii. 7.

Yours, &c.

March 1, 1842.

TO THE EDITOR OF THE HERALD OF
PEACE.

MY DEAR SIR,—I remember on one occasion, when you were at my house, mentioning the following extracts to you. Whether they have ever appeared in the *Herald of Peace* I am not able to say; should this be the case, it has escaped my notice. But such opinions coming from such a quarter, may well make those bearing the Christian name, and at the same time professing strong attachment to the Christian religion, blush.

Yours,

Very sincerely,

D. RICHARDSON.

Ashwell, Dec 20, 1841.

VOLTAIRE'S OPINION ON WAR.

"A hundred thousand mad animals, whose heads are covered with hats, advance to kill or to be killed by, the like number of their fellow-mortals, covered with turbans. By this strange procedure they want, at least, to decide whether a tract of land, to which none of them all lays any claim, shall belong to a certain man whom they call Sultan, or to another whom they call Cæsar, neither of whom ever saw, or ever will see, the spot so furiously contended for; and very few of those creatures, who thus mutually butcher one another, ever beheld the animal for whom they cut each other's throat! From time immemorial this has been the way of mankind almost all over the earth. What an excess of madness is this! And how deservedly might a Superior Being crush to atoms this earthly ball, the bloody nest of such ridiculous murderers!"

The same author elsewhere makes the following reflections on the same melancholy subject:—

"Famine, pestilence, and war, are the three most famous ingredients of this lower world. The first two come from God, but the last, in which all

three concur, comes from the inclination of princes or ministers. A king fancies that he has a right to a distant province; he raises a multitude of men, who have nothing to do and nothing to lose, gives them a red coat and a laced hat, and makes them wheel to right, wheel to the left, and march to glory. Five or six of these belligerent powers sometimes engage together, three against three, or two against four; but whatever part they take, they all agree in one point, which is, to do their neighbour all possible mischief! The most astonishing thing belonging to their infernal undertaking, is, that every ringleader of those murderers gets his colours consecrated and solemnly blessed in the name of God, before he marches up to the destruction of his fellow-creatures! If a chief warrior has had the good fortune of getting only two or three thousand men slaughtered, he does not think it worth his while to thank God for it; but if ten thousand have been destroyed by fire and sword, and if (to complete his good fortune) some capital city has been totally overthrown, a day of public thanksgiving is appointed on the joyful occasion! Is not that a fine art which carries such desolation through the earth, and one year with another destroys forty thousand men out of a hundred thousand?"—*Fletcher's Appeal*, pp. 108, 109.

[The following extracts have been sent us for insertion in our present Number, by an esteemed and valued friend, who one who has long loved and laboured for the reign of peace.—EDITOR.]

EXTRACT OF A LETTER TO THE HONOURABLE THE DIRECTORS OF THE EAST INDIA COMPANY, FROM A MILITARY OFFICER LATELY IN THEIR SERVICE.

AFTER tendering his resignation to

them, he proceeds to state his motives for so doing in the following words :—
 “As it is incumbent on me to state the reason which directs me to this act, (his resignation of the service,) I simply, and with all respect, express my conviction that the resistance of evil, by whatever authority or in whatever mode, is incompatible with the principle of the religion of Christ. Under this conviction, as I am precluded from rendering future military service, so I am constrained to decline that compensation for past service, which is provided in the form of pension.”

EXTRACT OF A LETTER FROM THE
 SAME OFFICER TO MR. W. WICKES,
 OF CAMBRIDGE.

“If the church be the body, the living members the very fulness of Christ the Saviour, the Saviour through suffering and dying; if it be the new creation of God, begotten by the Spirit after the crucifixion and bap-

tism into death, and burial of the old man into spiritual life and the divine nature; if it be raised to sit in heavenly places in Christ Jesus, its life, its glory, its inheritance, its whole salvation and portion being hid with Christ, and reserved for the revelation of the last day; if it be, as its living Head was, the light of the world, the declarer of the Father, the witness of God's grace, the reconciler of the world unto God, through the proclamation of love, and non-imputation of trespasses, itself passing through tribulation, enduring in patience, walking by faith, and sustained by hope; then is it manifest that the church may not descend into the warring, and quarrelling, and politics of this present evil world. If the church be a family, formed to declare the love, the grace, the forgiving and beseeching heart of God as the Father, it may not, O how can it, manifest itself as the subject of hatred, anger, resentment, and pride, equally with the world unto which it preaches?”

MR. MACNAMARA'S PRIZE ESSAY.

[THE following able and kind review of the “Prize Essay on Peace,” by Mr. Macnamara, appeared in the *Evangelical Magazine* for February last. We consider that the reviewer has done good service to the cause of peace in this review; yet in common with many of our friends, we are sorry that so able a writer should stop short of a full avowal of what we unhesitatingly believe to be the mind of Christ on the subject. In consequence of this review, the following letters of our worthy Secretaries were addressed to the respected editor of the *Evangelical Magazine*. In answer to which, the editor, on the cover of his Magazine for March, inserted the following notice :—

“We beg respectfully to inform our

reverend correspondent, who has written to us on the subject of our notice on Mr. Macnamara's Prize Essay on Peace, that we could not consistently admit his critique, or that of his friend, without entering into a full justification of the views which we expressed, and which we see no reason to abandon.”

Now, we do not find fault with our friend for this, he acted according to his own convictions justly. We had no right to expect that he would make the pages of his periodical the arena of discussion, on the opinions he gives in his reviews of books; yet we think it is but justice to our reverend friends and the principles of our Society, to give our readers both the review and their observations on it. We are thankful that so able and favourable

a review of this important work has appeared in the pages of the widely circulated *Evangelical Magazine*.—EDITOR.]

“The history of this Essay is soon told. The Committee of the Society for the Promotion of Permanent and Universal Peace, offered a prize of *one hundred guineas* for the best Essay, and *twenty guineas* for the next in merit, to show—I. That war, under all circumstances, is inconsistent with the precepts of the gospel, and the spirit of the Christian dispensation. II. To point out the duties of magistrates and peace officers in cases of tumults, insurrections, and invasions, with the most effectual method of preventing such calamities. III. To show the best means of settling all disputes between nations, without recourse to arms. The adjudicators were Dr. J. Pye Smith, the Rev. Thomas Pyne, M.A., of St. John's College, Cambridge, and Dr. Harris, President of Cheshunt College. Mr. Macnamara is the successful competitor, and the volume before us is the result of his laborious research, and well directed powers of argumentation, on a subject of vast importance to the well-being of human nature.

“As we are not, in our present state of knowledge and conviction, prepared to pronounce war to be, in all circumstances, sinful and contrary to the doctrine and spirit of the Christian dispensation, it may be supposed that we are not in a condition to do justice to the merits of a work written for the very purpose of establishing the point about which we yet venture to hesitate. Such a supposition, however, is by no means well founded; for, though we do not fall in with all the author's conclusions, we coincide with him in most of the premises on which they are founded; and can, we trust, in some measure, estimate the fine talents he has brought to bear on his theme, and the excellent spirit which

pervades his entire Essay. Nay, we rejoice beyond what we can well express, to find so able a work written on *Pacific Principles*; for we thoroughly believe that war, as it now exists, or has ever existed, is an evil of portentous magnitude, the turpitude of which can only be ameliorated and overcome by the formation of a new sentiment among mankind. We have perused the Essay with extraordinary satisfaction, and trust it will find its way into the hands of the ministers at war in every cabinet throughout the civilized world. There can be no doubt that the prevalence—the real, heartfelt prevalence—of the Christian religion, would prove the destruction of war all the world over. With this conviction upon our minds, it may be asked, in what do we come short of the principles advocated in this work? In this, that we do not yet see how nations can act as Christians, till they are really Christians; nor can we yet see that it is strictly sinful, *while injustice prevails*, to resist it by such means as may be *necessary* to preserve life, property, and peaceful possession. What is wrong, we are fully prepared to brand as such. Perhaps we should argue, in detail, with the author of the Essay, as to the character of most of the wars which have arisen. We should certainly condemn the fraud, rapine, and horrible iniquity, that have characterized the spirit of colonization, with a few bright and happy exceptions. But we do not yet see, (perhaps when we have read the Essay again we may see,) how the principles of a Christian church, for this is just the case, are to be applied to the government of the world, while it is so monstrously anti-Christian in its temper and moral attitude. We hesitate, too, whether a full examination has been given by the author to that view of the civil magistrate's office, which tells us, that ‘he beareth not the sword in vain;’ and though he has given many happy il-

illustrations of the actual and probable effects of the adoption of pacific measures in the prevention of war, we are not disabused of the conviction—prejudice, perhaps—that cases may occur, in which nothing but an appeal to arms would effectually restore amity between contending parties.

“But we sincerely, and with much gratitude, thank Mr. Macnamara for a work which will shed lustre on his name, and do much, we trust, to foster those pacific principles which we long, as much as he, to see triumphant.”

TO THE EDITOR OF THE EVANGELICAL MAGAZINE.

DEAR SIR,—At my request, the Rev. James Hargreaves, of Waltham Abbey, has sent me the following paper, containing some remarks upon the review of the Prize Essay on Peace, by Mr. Macnamara, in your Number for February last. That review gave me *much* pleasure, but it was pleasure mingled with *pain*. The reviewer seems in one sentence to go all lengths with the advocates of peace, in pronouncing “war as it now exists, or ever has existed, an evil of portentous magnitude;” and anon he says, “we are not in our present state of knowledge and conviction, prepared to pronounce war to be, in all circumstances, sinful and contrary to the spirit of the Christian dispensation.” He expresses a wish that the Essay may “find its way into the hands of the ministers at war in every cabinet throughout the civilized world.” And yet he immediately adds, “We do not yet see how nations can act as Christians, till they really are Christians; nor can we yet see that it is strictly sinful, *while injustice prevails*, to resist it by such means as may be *necessary* to preserve life, property, and peaceful possession.” Now, it appears to me, that it must either be a godly or an ungodly matter, for men to engage in

war; there is no medium between right and wrong. Every action of man is either sinful, or agreeable to the perfect rule of morals. Why then does not the reviewer, while he denies the conclusions to which the author of the Essay arrives from the premises, “with most of which he coincides,” tell us under what circumstances war is a religious duty, and how this religious act can be carried on in a religious spirit to the glory of God, which is the universal rule of Christian conduct? I am, however, very thankful to find such commendations to the Essay in the *Evangelical Magazine*, a work which has secured my best sympathies from my childhood, and which is read by most religious people in the land, and is well known and highly valued by Christians in other and distant lands. Yet I can assure you, sir, that this review puzzles many Christians. They cannot understand how the *Evangelical Magazine* withholds its condemnation of *all war*, under the dispensation of the gospel, the grand principles of which were so clearly stated by its Author, in his sermon on the mount. Many estimable persons of high standing in the Church of Christ, who do not belong to the Peace Society, have expressed themselves to me in this way, with reference to that review.

I know your candour and Christian courtesy, and therefore venture, and upon no other grounds, to ask the favour of your inserting, in your invaluable periodical, the remarks of my highly respected friend and coadjutor in the Secretariat of the Peace Society. The only object he has in view, and which I had in requesting his thoughts upon the subject, is to elicit the truth upon this momentous and awfully important subject. Surely the Christian dispensation, which contains the purest and clearest code of morals, must be expected to teach something definitely, or “an evil of such tremendous magnitude, the tur-

pititude of which can only be ameliorated and overcome by the formation of a new sentiment among mankind." Happy expression! And do we not find this "new sentiment" in the Christian code of morals? "Love your enemies." "Dearly beloved, avenge not yourselves, for vengeance is mine; I will repay, saith the Lord."

I am, dear Sir,

Yours sincerely,

N. M. HARRY.

Thurlow-place, Hackney-road.

February 14, 1842.

It must entirely be on suffrage if a line or two is allowed in reference to the review of the Prize Essay on Peace in the *Evangelical Magazine*.

The writer of that review has great command of his pen. He has commended the Essay and its author in very high terms. The author's "fine talents," have produced "a work which will shed a lustre on his name." "We rejoice beyond what we can well express to find *so able* a work written on pacific principles." "We have perused the Essay with extraordinary satisfaction, and trust it will find its way into the hands of the ministers at war in every cabinet throughout the civilized world." These are no small commendations of a book with the main sentiment of which the reviewer himself is at issue.

The Essay *does*, and the reviewer *does not*, "pronounce war to be in all circumstances sinful, and contrary to the doctrine and spirit of Christianity." Yet the reviewer admits, "that the prevalence of the Christian religion would prove the destruction of war all the world over." How does the reviewer support and unite both these conclusions? If war is not contrary to the doctrine and spirit of the Christian dispensation, how shall the doctrine and spirit of that dispensation *destroy war*? If they be not contrary, there can be no opposition or destruction. The reviewer himself says, that

the "turpitude of war can only be overcome by the formation of a *new sentiment* among mankind." By a new sentiment he cannot mean a new religion, or something over and above Christianity; he therefore allows war and Christianity to be antagonists, and he yields the victory to the latter, as overcoming the former.

The reviewer does not see "how nations can act as Christians, till they are really Christians." Pray, what inference is to be drawn from this? Wait till people be better. "The world is so monstrously anti-Christian in its temper and moral attitude," that the rules of Christianity will not apply, and the precepts of it must not be enforced. Are the nations then freed from obligation in proportion as they are anti-Christian? Is their inability to act as Christians inexcusable? or is it not criminal? Does the moral incapacity of nations, either in their collective or individual capacity, exonerate them from guilt? Thieves and drunkards, and whoremongers and adulterers, *cannot* act as Christians, and of some it is said, "They cannot cease from sin." Are they therefore to be tolerated till they become Christians? In all these cases the *cannot* is a *will not*, and is so treated and condemned by the Christian lawgiver. I have yet to learn, that want of Christian principle will free from obligation; if it would, the freer we are from Christianity, the freer from guilt. This will absolve nations from criminality, till they become really Christian. Is not this preposterous?

The reviewer further says, "It is not strictly sinful, *while injustice prevails*, to resist it by such means as may be *necessary* to preserve life, property, and peaceful possession." Here it may be asked, What are necessary means? Swords and guns are not means to preserve life, but to take it away. Let the advocate for the use of destructive weapons prove it lawful, nay, prove that it is not strictly

Critical Notices.

sinful, and clearly forbidden in the New Testament, to take any human life under any circumstances whatever. That is the question at issue. When he has proved *that*, we, who advocate the peace principles, will then inquire how far the prevalency of injustice will warrant the use of destructive weapons to preserve life, property, and peaceful possession. In the mean time, the reviewer cannot see that it "is strictly sinful" to kill even an enemy, is not our fault. And it is not his fault that we cannot see it lawful to kill even in the deepest extremity.

That "an appeal to arms would effectually restore amity between contending parties," is, I think, contrary to fact, and the direct tendency of war. One party being overpowered and beaten off the field may submit per force, but it remains far from being at amity; it is rather at enmity, and waits for an opportunity to return evil for evil. The page of history shows that one war has been the pa-

rent of another, and so on from generation to generation. We need not go far from home for proof of this statement.

Thus I have freely animadverted upon this review, and yet I do very sincerely thank the reviewer for his having spoken so very highly of the Essay, the fundamental principle of which he is not yet fully prepared to approve. But he does not justify all war. "What is *wrong* he is fully prepared to brand as such," and "to condemn the fraud, rapine, and horrible iniquity that have characterized the spirit of colonization." Who is to judge what is wrong? By what rule is it to be decided? By the reviewer's opinion, or the New Testament? On the New Testament I take my stand, and according to my understanding of its inspired dictates, of its imperative and unchanging precepts, I consider all war to be wrong. *Love your enemies.*

JAMES HARGREAVES.

CRITICAL NOTICES.

FOUR LECTURES ON SPIRITUAL CHRISTIANITY. Delivered in the Hanover Rooms, London, March 1841. By ISAAC TAYLOR. 8vo. pp. 203. London: Jackson and Walford.

MR. TAYLOR is already well known as an author of established celebrity; and this work, we are happy to say, upon the whole, will in no way tend to lessen that celebrity, but to increase it. These lectures were delivered at the instance of the Committee of the "London City Mission," before a very highly respectable and numerous audience, as we well remember; and the effect produced by these lectures when delivered, was of the most pleasing and encouraging character. The Lectures are Four in number. I. The Exterior Characteristic of Spiritual Christianity. II. The Truths peculiar to Spiritual Christianity. III. The Ethical Characteristics of Spiritual Christianity. IV. Spiritual Christianity the Hope of the World at the present Moment.

These different topics are discussed by our lecturer in a very able and enlightened manner. The principal design of these lectures is to bring before the thinking minds of the present day, the spiritual nature of Christianity, as opposed to "rites and ceremonies," and "vain inventions" of men. But let our author speak for himself. "In calling him forth, his much-esteemed friends were aware that the lecturer has never been used to speak the language of any one section of the religious commonwealth; and while well assured of his firm attachment to the great principles of the gospel, as recovered by the Reformers, they would anticipate, as probable, some freedom of expression on particular points."

"It is due, as well to those who honoured the lecturer with their attendance, as to the friends of the 'London City Mission,' to state distinctly that, in revising the lectures for the press, he has not merely made many verbal corrections, but has introduced more than a few passages tending, as he hopes,

to strengthen or illustrate his argument; and it is among these added passages, that will be found the more distinct expressions of his individual views on points connected with the present aspect of our English Christianity.

"It can scarcely be necessary to forewarn the reader not to look in these lectures, either for a systematic digest of theology, or for a formal biblical argument, in support of the several articles of an evangelical creed. The lecturer has not thought himself qualified to undertake any such task; nor would any endeavour of the kind have consisted with the professed intention of the lectures, which were projected with the hope of directing the attention of well-educated persons to the great principles of the gospel; and especially as at this moment put in jeopardy by the wide diffusion of opinions which would substitute the 'vain inventions' of antiquity, for the purity and simplicity of apostolic Christianity.

"Making no pretensions, therefore, to speak as a master of theology, the lecturer has ventured, as he supposes a private Christian may do without blame, and especially if his years have been devoted to religious studies, to present some broad views of those principal articles of belief, in the truth and import of which all Christians are alike concerned."—Preface vi.—viii.

To this course we can bear testimony the lecturer has adhered throughout his work, most of which we very cordially approve. Yet we must not conceal the impression of surprise we have, that in discussing, as our author does, *spiritual Christianity*, he has not been consistent with the ethereal nature of this only revealed system of religion, throughout all his reasonings. He often argues well on its pure spirituality, and yet falls short of giving full weight and prominence to this distinguished characteristic of the Christian system. In the lecture "On the Ethical Characteristics of Spiritual Christianity," we could have hoped that our author would be led to such advocacy of spiritual Christianity, as would condemn *all war* as anti-Christian. But we are disappointed in this respect, although certainly his reasonings are much more in favour of Peace *viz* than otherwise. But let us attend to the principles he lays down as exhibited in the Christian system; and then he goes on to show their glorious triumph over human evils already achieved, and from hence argues their universal suc-

cess, until the whole human family shall have been "led into the path of peace and purity."

"We are then to confine our view of Christianity to that aspect of it in which it presents itself as a power, adapted to the reformation of the human family; or its restoration, universally, to a condition of purity, brotherly affection, and rectitude, and to so much happiness as the prevalence of truth and love must ensure.

"That the religion of Christ was framed with the intention of bringing about such a restitution of the social system, and that it is actually advancing toward the accomplishment of that end, will, as we think, convincingly appear if we look to two or three special instances, in which what it has actually effected affords ground of hope for its further triumphs.

"It is certain that while the New Testament contains, scattered over its surface, the definite articles of a perfect system of ethics, delivered in the form of precise precepts and prohibitions; it contains, moreover, and which are the secret of its power, vital principles, not always defined; but which, as they are evolved, one after another, and are successively brought to bear upon the opinions and manners of christianized nations, do actually remove from them those flagrant evils which had accumulated in the course of time, and which, so long as they are prevalent, abate very much the religious sensibilities even of those who are the most conscientious.

"Let it then be well observed that, while the conscience of the individual Christian, studious of his Bible, is informed and directed, and his conduct is bound by explicit precepts, touching at all points the entire surface of his moral existence; these precepts are propounded always as exemplifications of principles supposed to reside in his bosom *as a Christian*, and apart from which the mere precept, even if rigorously respected, would leave him liable to the imputation of not fulfilling 'the law of Christ.' It must be so, because Christianity is a spiritual religion—a new life of the soul, manifesting itself, as occasion arises, in the outward behaviour.

"But this is not all; and it is at the present moment especially important to keep the further truth in mind, that the New Testament, considered as embodying a system of morals for the world; a system which is slowly to develop itself until the human family has been led by it into the

path of peace and purity, effects this great purpose, not by prohibiting, in so many words, the evils it is at length to abolish; but by putting in movement unobtrusive impulses, which nothing in the end shall be able to withstand."—pp. 115, 116.

Our author proceeds to show that Christianity produced great wonders in ancient days, in reforming the morals of the nations among whom its doctrines were promulgated, by putting down some of the most inveterate practices of the heathen world. And then he goes on to show its influence in abolishing slavery in later days. This, he maintains, Christianity has done, "not by prohibiting in so many words the evils it is at length to abolish." True, we have no such prohibition in the gospel, as "no Christian must be a slave-holder." But have we not principles laid down, which by way of implication, as clearly denounce the horrid custom? And so he says of war.

"A parallel instance of the gradual efficacy of the Christian ethics in removing inveterate evils by the slow expansion of principles, rather than by express prohibitions, is that of war. The amiable friends of Universal Peace seem, although diametrically opposed in every thing to the upholders of slavery, yet to have fallen into a similar misapprehension of the spirit of the Christian code. For while the apologists of slavery are looking into the New Testament for what may serve to palliate their horrid doctrine, in the way of apparent connivance, the friends of Peace are searching for that which, we presume, they will not find—direct prohibitions of war; although they may easily find that which must, in its season, and perhaps at no very remote period, relieve the world of this scourge, and for ever. Let but a Christian feeling pervade, even if it were only three powerful communities of the civilized world, and there would be no more war in any corner of it.

"Now in any instance in which the patrons of prescriptive evils run to the Scriptures to find either precedent for them, or the absence of formal prohibitions, they might be told, not merely that in taking such a part, they show themselves to be destitute of 'the mind that was in Christ;' but that they totally misunderstand the very structure of the Christian system as an ethical code, and which we are bound to regard always in its power and purport, rather than in its prohibitions; and especially when we have to do with immoral usages peculiar to

countries or to times. The reprovers of such usages should therefore be peculiarly careful not to stake a good cause upon the interpretation of single texts; but should rather bend their utmost endeavours to the work of promulgating, in the purest form, those first truths, before which nothing that is malign, unjust, or impure, will be able to stand. It is a circumstance deserving to be noticed, that those who have the most signalized their zeal in opposition to special evils, have not often been remarkable for their cordial regard to the great truths of the gospel.

"This practical error, so often fallen into by Christian philanthropists, unfortunately gives countenance, indirectly, to the course pursued by men of an opposite temper, who, in quoting Scripture (as Satan quotes it) in defence of impiety and wrong, plant the gospel in the gospel's own path; and doubly obstruct its triumphant progress, first by upholding what is wicked, and then by loading Christianity with the disgrace of seeming to support it.

"Let the gospel, in its genuine energy, pervade a community, and each ancient abuse that attaches to it will come, in its turn, to be questioned and rebuked, and will at length yield to this sovereign influence. We confide too little in the heavenly efficacy of Christian principles, when we labour to effect reformations on the lower ground of utility, or of a temporizing expediency.

"And yet even when argued on these lower grounds, the purity of the Christian ethics seldom fails to win a triumph. Some old injustice, some immemorial wrong, which has worked as a canker within the social system, is at length brought under notice. This interference of "busy zeal" is at first hotly resented. The originators of the protest look again to the grounds of their objection, and strengthen their argument. The reasons they advance compel attention and are examined, and then the entire code of Christian ethics, as applicable to the evil in question, is brought to bear upon it. The result, whether it be more or less definite, and even if the first protest be overruled, is to raise the tone of moral feeling throughout the community, and to bring the rule of morals into closer contact with the consciences of all who are sincere in their Christian profession. The Gospel of Christ has thus won another triumph; in preparation for that which shall be universal; and to the eye of an intelli-

gent observer, these successive evolutions of Christian morality, are clearly predictive of such a triumph."—pp. 120—123.

Now, as we have already intimated, these reasonings are certainly much more in favour of our views than opposed to them, and we think our author has done good service to our cause, and so far as he has travelled with us, we most heartily thank him for his advocacy; yet we cannot but be surprised that he has not carried out his principles to what we consider their legitimate and natural tendency. He says, "The friends of peace are searching, in the New Testament, for that which, we presume, they will not find—direct prohibitions of war." Here we must say, that we are at variance with our talented author; for we consider that ALL WAR is prohibited in the New Testament, and in no very measured terms. The sermon on the mount, is in our judgment, exactly to the point. It lays the axe to the root of the tree, by condemning the spirit from which war can arise. The retaliating of evil, as was permitted under the old law, is condemned; in fact, the whole of that part of the law that sanctioned any thing *warlike* in its code, is in the sermon on the mount repealed; and the grand Christian principle is inculcated, "Love your enemies." And the Saviour's words to Peter are exactly to this point, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." It was in this light the fathers of the church and the primitive Christians understood it. Tertullian, in his "Dissertation on the Worship of Idols," says, "Jesus Christ, by disarming Peter, disarmed every soldier afterward; for custom never sanctions an unlawful act." And in his "Soldier's Garland," he says, "Can a soldier's life be lawful, when Christ has pronounced, that he who lives by the sword shall perish by the sword?" To these passages many might be added, but space forbids.

Now our author says, that the gospel does contain "that which must, in its season, and perhaps at no very remote period, relieve the world of this scourge, and for ever. Let but a Christian feeling pervade, even if it were only three powerful communities of the civilized world, and there would be no more war in any corner of it." Then the tendency of Christianity is to make all men peaceable in their dispositions! And when it properly influences communities, there will be no more war. Then it must

follow that war is opposed to the true spirit of Christianity! And yet according to our author's views, war is consistent with a Christian profession until the cause, or provocation for war ceases. We can have no conception that Christianity will have any new duties in the millennium. If it will be wrong to go to war then, it is wrong now. We hear no other vice spoken of in this manner. It is never suggested that it is not the duty of Christians to be honest, until all men are honest. Christianity either sanctions fighting, or it does not. If it sanctions war, it can be no virtue to abstain from it; but if it has that in it which has a tendency to relieve the world of this dreadful scourge, and for ever, then it appears clear to us, that Christians now should set the same example, as their Divine Master and his apostles, and the early Christians, did.

We have one word more with our author. He says, "That Christianity removes the evils it is at length to abolish, by putting in movement unobtrusive impulses." Now we do not, perhaps, rightly understand the meaning which Mr. Taylor would attach to "unobtrusive impulses." But did Christianity put an end to slavery in this country by simply "putting in movement unobtrusive impulses?" We think not, but far otherwise. The friends of the slave, and the friends of the truth, who felt for the glory of their religion, and who considered it awfully dishonoured by the sanction which a country professing Christianity gave to slavery, "obtruded" themselves on the supporters of slavery, and hard was the contest fought before the moral battle was won. Nor was it, until the friends of emancipation took up the strong ground of Christian principle, that slavery in all its forms was opposed to the spirit of the New Testament, that they made a deep and effectual impression upon the public mind; it was by great, continued, and expensive efforts, they at last succeeded to bring the country to the belief, that slavery was opposed to the gospel of love and mercy, and to purchase its deliverance from participation in the horrid custom, by an outlay of twenty millions of British money. So we firmly believe the efforts of the friends of peace must be more "obtrusive" still on the strongholds of those who justify war under any pretensions. It is only by bringing out the gigantic evil into the light of the gospel, and showing how it condemns the monster, that it can be put down. That Christianity

will do it, we have no doubt; and as little doubt have we that Peace Societies are the most effectual means to do this. We do not believe that Christianity, without Anti-slavery Societies, would have put an end to slavery; nor do we believe that Christianity, without Peace Societies, will put an end to war. Or in other words, we believe that Anti-slavery Societies, and Peace Societies, are so purely Christian in their character, that this is the way in which Christianity effects its ultimate designs in our depraved world, by singling out the different evils it purposes to eradicate, and holding them up in the clear light of divine truth, that they may be seen, and hated, and abandoned.

We take leave of Mr. Taylor's book, acknowledging the very great pleasure we have derived from its pages, and our sincere desire for its very wide circulation. He aims at the destruction of all war, and shows that when Christianity will have its proper influence, it will assuredly do this. We only think he fails in not going the direct way to do this. But to our cause the forcible statements of Mr. Taylor must do good; and on the special design of his lectures, we consider that he has executed his task with a master's hand. We hope that it will not be long before we shall have the pleasure of meeting our author before the public again. For the cause of truth and religion he has already done much, and we sincerely hope he will be spared to do, in these days of wondrous excitement, still much more.

THE CHRISTIAN ALMANACK for the year 1842. London: Religious Tract Society.

Some years ago we had the pleasure of noticing this very elegant and instructive Almanack; for the Tract Society has now for some years published a similar manual, fraught with treasures of knowledge of the most valuable and important character. In point of science and general information, we are quite sure the "Christian Almanack" may bear an honourable comparison with any of the almanacks of the day. And it is in every sense of the word a Christian book. Here is a passage of Scripture judiciously selected for every day throughout the year; and it has many sweet and precious morsels, by way of extracts, from the writings of good and great men; and among other articles in this de-

partment, we are happy to find a paper on the "Horrors of War." We have great pleasure in transcribing this into our columns: "During the celebrated war in Germany, at the commencement of the seventeenth century, known in history by the name of the thirty years' war, about two-thirds of the German empire perished by the sword, or by sickness, famine, and outrage of every description. Most of the cities and towns were demolished or impoverished; arable land was every where covered with weeds; many villages had become totally depopulated, and others so utterly annihilated, that their place could no more be found. Thus, in Wurtemberg, the population, which had amounted to 340,000 at the beginning of the war, had sunk down to 48,000; and vineyards to the amount of 40,000 acres, corn lands and vegetable gardens to the amount of 248,000 acres, and pasture land to the amount of 24,000 acres, remained utterly neglected; eight towns were destroyed; thirty-six thousand houses burnt to the ground; and in twenty-two years landed property had suffered a loss to the amount of one hundred and eighteen millions of florins (or ten millions one hundred and sixty-three thousand eight hundred and eighty-seven pounds sterling). Among the other belligerent powers, agriculture and commerce were crippled, every country was drained of its resources, and hundreds of thousands of lives destroyed.

"The sacrifice of human life in the wars of the late French emperor was most frightful. The loss of the French and their auxiliaries, in the campaign to Russia, is reckoned by Boutourlin at 125,000 slain, 132,000 died of fatigue, hunger, disease, and cold, and 193,000 were made prisoners. The Petersburg Gazette stated, that the bodies burned in the spring, after the thaw, in Russia Proper and Lithuania, amounted to 308,000, of which a considerable portion were Russians. In the river Berezina and the adjoining marshes, 36,000 bodies were said to have been found. Larrey, one of the chief surgeons in Napoleon's army, estimated that during ten years of that emperor, 2,173,000 men were raised by conscription, of whom two-thirds at least perished in foreign lands, or were maimed for life.

"May the universal reign of the Prince of Peace be hastened, when men shall beat their swords into ploughshares, and their spears into pruning-hooks: nation

shall not lift up sword against nation, neither shall they learn war any more," Isa. ii. 4.

To see an article like this in a book which will have such a wide circulation as the "Christian Almanack" is sure to obtain, must be very grateful to every friend of the Peace cause.

THOUGHTS FOR THE THOUGHTFUL. By OLD HUMPHREY. London: The Religious Tract Society. 12mo, pp. 280. 1841.

We are always happy to meet "Old Humphrey" as an author. We are sure to find in his books strong good sense; shrewd observations on men and things; faithful reproofs and judicious counsels. This little volume will prove an acceptable visitor to thousands at this visiting season of the year, we doubt not. In it we have a paper on "The bitter effects of War." We must transcribe this, that our readers may see how the spirit and desire of showing the evils of war, and the blessings of peace, is increasing in the Christian world. We rejoice exceedingly to find the Tract Society diffusing such sentiments. But hear "Old Humphrey:" "The surgeon who would cure a wound must probe it to the bottom, if it be requisite; and he that would produce a hatred of war, must not be afraid to make manifest its enormities. "The field of battle (Borodino) had all the appearance of an extinguished volcano. The ground was covered all around with fragments of helmets and cuirasses, broken drums, gun-stocks, tatters of uniforms, and standards dyed with blood. On this spot lay thirty thousand half-devoured corpses. The emperor (Napoleon) passed quickly, nobody stopped; cold, hunger, and the enemy urged us on: we merely turned our faces as we proceeded, to take a last melancholy look at the vast grave of so many companions in arms uselessly sacrificed."—*Sagor's Russian Campaign*. Read, ye fathers! Are ye ready thus to sacrifice your sons? Is this the fame and glory ye desire for them? Are you quite content that the flesh of your flesh, and bone of your bone, should thus be made an untimely banquet for birds and beasts of prey?

"Multitudes of these desolate fugitives lost their speech; others were seized with frenzy; and many were so maddened with

the extremes of pain and hunger, that they tore the dead bodies of their comrades to pieces, and feasted on the disgusting remains."—*Sir Robert Ker Porter*. Read, ye mothers, and ask yourselves if it was for this that ye nourished and brought up your children tenderly?—for this, that ye watched and wept over them, and taught them to lisp their infant prayers?

"In the hospitals of Wilna, were above nineteen thousand dead and dying, frozen and freezing; the bodies of the former, broken up, served to stop the cavities in windows, floors, and walls; but in one of the corridors of the great convent, above fifteen hundred bodies were piled up transversely as pigs of lead or iron. In the roads, men were collected around the burning ruins of the cottages which a mad spirit of destruction had fired, picking and eating the burnt bodies of their fellow men."—*Sir Robert Wilson*. Read, ye fathers and mothers, ye wives and husbands! Read in the bitterness of your spirit, and instead of railing on the culpable demerits of others that delight in war, call to mind your own. I would fain put these questions to your hearts and your souls. Have you ever reflected on the sin and sorrows of war? Have you ever lifted up your voice on high among your friends, or whispered into the ears of your children, denouncing war as a curse to mankind? Have you ever put up a prayer to the High and Holy One, that the sword might be scabbarded for ever? Have you, in short, done any thing in thought, word, or deed, to extend on earth the blessings of peace, and to diminish the guilt and misery of war?" So reasons this powerful writer. A searching appeal this: we wish all fathers and mothers in the world to read it.

THE CHRISTIAN OFFERING; Lyrical Poems and Prose Pieces, Sacred and Miscellaneous. By GEORGE B. SCOTT, author of "The Beauty of Holiness, and other Poems." London: George Virtue, Ivy-lane. 1842. 12mo, pp. 301.

This book is intended, from the mode in which it is got up, for a new year's or birthday gift. We hope the author will meet with encouragement, and that many Christians will present this offering to their friends. They may venture with safety of do so. It is written in a very lovely spirit, and is eminently a Christian book.

LETTERS TO A FRIEND ON THE EVIDENCES, DOCTRINES, AND DUTIES OF THE CHRISTIAN RELIGION. By OLINTHUS GREGORY, LL.D., &c., &c. Abridged from the Second Edition. Tract Society. 1841.

WE are persuaded that these letters are so extensively known, and have been so justly admired, that any encomium of ours on this occasion were almost a superfluous effort. The work of a layman, so learned and scientific, demolishes the frivolous objection of scepticism against clerical authors, as though they were not to be believed who write, professionally indeed, but yet on the subject of revelation, so momentous in itself, and so interesting for all to receive. Dr. G. admirably dissipates this futile sophistry in his preface.

This distinguished author takes an ample survey of the nature and evidences, both external and internal, of the Scriptures; and his arguments must be most convincing to all ingenuous minds. Equally powerful and instructive are his lucid statements and practical illustrations, of the doctrines and duties of the Christian religion.

It were, perhaps, a mere waste of words to say more in recommendation of this most able and satisfactory work. This is a good and cheap edition, abridged from the original volume of its late estimable author. To Christian parents and instructors of the rising generation, we must, however, make our appeal. Let them take care that a work like this shall be known and read in the family and scholastic circle. Its epistolary form and its conciseness, are exceedingly well adapted to the youth of the present age.

THE ECLECTIC REVIEW, for January, February, and March. London: Ward and Co., Paternoster-row.

THIS Review has been long established in its reputation as the organ of a certain class of persons in the community as to their religious and political views. With these distinctive peculiarities, we have nothing to do in the way of commending or condemning; but we can speak to the literary and religious character of the Review with the utmost confidence. It always contains some very ably written papers.

AN EXPOSITION, WITH PRACTICAL OBSERVATIONS, ON THE BOOK OF PRO-

VERBS. By the Rev. MATTHEW HENRY. 8vo.

THIS is a cheap edition of an invaluable portion of Mr. Henry's great work. We remember hearing the late Rev. Rowland Hill say once in a public discourse, "The Book of Proverbs is a fine family book." Every family ought to possess this practical exposition of it; and young people will find treasures of wisdom fitted for their age and circumstance in this volume.

THE MEANS OF PROMOTING AND PRESERVING HEALTH. By T. HODGKIN, M.D. Second Edition, with Additions. London: Simpkin, Marshall, and Co. 1841. 12mo. pp. 480.

THE title of this work fully expresses the nature of it. It is eminently designed to promote and preserve health. The substance of it was originally delivered in lectures, at the Mechanics' Institution, Spitalfields. The author was urgently and repeatedly pressed to give them to the public in a permanent form. Of this no one will be surprised when he has read them. The fulness, scientific, and really practical character of the information they contain, will amply repay an attentive and often repeated perusal. The first lecture is on "Air, Light, Cleanliness, and Clothing;" the second lecture is on "Articles of Food, Solid and Fluid;" the third lecture is on "Muscular Motion and Intellectual Faculties." In the last lecture the author has given his opinion of war, its ruinous consequences, and its impolicy; the advantages of the pacific principle and conduct; how violence may be prevented by a peaceful demeanour; the peaceful principles of Christianity; and the courage of unresisting Christians. We hope, in some early Number, to give at large the testimony of this eminently Christian and philanthropic man, on the evil and impolicy of war, and the practicability and advantages of peace. In the mean time we thank Dr. Hodgkin most cordially for the favour he has conferred upon mankind by the publication of this work, which we can recommend as a family book, containing upon all the numerous topics it discusses such sound, enlightened, and practical suggestions. And we thank him for the good service which, with his usual desire to do good, he has done to the cause of peace, by bringing

the subject and our society, in the first place, before his auditors, and afterwards by giving to them a prominent place in his interesting and important volume.

A VISIT TO THE UNITED STATES, in 1841.
By JOSEPH STURGE. London: Hamilton, Adams, and Co., Paternoster-row. 1842. 8vo. pp. 225.

THE words of our blessed Saviour in reference to the hearers of John the Baptist, are true as it regards the advocates of liberty and truth in our times. "And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force." The kingdom of heaven is the kingdom of truth, of liberty, of righteousness, and of peace. But such has been, and still is the rule of evil in our world, that all these blessings are unrighteously withheld from man; and it is only by a hard and unyielding struggle, by holy violence, that man can become possessed of those privileges, which are his indubitable and unalienable right. What species of liberty, civil or religious, we ask, as Britons, do we enjoy, which had not been secured to the nation by the active exertion, by the holy violence of some distinguished philanthropists, leading the people forward in pursuit of their rights? The history of the slave-trade abolition, and of negro emancipation, is fresh in the memory of most of our readers. And do they not justify our remarks? We venerate the name of Joseph Sturge for the active, disinterested, and self-denying part which he took, in bringing about the final deliverance of the negroes in our colonies, from their hard bondage. His name will go down through the future annals of the world in connexion with the honoured names of Clarkson, Wilberforce, and Buxton.

The same philanthropic feeling which induced him to go himself and see how the slaves in the West Indies were actually treated, and what slavery was under British rule and from which visit resulted such important and benign consequences, induced him to cross the Atlantic to see the actual working of slavery in the New World, and see and converse with the Abolitionists of America. But we will let Mr. Sturge speak for himself: "In visiting the United States, the objects which preferred the chief claim to my attention were the *universal abolition of slavery, and the promotion of*

permanent international peace. Deeply impressed with the conviction that the advancement of these is intimately connected with the progress of right views among professing Christians in that country, it was not only my desire to inform myself of the actual state of feeling and opinion among this important class; but, if possible, to contribute my mite of encouragement and aid to those who are bearing the burden and heat of the day, in an arduous contest, on whose issue the alternative of a vast amount of happiness or misery depends."—Preface, p. i. The book itself is one of great merit, as it is full of the most interesting and important information on two of the greatest evils which ever cursed our sinful world—*slavery and war.* With many of the friends of the abolition of slavery and war, Mr. Sturge had much intercourse during his short visit. We refer with pleasure to his interview with Judge Jay, one of the most enlightened and influential men in that great republic, well known as an uncompromising advocate of the principles of peace, and the liberty of the oppressed slave. He obtained from this eminent man an extract from an interesting and important manuscript he had prepared on the preservation of international peace. This is found in the very valuable documents in the Appendix, p. lii. We heartily wish we had room in our present Number for this highly talented and practical paper. In our next Number we hope to give it. Mr. Sturge also convened a meeting of the friends of peace, in the city of Boston, the account of which is seen in pages 139, 140. We hope that great things to the cause of peace will result from that meeting. The narrative is relieved by frequent graphic sketches and interesting anecdotes, of the labours and characters of many of the most eminent philanthropists in the United States; and we have in them many delightful proofs of the triumphant success of the unresisting, pacific principle. We recommend this work most cordially and earnestly to all the friends of peace and the anti-slavery cause.

ONE HUNDRED AND NINETY SERMONS ON THE 119TH PSALM. By the Rev. THOMAS MANTON, D.D. With a complete Alphabetical Table, directing to the principal matters contained therein. In Three Volumes. 8vo. Vol. i., pp. 585. Vol. ii., pp. 590. Vol. iii., pp. 540. Third Edition. To which is prefixed, a

Life of the Author, by William Harris, D.D. London: William Brown, 130, Old-street, St. Luke's.

THIS is a reprint one of the most valuable of the invaluable works of the immortal Manton. Mr. Charnock was accustomed to represent Manton as the best collector of sense of the age. The whole of his principal works are in five huge volumes, folio. The work before us, with his Exposition of the Epistle of James and of the Lord's Prayer may, no doubt, be considered as his master-pieces. Though every thing he has written deserves to be reprinted, and glad should we be if Mr. Brown meet with sufficient encouragement in the sale of the volumes now before us, to bring out from the scarce and awkward old folio form in which his works are found, into the elegant style and portable size of his present publication, many more of the rich treasures of this great man's thoughts, the fruit of his highly cultivated and deeply pious mind. Let us select one precious morsel of his on peace: "Peace is confirmed by holy walking in the Spirit, or perfecting holiness through the power of the Holy Ghost. Keep close to God, and you will have peace; otherwise, not. Peace with God and thine own conscience is a very tender thing; you need be chary of it. If you grieve the Spirit, you will find it to your bitter cost. When sinful dispositions are indulged and nourished, our peace is beclouded, and hangeth on uncertain terms." These volumes will amply pay the reader of them, as they are so rich in thought, so elevated in piety, and so practical in their tendency.

THE GREAT COMMISSION; or, the Christian Church constituted and charged to convey the Gospel to the World. By JOHN HARRIS, D. D., President of Cheshunt College, Author of "Mammon," "The Great Teacher," &c. 12mo. pp. 538. London: Ward and Co. 1842.

THIS is The Prize Essay on Missions, which received the award of two hundred guineas. The competition was great, and many of the Essays, as the Reverend adjudicators have stated, possessed sterling merit. What then must be the merit of the Essay, which bore away the palm, in the midst of such an array of sanctified literary talent? We must say, that it gives us no small gratification, that Dr.

Harris was crowned with this honour, who is a fast friend of the Peace cause. Though we feel ourselves strong in believing, that the New Testament of our Lord and Saviour Jesus Christ is altogether a peace book; yet, in this ingenious world men find strange ways of expounding Holy Writ. When, therefore, some of our greatest men in scholarship and literary acquirements espouse *ex animo* our cause, we feel greatly encouraged in endeavouring to show to the world the great evil of war, and the scriptural propriety of peace. We refer with exulting pleasure to Dr. Harris, whose literary character by this prize has been placed on the highest eminence, and to Dr. Campbell, whose last work "The Martyr of Erromanga," has received the most unqualified praise, by all the reviewers, as a work the most philosophical and eloquent: in which we are happy to know our cause is most unflinchingly advocated as a Christian principle. "The Great Commission" needs no recommendation of ours; its praise will soon be in all the reviews. The world we may say, has been anxiously waiting for it. It will be read with as much pleasure, as we have reason to know it has already been purchased with avidity. We feel ourselves honoured in being permitted to recommend it, and which we do with all our heart.

THE MARTYR OF ERROMANGA; or, The Philosophy of Missions, illustrated from the Life, Death, and Character of the late Rev. JOHN WILLIAMS. By JOHN CAMPBELL, D. D. The Second Edition. London: John Snow, Paternoster-row. 1842.

We had the honour to be among the first, if not the very first journalists, to take notice of this spirit-stirring volume. We then predicted the fame of the work; nor have we proved false prophets, nor have we been disappointed by the more than extraordinary reputation which our honoured friend Dr. Campbell has won, by this masterly production of his pithy, pungent, powerful pen. No uninspired book has ever done such service to the cause of peace, as the "Martyr of Erromanga." He advocates our cause not merely by some incidental discountenance of war; but, in the most full and fearless manner, he makes, from thorough conviction of the scriptural correctness of our principles, our cause a leading object of his splendid argument for Missions. In the prosecution

of this Divine-like purpose, he brings a mind of no ordinary powers, acquirements, and reading of a prodigious amount, genius and imagination truly poetical, with a stern honesty of aim, and a sanctified zeal for truth. While he has laid the past, the present and future; politics and philosophy; history and experience; reason and revelation; heaven and hell; time and eternity, under tribute to serve the sacred cause. We give one extract from his letter addressed to the Committee and members of the London and American Peace Societies, that our readers may have a specimen of this work, of whose merits we cannot speak too highly.

"Our cause—for I have the honour to be a member of the London Peace Society—has received very important assistance from the labours of the South Sea Mission, which presents a rich variety of most affecting, most convincing illustration. I now proceed to analyze the 'Missionary Enterprises,' of Mr. Williams, with a view to exhibit the facts which they disclose, in such a manner as to carry to the heart of every reader, the conviction that war is utterly incompatible with true Christianity, and that the uniform tendency of successful missions is to extinguish the flames of martial conflict, and restore, 'the waste places of the earth.'

"The labours of the missionary are not simply an affair of eternity. The changes which he effects on earth are a meet prelude to the felicities of heaven. One of the first and greatest of these changes relates to war and peace. The invariable tendency of his labours is, to extinguish the former, and to establish the latter. In speaking of the happy results of his toil, I give precedence to war as at once the greatest curse and the greatest crime. You may learn from history, that in all countries, through all time, the path of destruction has been deemed by the million the path of glory; and the most extended havoc has been always identified with the most exalted greatness. The amount of plunder and the extent of slaughter have been generally taken as the standard by which to measure desert, to bestow rewards, and to regulate renown. The splendours of martial triumph have so dazzled the eyes of mankind, that they have become intoxicated with a delirious admiration of each successive Apollyon who has risen to desolate the earth, and to devour his species. It has mattered little whether he has led on his legions to fight the battles

of liberty, or to subvert her throne, and trample in the dust the dearest rights of her children; it has mattered little whether he has conducted wars of defence or of aggression; these points, I say, have mattered little, if his victories have been but rapid and brilliant—if he has but ravaged the world, and drenched its bosom with the blood of its occupants, his votaries have been counted by millions, and his praises have resounded through many lands. This spirit, which is inherent in human nature, has been cultivated and sustained by a multiplicity of processes, and with uniform success. Historians, orators, poets, sculptors, painters, and musicians have all exerted their separate and combined influence to nurture the savage spirit of human slaughter in the breasts of the more enlightened and refined classes of mankind; while the vulgar herd of ordinary artists have, each in his own way, with corresponding effect, promoted the same object among the million-multitude. All, all have united to celebrate the delights of conflict, the glories of victory, and the greatness of conquering heroes. The fife and drum of the infant boy, the mimic troop, the school battle, the nursery rhyme, the kitchen ditty, the street ballad, the publican's sign-board, the drunkard's toast, and the tavern song, all have respectively and incalculably contributed to foster the taste for shedding blood! So powerful is the hold which this diabolical passion has taken upon the spirit of man, that even in Europe, during a space of nearly two thousand years, Christianity has but partially succeeded in abating its force. Even England, which comprehends more true piety than all the continental nations united, is yet full of the elements of war. The heroes of England are still the gods of millions of her people; and the fountain of her proudest honours is a fountain of blood!"

This book will find its way to the libraries of individuals, and will be read by them, who would never think of taking the trouble of perusing any of our publications. We take the liberty of telling our friends, that they would do well in reading themselves this book, and in promoting, as much as possible, the wide circulation of it.

Books received for Review.

THE WAY OF LIFE. By CHARLES HODGE, Professor in the Theological Semi-

nary, Princetown, New Jersey, America. 18mo. pp. 328.

LUCILLA ; or, The Reading of the Bible. By ADOLPHE MONOD. Translated from the French. 18mo. pp. 320.

ANCIENT HISTORY.—History of the Persians. From Rollin and other authentic sources, both ancient and modern. With Two Maps. 8vo. pp. 124.

A DEMONSTRATION OF THE RESURRECTION OF OUR LORD JESUS CHRIST, AND THEREIN OF THE CHRISTIAN RELIGION. By RICHARD GARBUTT, B.D., sometime Fellow of Sidney College, in Cambridge, and afterwards preacher of the Gospel at Leeds, Yorkshire. Reprinted from the edition of 1669.

THE CHANGE NECESSARY FOR THE ENJOYMENT OF HEAVEN. By the Rev. JOHN KELLY. With a Memoir of W. H. Lacon, by Sir J. B. Williams, Knt., LL.D., F.S.A. Third edition. 18mo. pp. 72.

THE GALL INSECT. 16mo, square. pp. 32.

[All the above are publications of the Religious Tract Society, and are all of them eminently calculated for usefulness.]

THEODOXA : a Treatise on Divine Praise, or the Exercise of Devout Gratitude to God. By NATHANIEL ROWTON.

"Whoso offereth praise glorifieth me." Ps. l. 23.
"There are hardly any treatises on *praise* in our language; it is a much neglected part of religious instruction, at least in publications."—*Dickens's Christian Truth*.

London : J. SNOW, 35, Paternoster-row.

THE MISSIONARY REPOSITORY FOR YOUTH, AND SUNDAY-SCHOOL MAGAZINE. Vol. III. With a Portrait of the Rev. Robert Moffat. London : John SNOW, Paternoster-row.

COUNSELS TO A NEWLY-WEDDED PAIR ; or, Friendly Suggestions to Husbands and Wives. A companion for the honeymoon, and a remembrancer for life. With an Appendix, containing extracts on the subject of Marriage, from the writings of several Christian Divines. By JOHN MORISON, D.D. Eighth Edition. London : John SNOW.

THE CHRISTIAN TRIUMPHANT OVER DEATH. A Funeral Sermon : occasioned by the Death of Mr. Frederick Cox, preached by the Rev. James Sherman, at the Rev. Dr. Cox's chapel, Hackney, on Sunday evening, January 9, 1842. With a Biographical Sketch. London : Ward and Co. 8vo. pp. 24.

HOME OPERATIONS.

SINCE we last reported the labours of our friend, Mr. Rigaud, the respected agent and lecturer of the Society, his journeys have been long, and meetings numerous ; and upon the whole, his encouragements have been of a very pleasing and satisfactory character. *

At the close of the last year, Mr. Rigaud passed through parts of the counties of Kent, Surrey, Hampshire, Wiltshire, Somersetshire, Gloucestershire, Oxfordshire, and Warwickshire. We wish we had room for extracts from his journal of this tour. Many of the meetings he held were very highly interesting and encouraging to himself and the friends of our good cause. Such especially were his engagements in Guildford, Andover, Bath, and Banbury, and indeed in many other places.

During the present year, our friend has lectured in several places in and about London. He has also visited Windsor, Henley, Oxford, Dunstable, Luton, and Hitchin, where he attended the anniversary of the active and faithful auxiliary society in that town. He has also attended meetings in

Barnet, Waltham Abbey, Winchmore Hill, Enfield, and Ponder's End.

The Prize Essay has been rather widely circulated, and the Committee have the happiness to know that it has, in many places, produced a very powerful impression in favour of our cause.

The following communications from Dr. Hancock, an old and tried friend of the Society, whose publications in defence and illustration of peace principles, are too well known to require any specification of ours, will show what opinion is formed of the Prize Essay. From very numerous other respected correspondents, we have received intimations of the good the Essay is likely to produce on the minds of many half-hearted men in the peace movement.

Lisburn, 17th of 1st Mo. 1842.

RESPECTED FRIEND A. BROCKWAY,—I have to acknowledge thy kind attention in sending me, through the medium of our mutual friend, George N. Watson, a parcel of books from the office of the Peace Society, which I duly received yesterday ; and

I shall feel much obliged to thee to communicate to the Committee my very grateful thanks for this acceptable token of their remembrance. The parcel contained the volume of American Prize Essays, also a copy of the English Prize Essay, by H. T. G. Macnamara, with some numbers of the *Herald of Peace*, and *Advocate of Peace*, &c. * * * I am much interested with these publications, and rejoice to see that the Committee of the London Peace Society is so actively, and, I trust, beneficially employed in promoting the good cause; which, notwithstanding many discouraging indications is, I believe, silently and unostentatiously making its way in the minds of the community, as well as into the retired and hitherto inaccessible closets of statesmen. * * *

Be so kind as to present my Christian regard and good wishes to the Committee, collectively and individually, under the strong persuasion that they should not feel discouraged in prosecuting their arduous labours in the blessed cause of Peace; and

I remain with respect,

Thy obliged friend,

THOMAS HANCOCK.

Lisburn, 2nd of 3rd Mo. 1842.

RESPECTED FRIEND A. BROCKWAY,—It affords me pleasure to send thee, on the other side, an order for 5*l.* for the Peace Society, which was handed me this morning by a benevolent individual, to whom I had lent the Prize Essay, and he was so well pleased with it, that he desired to contribute something towards the great object we have all in view. But he does not wish his name to appear in the list of contributors to the Peace Society. * * * I was glad to see the intended notice in Parliament by D. Barclay.*

I am thy sincere Friend,

THOMAS HANCOCK.

There appears to be throughout the country a spirit of inquiry into the nature and moral influence of war. Meetings have recently been held in many places, in which strong resolutions were passed condemning war, and commending the pacific principle.

* The Notice referred to is as follows:—"Date, Friday 17th Sept. 1841. Mr. David Barclay, That an humble address be presented to her Majesty, praying that she will be graciously pleased to exert her powerful influence with other maritime nations, to put an end, for ever, to the barbarous, cruel, and unchristian practice of privateering; and to beseech her Majesty, with this object, to authorize her Majesty's representatives

As a specimen, we may refer to the Annual Meeting of the Manchester and Salford Peace Society, held on January 6, 1842, which we understand was very numerous and respectably attended. We have received a copy of the Report read at that meeting, and regret that we have not now room even for any extracts from that interesting document. We wish our friends in Manchester had printed and published their report! We must, however, make room for the following Resolution, which was unanimously adopted at that meeting:—

RESOLVED—"That the life of man is sacred to God who gave it, and that no earthly power has a right, under any pretext, to take the life of a human being.

"That the Christian dispensation is one of peace, goodwill, forgiveness, and love to all mankind; and that all war, and all preparations for war, are inconsistent with the spirit and precepts of Christianity.

"That we, therefore, protest against all armies, navies, and armed forces whatsoever, whether civil or military; and that we will use our most earnest efforts to extend the true principles, and the consistent practice, of peace amongst the people, by pointing out to them the sinfulness of receiving pay to do violence, and to spread death and desolation; and that we endeavour to dissuade the people from enrolling themselves in any armed force, all of which are a disgrace to a Christian country, and not one of which is needed for the support of Christian government."

WE understand that in many country places the friends of peace are preparing to petition Parliament against the war spirit of the present time. This is a very desirable measure, and we hope that public meetings and petitions will be very general. When we think of the dreadful havoc of our armies in India, that actually some five or six thousand men were cut down in the Affghanistan war—what a horrid carnage! and then think of the delicate females which were on that occasion taken as hos-

at the courts of all such maritime powers, to enter into solemn treaties with each of them, reciprocally binding her Majesty and each of those powers, not to grant letters of marque and reprisal to their respective subjects; and to take such other measures as may be effectual to prevent any acts of private warfare, in the event of hostilities unhappily arising between her Majesty and any of the powers parties to the proposed treaties." (Next session.)

tages! Who can describe their feelings, or declare their end? It appears by the coroner's inquest on the body of the late Earl of Munster, that the disastrous news from India, the thought of such a melancholy slaughter of human beings, and the unknown torture to which the ladies of the officers, taken as hostages at Cabul, would be subjected, had the effect of overbalancing the intellectual powers of the Earl, although himself a soldier. But perhaps the recollection of scenes which he had formerly witnessed in India, may have assisted in thus influencing, unhappily, his mind. On the inquest, which was held on March 21, "His lordship's solicitor remarked, that his lordship's family wished that it should be known, that his sensitiveness was extremely excited by the intelligence received from the seat of war in central Asia, and that he was greatly agitated and depressed at the fate of the females, who it was reported had been captured at Cabul."—*Morning Chronicle*, March 22, 1842. Here is another awful manifestation of the evils of war.

But notwithstanding all this, there are many, and we are sorry to find that a great portion of the public press, the guides and leaders of the public mind, feel and act on the old spirit, *lex talionis*. The *Sun* newspaper, which at one time appeared favourable to our cause, had the following paragraph in it the other day, and which we regret to find has been copied, with evident approbation, into many other papers:—

DEPARTURE OF TROOPS FOR INDIA.

WE have great pleasure in announcing that the government is about to send from eight to ten thousand troops to India immediately. A more numerous force may be expected soon to follow, so that the Governor-General will have troops enough at his disposal to revenge the injuries sustained by our arms in Afghanistan, and particularly the murder of the British Envoy, Sir William M'Naghten. The Government is deserving of the highest praise for the promptitude which it manifests on this great national occasion. We delight to see ministers remembering only that they are Englishmen, and have the honour of their country to sustain."

This will suit Archdeacon Wilberforce! Here is language for Christians to utter! Can the men who so write, or who approve of such sentiments, believe the truth of Christianity? It seems that from eight to ten thousand men are to be sent out to India "to revenge the injuries sustained

by our arms in Afghanistan." The country that does this, calls itself a Christian country! The sovereign is the head of the Christian Church established in it, and it sends out its legalized bishops to every part of the world, and chaplains with all its armies and navies, which go to *revenge the injuries* which Pagans commit on the *Christians* who come to plunder them of their lands, and their homes, and their wealth!

Men of England, turn your thoughts to this system of wholesale murder of your fellow-men and countrymen! Six thousand swept away at once in India! Ten thousand just going thither! How many of them will ever return to this country again? The nation now groans under the weight of its taxes, and a new tax is about to be imposed on it. This is a *war tax*! The estimate for the army and navy for this year, is upwards of *nineteen million pounds sterling*! And for what? We answer, to kill your fellow-creatures in India and China. It is now nearly 140 years since this country began, in a systematic way, to kill the Aborigines of India; they have been at it ever since; and as the margin of their territories is enlarged, they require more troops to keep their frontiers; and now they have begun to butcher the Chinese, an empire containing upwards of three hundred millions of human beings. They may kill away for a hundred years, and be none the nearer to an amicable adjustment of their grievance after all!

Men of England, will you not rise from your lethargy and apathy of feeling for your fellow-men and the principles of your religion; and remember, that "war is a game, which, if subjects were wise, kings would not play at?" Will you not endeavour to do all you can to prevent young men to enlist, to show the absurdity, the folly, and wickedness of war? We rejoice to find that in many places, there are strenuous efforts made to persuade young men from entering the army. But alas! they are starved at home, and the alternative of being shot to death is better than the lingering death of starvation. However, the present war expenses will add to the incubus which already depresses your trade, manufacture, and commerce. Only think of *nineteen millions* of pounds in one year to be expended in war! Protest against war! Petition against war! And above all, let the voice of your fervent prayers come up to the ears of the Lord of Sabaoth. "Shall the sword devour for ever!"

FOREIGN OPERATIONS.

AMERICA.—We have most encouraging reports of the efforts of the friends of Peace in America. The Committee of the National Society is very actively engaged in seeking the dissemination of Peace principles.

FRANCE.—The success of our efforts made in behalf of our principles in Paris through their instrumentality of our agent, Mr. Rigaud, has exceeded the most sanguine expectation of the Committee. The competition for the Prize of One Thousand France offered for the best Essay in French, on the best means of securing the advantages of Peace to the world, was, to use the words of our French friends, "very brilliant." The great measure of attention excited on the Continent in favour of the views entertained by our Society, determined the Committee to resolve to request our friend Mr. Rigaud to make a second visit to Paris, and also to take a tour through some other portions of the Continent. He will, we expect, leave England early in the present month.

The following letter from our French correspondent will be read with pleasure.

SOCIÉTÉ DE LA MORALE CHRÉTIENNE.

* Rue Taranne, 12.

Paris, le 10 Mars, 1842.

A Monsieur Rigaud, Délégué de la Société pour La Paix Permanente et Universelle de Londres.

MONSIEUR,—J'ai été honoré de votre lettre du 2 courant, renfermant une lettre de crédit de 43*l.* 2*s.* 8*d.* que vous avez bien voulu mettre à la disposition de la *Société de la Morale Chrétienne*, pour les prix et accessits qu'elle doit décerner dans sa séance publique du 18 Avril prochain. La Société remercie votre Comité cordialement de ce généreux envoi.

Vous nous faites espérer, Monsieur, votre visite pour le mois prochain; il serait bien à désirer, pour nous, qu'il vous fut possible d'honorer de votre présence notre Séance publique qui est fixée au 18 Avril, (ainsi que je vous l'annonce plus haut,) dans cette solennité, l'honorable délégué de la Société de la Paix de Londres a sa place naturellement marquée parmi nous, puisque c'est elle d'ailleurs qui a fait les fonds du prix que nous allons décerner.

Voici les noms officiels des divers Lauréats & Prix: No. 4, (M. Barar, de Cherbourg.) No. 9, (M. Pequeur, de Paris.) Accessits ou Médailles d'encouragement:—d'argent (grand module) 2—l'une au No. 8, (Doubles de Boistribault, à Chartres;) l'autre au No. 14, (de Montbrion, à Paris.) De bronze 1: au No. 13, (Paul Robert, à Paris.)

Depuis la session du Concours, le Comité de la Paix n'est plus en Permanence, mais nous aurons assemblée particulière, le lundi 28 de ce mois.

Veuillez agréer, Monsieur, l'expression bien sincère de mes sentiments de haute et respectueuse considération.

Votre tout dévoué Serviteur,

CHARLES MALO.

SOCIETY OF CHRISTIAN MORALS,

12, Rue Taranne.

Paris, the 10th of March, 1842.

To Mr. Rigaud, Delegate of the Society for the Promotion of Permanent and Universal Peace, of London.

SIR,—I have been honoured by your letter of the 2nd inst., enclosing a letter of credit for 43*l.* 2*s.* 8*d.*, which you have been pleased to place at the disposal of the Society of Christian Morals, for the Prizes and Accessits which will be given at its public sitting on the 18th of April next. The Society thanks your Committee cordially for this generous remittance.

You give us a hope, Sir, of a visit from you next month; it would be very desirable for us, if it could be possible for you to honour, with your presence, our public sitting, which is fixed for the 18th of April, (as I have announced above.) In this solemnity, the honourable Delegate of the Peace Society of London has his place naturally marked out amongst us, since it is that Society which has furnished the funds for the prizes we are about to distribute.

These are the names of the several *Lauréats*, or successful competitors:—Prizes, No. 4, (Mr. Barar, of Cherbourg.) No. 9, (Mr. Pequeur, of Paris.) The *Accessits*, or Medals of Encouragement:—Of silver, (grand module) 2. The first to No. 8, (Doubles de Boistribault, at Chartres;) the other to No. 14, (de Montbrion, at Paris.) Of bronze 1: to No. 13, (Paul Robert, at Paris.)

Since the session of the competition, the Committee of Peace is no longer in permanent sitting, but we shall have a special meeting on Monday, the 28th of this month.

Please to accept, Sir, the very sincere expression of my sentiments of high and respectful consideration.

Your very devoted Servant,

CHARLES MALO.

THE
HERALD OF PEACE.

JULY, 1842.

CONFERENCE ON PEACE.

THE readers of the *Herald of Peace*, and the correspondents of the Society will remember that, for some time past, the Committee of the Peace Society have considered it desirable to hold a conference with the friends of Peace, touching some matters of pressing importance which have been brought before them. In consequence of this, the following notice was issued to about 500 or 600 persons known to be friendly to the cause :—

“OFFICE OF THE PEACE SOCIETY,
“ 19, New Broad-street, May 2, 1842.

“SIR,—You are respectfully informed that a Conference of the Friends of Peace will be held on Saturday, the 14th of May, at eleven o'clock in the forenoon, at the Friends' Meeting-House, White Hart-court, Lombard-street, to consider and determine whether a General Convention of the Friends of Peace, of this and other nations, should be held, and if decided in the affirmative, to fix the time and place; and also whether the consideration of the suggestion of Judge Jay should be announced as one of the objects of the meeting of the Convention.

“Should you find it convenient to attend, your presence will be very acceptable to the friends who are interested in this movement.

“We are, Sir, yours respectfully,

“JAMES HARGREAVES, } Secretaries.”
“NUN MORGAN HARRY, }

On Saturday, the 14th of May, therefore, this Conference was held; and though not numerous, yet was very respectably attended. JOHN LEE, Esq., LL.D., F.R.A., &c. was called to the chair, and in a very able manner introduced the business of the Meeting, by reading the circular and the Resolutions of the Committee respecting the Conference. He explained the origin of this movement, and stated that it arose from a visit of Joseph Sturge, Esq. to the United States of America, his intercourse while there with many friends of Peace, especially with the Hon. Judge Jay, and the representatives of the American Peace Society, in the city of Boston. He read some pertinent ex-

tracts from the valuable work of Mr. Sturge, the "History of his Visit to America," making judicious comments on the whole. He then stated that the objects before the Meeting were to inquire :—

I. Is it desirable that a Convention of the friends of Peace should be held ?

II. If agreed that it is desirable to hold such a Convention, when and where shall it be held ?

III. How shall the expenses necessarily attending such a Convention be defrayed ?

IV. Shall the suggestion of Judge Jay be announced as one of the objects of the Convention ?

The Rev. N. M. HARRY, one of the Secretaries, said that many warm and zealous friends of the Society, who could not be present at the meeting, had written their thoughts upon the object before them. That in the communications there was not a harmony of sentiment upon every point touching such a Convention. He thought, however, that to read all the letters would occupy too much time, and that it would also be better to hear the sentiments of the respected friends present on the questions before the Meeting.

Dr. BOWRING, M.P., then rose, and in a speech of considerable length, a speech of much power and beauty, grounded upon Christian principles, showed the multiplied evils of war, and the causes by which the dreadful system was perpetuated. He referred to the glare, and glitter, the pomp and glory, thrown over the whole apparatus of war, and the laurels placed on the brows of warriors, the monuments erected to their memories in Christian temples, and many other concurrent causes. He spoke of the war in the East as entirely uncalled for, and disgraceful to a Christian nation to have been concerned in it. It was marvellous that no remonstrance had been made by the country against it. He spoke also of the Affghan war, as having principally arisen out of an attempt to force upon the Affghan people, a prince whom they cordially disliked. The Chinese war, he regarded, as entirely uncalled for, though he would not justify all that the Chinese had said and done : but still the war on our part, as a nation, was very cruel and unjust. All these things, he remarked, passed, and there did not appear any feeling of disapprobation in the country, at all commensurate with the magnitude of the evils thus inflicted upon human nature. There were, however, he said, many things which were encouraging to the friends of Peace. The prospects before the Society were of such a nature as to give promise of better days. The cause had some steady friends in Parliament, and they were increasing throughout the country. He also considered free-trade as highly conducive to the establishment and permanency of Peace. Any thing which would call the attention of the public to the subject he would hail with delight, and therefore he was decidedly in favour of a Convention of the friends of Peace to discuss the matter, and lead the public mind to the question. He thought a Convention very desirable if it could be made practicable.

JOSEPH STURGE, Esq., then rose, and in a spirit of great kindness, gave a history of his visit to America, his interview with Judge Jay, and other friends of Peace in that land. He said he had no doubt but a great majority of the people of England were against war. The public press he did not consider any safe criterion to judge of the public mind. It was an easy matter to corrupt the press. He thought it both *desirable* and *practicable* to hold a Convention. The expense would not be very great, as it might be held when the next Anti-Slavery Convention would meet, and then let it be understood that all delegates should defray their own expenses. He thought it of the first importance to maintain

the principle of the Society inviolable, that all war is opposed to the spirit and precepts of Christianity; yet he did not see but others, who might not adopt the principle of the Society entirely, should co-operate with it as far as they went. The plan of Judge Jay he considered beautifully simple, any two nations might begin to act upon it, and in his opinion they would act with success.

WILLIAM BINS, Esq., thought if the Convention could be combined with the Anti-Slavery Convention, it would be very desirable to hold it.

The Rev. JAMES CARLILE said, As he must, in consequence of another engagement, soon leave, he wished to express his opinion that a Convention was both desirable and practicable. Great good, no doubt, would result from such a measure. The Anti-Slavery Convention had done much good; there was not a court in Europe which was not influenced by that noble and magnificent measure.

The Rev. JOHN BURNET said, He thought it very desirable to excite the public mind on the subject. If they could not put down war in our day, their efforts might do great good for the next generation. Almost every thing at present was in favour of war; therefore he thought it very desirable to have a Convention to bring the subject more prominently before the public mind.

WILLIAM ALLEN, Esq., F.R.S., said, He admired the prudence of the friends of Peace in the manner and spirit in which they called the attention of the public to the subject. He thought that the employment of lawful means to show the horrors of war, would do much to disabuse the mind of the people of their prejudice in favour of it. To say nothing of Christianity, which condemned the spirit and practice of war: the horrors of war fully represented, would much influence the feelings against it, for there was a great deal of benevolence in the public mind apart from Christianity. If all men were Christians, there would be no more war. The doctrines of Christianity were utterly averse to any thing like war. Let them seek the co-operation of the benevolent to join with them in trying to keep the world at peace upon general principles. He thought the Society ought to correspond very extensively upon this subject.

The Rev. N. M. HARRY said that between 500 and 600 letters of invitation to this Conference had been sent by the Committee.

WILLIAM ALEXANDER, Esq., thought it better to adopt a bold course at once and hold a Convention, inviting men of all nations to it. In a journey he had lately undertaken through Portugal, he and the companion of his travels were sent for by a Peer of that country, to have an interview with them. He declared himself an advocate for the inviolability of human life.* Now he thought that such a man would be likely to favour a Convention to try to save the world from such awful destruction of human life as war occasioned, and doubtless there were many of the same mind.

RICHARD ALLEN, Esq., from Dublin, thought a Convention very desirable, but it should not be confined to any particular object, it should take the widest ground. In pressing the objects of the Peace Society upon the public mind, he thought it might be well to give up the abstract question, and try them upon some particular war. Many who would join in their condemnation of war in the abstract, would yet hesitate when called upon to give an opinion upon some particular war. He was, however, in favour of holding a Convention; and he would recommend all the friends of Peace to do as they did in Dublin, hold frequent meetings on the subject to keep up the interest of its friends unsluggish.

RICHARD COSDEN, Esq., M.P., thought it desirable to draw the attention of the public mind to this great question. Such a movement was not only a legitimate mode, but the *only* mode by which the principles of the Society could be brought fairly and fully before the world.

JOSEPH BROTHERTON, Esq., M.P., fully concurred with what Mr. Cobden had said. He did not think that all war could be stopped by the first Convention; but that such a procedure was the only way to influence the public mind, and especially public men. Most men, he said, declared themselves opposed to war, till they were tested by some particular war. They often said, "Yes, nothing but some great necessity would justify war." He wanted to know what that necessity was. The great error of this country was seen in what he considered the great evil of praising warriors, and erecting monuments for them in St. Paul's Cathedral. Let the Society enlighten the people. Reform in the spirit and practice of war he was convinced, like every other reform, must commence with the people, and push itself upwards. The sovereigns of the world might declare war, but the people must pay for it. Let the people then know what war cost them. He thought no man could be a Christian and give his unqualified support to war. He was in favour of a Convention.

The Rev. Mr. **MAULDEN**, Chichester, considered it highly desirable to hold a Convention. There was, he said, much ignorance even among ministers of the Gospel on this subject. Talk to them, they would say, "No, we ought not to have any aggressive war, but we must have defensive war." He felt persuaded that nine out of every ten of the ministers of religion were of opinion that Christianity was not opposed to war. He felt he could not be a consistent servant of the Prince of Peace without being opposed to war. He felt very anxious to make known the principles of Peace, and was therefore in favour of a Convention being held.

SHARMAN CRAWFORD, Esq., M.P., said, He concurred in the object of this Meeting; it was a benevolent object. A Convention is very desirable. The only question for us to look at is, is it practicable? He spoke much in a very fine spirit in favour of a Convention.

ROBERT JEWETT, Esq., of Leeds, spoke in favour of a Convention, and especially so as the friends of the Anti-Slavery cause were to hold another Convention. He spoke of the principle of the Peace Society as good and scriptural, the only safe grounds upon which the friends of Peace might proceed.

WILLIAM GRIMSHAW, Esq., said, He thought the Society might attack the world in its war spirit on the ground of Christian principle. This is opposed to all war. He thought that in the onward progress of the Society, it would have the people decidedly in its favour.

The Rev. **CHARLES STOVEL** said, He thought more persons were in favour of Peace principles than the avowed and pledged friends of the cause thought. He spoke much on the inviolability of human life. He felt that none but God had a right to close upon guilty man the door of hope. It required the extreme of human wisdom to show the way to keep the peace of the world, and keep our consciences too. He did not feel any discouragement in a small beginning; the only thing here of importance was, that the beginning should be good. He was in favour of a Convention.

The Rev. Dr. **STYLES** said, He thought that the ministers were not so generally in favour of war as had been said. He was brought up under the tuition of Dr. Bogue, who was a warm friend of Peace. He loved the prin-

ciples of the Society; and should like a Convention in every large town throughout the country; and often, that these principles might be made known, and an opportunity might be given to all who were enemies to war to declare themselves such.

The Rev. Mr. MAULDEN said, He hoped that he had not been understood as censuring or condemning his brethren. For six years ago he was quite ignorant of these divine principles. A brother in Hertfordshire gave him the tracts of the Society, and by them he was fully convinced of the scriptural correctness of the principles of the Peace Society.

WILLIAM GRIMSHAW, Esq., JUN., thought it desirable that the absent friends of the cause should be heard through their letters. The Committee had received many letters from steady and active friends to the cause of Peace.

The Rev. N. M. HARRY said, That to read all the letters would occupy too much time, and that it would show a partiality, which none of the friends would approve, to read some in preference to others. He might, however, say, that among all the letters there were only two who appeared to disapprove of a Convention, and they did this because they thought the time was not come, by having sufficiently prepared the public mind for so decisive a step. Yet most likely if the respected writers of these letters were here, and saw what spirit was manifested, and what turn the meeting took, they would be for a Convention too. He begged further to say, that their firm and untiring friend, Joseph Tregelles Price, Esq., had written to the Committee, and part of his letter he hoped they would allow him to read, in which he suggested the propriety of recommending petitions to Parliament against the present wars from the friends of Peace; and especially when they could be made under the sanction, and by the authority of, corporate bodies. And he also recommended that a petition should emanate from the Annual Meeting of the Peace Society. The Meeting appeared to acquiesce in these suggestions.

JOSEPH STURGE, Esq., then moved the following Resolution:—

“That this Meeting considers, that it is highly desirable for the friends of Peace to hold a Convention, of persons from different nations, to deliberate upon the best means, under the Divine blessing, to show the world the evil and inexpediency of the spirit and practice of War, and to promote Permanent and Universal Peace.”

The Rev. JOHN BURNET seconded the Resolution; and being put by the Chairman, it was carried unanimously.

JOSIAH FOSTER, Esq., said he considered it a very serious measure to hold a Convention. He had been much interested and instructed in the Meeting, and he hoped that great good would result from it.

The Rev. F. B. GOURRIER, a member of the Peace Committee in the Christian Morals Society of Paris, spoke of the spirit of Peace which had prevailed in the Meeting. He said that it was very desirable that this country, which had been such a belligerent nation, such a warlike people, should be the first to propose a Convention of Peace, to be the first to speak of Peace, and to recommend it to the world. In the long peace which it had enjoyed, God had, in his providence, given it an opportunity to show the nations of the earth that the Kingdom of Christ was a kingdom of Peace. He stated what the Society had done; they had sent their respected Agent last year to France. When he went to Paris there was nothing talked of but war, and the fortification of the city. It was then thought that nothing could be done in the way of Peace, but he persevered, conversed with one friend after another, and offered a magnificent Prize for the best Essay on the principles of the Society.

A Committee of Peace was formed in the Society of Christian Morals; the success had been greatly beyond the most sanguine expectations. Men from different nations wrote for the Prize. The first Essay they had was written in English by a gentleman from Malta. They had several sent from Italy. The competition was very brilliant; and the aspect of affairs was much changed since then. Let them go on in the power of God, and they must succeed. Their principles were based on eternal truth. Let them go forward in his strength, supplicating his wisdom, and direct and ultimate success was theirs. He spoke much in favour of a Convention.

RICHARD CORDEN, Esq., M.P., said, That he had been commissioned by the Society in Manchester to give their opinion to the meeting, that free intercourse between nations was one very desirable way to promote Peace. The great plans and reformations contemplated by Christianity, he said, were not to be effected by miracles, but by the use of means. Providence seemed to direct the human mind, by giving men the power of traversing the ocean, the highway of nations, by night and by day, to seek peace by free and unfettered intercourse. Providence had given to different nations different productions, that they might feel a mutual interest and dependence in each other, and thus be bound in one. The principles of the Society have been made known, but with very little tangible result. How was this? What was the cause of it? What had been the cause of recent wars? The love of power to acquire conquest, to gain new colonies, for this it was that men went to war. How was this long-established, long-practised evil to be remedied? He thought free-trade was one of the most feasible ways to accomplish that most desirable result. Make it the interest of one nation to be dependent upon another nation, and then they would not commit suicide on their own prosperity by going to war. The counties of York and Lancaster could not go to war, because they were so mutually dependent upon each other. If all nations were so closely united in trade as they were, they could no more go to war than could these two counties. In Manchester they looked at the subject in this light, and they longed to see Universal Peace and good will among all the nations of the earth. The commerce of nations was likely, under Divine Providence, to effect this. A statesman said, in laying the foundation of the Royal Exchange, that it was a temple to peace, by bringing the nations of the earth together in the commerce of their different countries. The principle of free-trade was the principle of no political party, but it belonged to the whole world, and was for the benefit of no party alone, but for the advantage of the whole world.

WILLIAM FOSTER, Esq., moved the following Resolution, which was seconded by JOSEPH BROTHERTON, Esq., M.P.:—

“That the Committee of the Peace Society, together with the following persons, be requested to fix the precise time for holding the Convention, and to take all other necessary measures in making arrangements for it.

“JOSEPH MARRIAGE, Chelmsford.

“JOSEPH EATON, Bristol.

* “FREDERICK WHEELER, Rochester.

“JOSEPH STURGE, Birmingham.

“RICHARD ALLAN, Dublin.

“THOMAS MEUNCEY, Sunderland.

“WILLIAM FOSTER, Norwich.

“With power to add to their number.”

The Resolution was then put by the Chairman, and carried unanimously. The Rev. JAMES HARGREAVES, senior secretary of the Peace Society, in

very beautiful speech, breathing the spirit of Christian benevolence and love, declared his unabated attachment to the principles of the Society, and the deep interest he felt in its prosperity, and his cordial approbation of all measures to make known more publicly the principles upon which all its operations were based. In consequence of these feelings, the proposed Convention had his sincere good wishes. There was much in the world to oppose peace; but succeed the principle must, and ultimately its success would be universal.

"War is a game

Which, were their subjects wise, kings would not play at."

The Meeting then separated.

Thus closed one of the most important Meetings, which in our humble opinion, has been held, not only this year in London, but which has ever been held in this great city. It is not for any man to say, what will be the result of the influences called together in the first place by this Meeting, and then secondly put in motion by it. How it will bear upon the peace of the heart, and the progress of Christianity throughout all the nations of the earth, no mind can conceive. It was a Meeting of deep and solemn interest to the heart—a Meeting which seemed to be pervaded by a spirit of serious piety and great Christian love to the world. May He, who, in leaving our world, spread forth his hands and blessed his disciples, abundantly bless the deliberations and decisions of this day, made in His name and for His glory!—EDITOR.

THE TWENTY-SIXTH ANNUAL REPORT

OF THE

COMMITTEE OF THE SOCIETY FOR THE PROMOTION OF PERMANENT AND UNIVERSAL PEACE.

Of all the calamities which have afflicted human nature, WAR is the most awful,—of all the evils which have defaced the lovely form of God's creation, war is the most dreadful. War may be considered not only as the greatest moral evil in the world, but it is the aggregate of all evils; it combines together all the evils under the sun,—falsehood, treachery, injustice, cruelty, intemperance, idleness, profanity, debauchery, and robbery of the most daring and iniquitous form. Indeed, we may ask, what sins are known in the world which are not found as the uniform practice of the camp? The late Rev. Robert Hall, said, "War reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated."

One of the greatest difficulties with which your Committee have to contend, is, the influence of custom. People have been accustomed to look at war, with its horrid concomitants, with delight rather than disgust. The military chieftain is hailed in almost every society and circle with pleasure and enthusiasm, while wreaths of honour are entwined to adorn his brow, dinner-parties are convened to celebrate his victories, and to swell his fame; civic corporations vote him some splendid present as a mark of their appro-

bation, and a token of their gratitude; and not unfrequently he is rewarded for his valorous deeds, by being chosen to represent some constituency in Parliament. While these things remain as the approved customs of society, it is next to impossible to create in the public mind a feeling sufficiently strong to raise its voice with any great success against the monster evil of WAR. For, through the influence of custom, the moral feelings of the people are blunted, and their moral vision is obscured. We have before us in this country, now, a very striking illustration, and a strong proof of the correctness of these remarks. The whole nation has been horrified with the deeds of the murderers of Roehampton and Highbury. When their persons have been seen by the populace, they have been met with groans, and yells, and execrations. The public press have used, in referring to them, the strongest language, and have applied the most characteristic epithets descriptive of their barbarous and inhuman conduct. But what have they said of the China and Affghan wars? With some few solitary exceptions, they have done much to foment the war-spirit, and have vaunted in the prospect of retaliating the deeds of the Affghans, and of bringing down the pride and power of the Emperor of China. Thus showing the truth of the words of the talented and pious Bishop Porteus:—

“One murder makes a villain,
Millions, a hero. Princes are privileged
To kill, and numbers sanctify the crime.”

To try to remove this prevailing error in the moral mind of the world, is the constant aim of your Society. For this purpose it was instituted, and to this great object it directs its constant and unremitting energies. The means which it has at its disposal are very limited, and the influence which it possesses is yet very weak and circumscribed in its extent. Nevertheless, your Committee are not without great encouragement, when they think how much has been effected by means so scanty and power so feeble.

In taking a retrospective view of the events and labours of the past year, your Committee meet you on this day with mingled feelings of sorrow and joy. Since our last meeting, some of the Society's first and firmest friends have been removed from this world, “Where Satan wages still his most successful war,” to that world, “Where all the air is love, and all the region peace.”

At our Anniversary last year, we were informed that William Ladd, the apostle of Peace in America, had numbered his earthly days. His life was one of great importance and value to the welfare of the world: few men have more eminently served their generation by the will of God, than William Ladd did. “He rests from his labours,” and certainly we may say that “his works do follow him.” His character has been well drawn by the talented Secretary of the American Peace Society, in the eulogy on him, which appeared in the *Herald of Peace* for last January. The Committee are happy to announce that a biographical account of his life and labours may soon be expected.

The Committee have also to record the loss which the cause of Peace has sustained in the removal of the late William Alexander, of York, who felt a great interest in your Society, and in many ways besides, in his *Annual Monitor*, served the good cause.

We are also to-day powerfully reminded of our late worthy, sincere, and efficient friend, George Bennet. At our last Anniversary he was present,

and when the chairman was obliged to retire, he kindly and ably presided over the meeting. He had more than once been the chairman at the Anniversary meetings of your Society, and for many years he was always present, and took a lively interest in the proceedings of the annual meetings. For some years he was an active member of the Committee. He was a peace-man at the formation of the Society, for in the first report his name is found as an annual subscriber of one guinea. Since that time he travelled as one of the Deputation appointed by the London Missionary Society, to visit all their stations in foreign countries; he accomplished this work, and travelled, it may be said, round the world; and this he did, strictly observing peace principles. He returned more than ever convinced of their scriptural truth and practical efficiency.

Your Committee have also to record the loss which the Peace Society has sustained in the removal of the late Alexander Cruickshank, of Edinburgh. In the north he was for many years the main pillar of the Society, its firm friend and active promoter. We cannot think of these honoured names without emotions of gratitude and love. They have ascended far above the conflicts and trials of this sinful world. It is however devoutly to be hoped that their mantles will rest upon some worthy and active successors in this important work of Christian philanthropy.

AGENCIES.—Your accredited agent, S. Rigaud, has, since the last yearly meeting, travelled through great portions of the counties of Middlesex, Kent, Surrey, Berks, Wilts, Bucks, Hertford, Bedford, and Yorkshire. In many places he held meetings of considerable interest, and it is to be hoped, of permanent importance. He also visited Ireland, and spent some time in that beautiful island, where he visited many towns and cities, formed Auxiliary Societies in some of them, and in all places where he had an opportunity, he proclaimed the peace principles of the Gospel to Catholics and Protestants.

In Ireland, we are glad to say, the cause of Peace is progressing with considerable vigour. A monthly Anti-War meeting is held in Dublin, at the Royal Exchange, at which, during the past year, resolutions and petitions against the Chinese and Afghanistan wars have been adopted, as well as memorials to the Queen, praying her to use her influence in staying further warlike proceedings in both those countries. It appears also that a considerable check has been given to enlistment, by the exertions of individuals in different parts of Ireland.

Mr. George Pilkington still continues his very active and useful labours as a lecturer on peace, although not in immediate connexion with your Society. Your Committee are happy to find that D. Barclay, Esq., M.P., has given notice of a motion in the Commons House of Parliament, on privateering. Your Committee rejoice in any thing that is brought before the public by which their attention is in any way directed to the subject of peace and war, believing that a fair examination, and a thorough canvass of the question only is necessary to convince all men of its moral injustice and political inexpediency.*

PUBLICATIONS.—The Prize Essay, by H. T. J. Macnamara, Esq., is now

* G. Thompson, Esq., has delivered, recently, some lectures on the subject of the China and Afghan wars, in the city of Glasgow; the interest excited on the occasion was very great, and the result was, that a petition to Parliament against these wars was agreed upon in the most cordial and unanimous manner by a very large meeting. And in Birmingham also he delivered a powerful speech on the China and Afghan wars, which is very fully reported in the Nonconformist Newspaper.

before the public; and the Committee rejoice in the publication of such a volume, where the righteous cause of peace is so interestingly illustrated, and so ably defended by narratives so authentic, and arguments so cogent. Many of the reviews have spoken most highly of the Essay, and have strongly recommended it to the notice of senators and statesmen. The venerable Thomas Thrush, Esq., who many years ago retired from the navy from Christian principles, and then published his reasons for his novel conduct, has just issued from the press an admirable volume, by the title of, *Last Thoughts on War*. A very valuable little work has been sent into the world by Mr. H. Richardson, called, *The Church and the Camp*; and another, equally useful, designated, *Unexceptionable Substitute for War*.

The Committee have also great pleasure in referring in their Report to a work of thrilling interest, on the subject, from the able pen of the Rev. Dr. Campbell, *The Martyr of Erromanga*. In this volume the eloquent author shows the hideous deformity of the demon of war in colours the most vivid and striking; and the blessed influence of peace is portrayed in a variety of forms, and by many modes of powerful and effective illustration. In consequence of the low state of your funds, the Committee have been obliged to print your publications through the past year, in small numbers. There has been, however, a wide distribution of tracts, amounting in all, to upwards of 110,000 copies. A small tract, addressed to the "Friends and Supporters of Religious Institutions in London, May, 1842," has been approved by the Committee, and 5,000 of them have been distributed. It is to be hoped that some may be led to reflect upon the subject through their instrumentality. A publication has just reached this country, from the able pen of the Hon. Judge Jay, of America, "On the Evils of War, and its Remedy." Your Committee considering it a most timely and powerfully written treatise, have immediately printed 4,000 copies at the very moderate charge of sixpence, and they earnestly entreat their friends to purchase largely of this Tract, and circulate it as widely as possible.* Copies of the American Prize Essays have been presented to Baron Bulow, Minister Plenipotentiary from Prussia to this country; to the British Museum; to Trinity College, Dublin; and to Dr. Hancock, an old, tried friend of the Peace cause. A volume of the Society's Tracts, with some other publications, were presented to the Rev. T. Mathew, of Cork, the great promoter of the Teetotal cause in Ireland, which he acknowledged in a very kind and interesting note, breathing the true spirit of peace. Copies of Mr. Macnamara's Prize Essay have been presented to several public institutions, and to many eminent men, with the hopes that the good seed thus sown will, in God's gracious time, produce fruits of righteousness and peace to delight and bless the world.

AUXILIARIES.—Some new auxiliaries have been formed during the past year, and those which had by some means, or rather want of means, become decayed, have been resuscitated. It is with pleasure the Committee have beheld some of the Auxiliaries manifesting considerable activity by holding public meetings, and printing, and circulating a variety of publications designed to show the anti-Christian character of war, and the folly and sin of becoming soldiers. We may refer to the Chatham and Manchester Auxiliaries, the latter, at a public meeting, read a very valuable report, and passed, unanimously, some strong resolutions declarative of their deep abhorrence of war, and their admiration of peace. At Worcester a meeting has been held

* The Committee do not hold themselves responsible for every sentiment expressed by Judge Jay.

by order of the Mayor, to petition Parliament against the Chinese and Affghan wars, and to memorialize Government on the same subject. It was a noble and highly interesting meeting.

FUNDS.—Your Committee, in common with the executive of most of the benevolent and religious institutions of the present day, have to inform their constituents that want of funds very materially impedes their career of usefulness, considering the immense importance of your Society, and the grand, the sublime object it has in view, the peace of the whole world. Is it not to be deplored that it can command no more funds than about 600*l.* a-year?

The income of the Society, arising from subscriptions and	£	s.	d.
donations during the past year, amounts to	642	7	0
And by the sale of Tracts	100	14	3
Together	£743	1	3

There has also been received, in addition to the foregoing			
sum, on account of a proposed Agency Fund	99	10	0
And one Legacy (less duty 2 <i>l.</i> 10 <i>s.</i>)	25	0	0
The expenditure, including agency expenses, printing—			
the amount given for the French prizes, &c. &c., is . }	885	13	8

Showing an excess of expenditure, beyond the income, of . . . 142 0 0

A warm friend of peace suggested last year the desirable plan of seeking to establish a permanent agency fund, by obtaining 100 subscribers of five guineas each. The Committee are happy to announce that sixty-two have enrolled their names on this list. It is to be hoped that no time will be permitted to pass before this plan is completed. The good that might, by such an agency, be effected, no doubt would be very great. Another friend has suggested the desirableness of entreating the members of the Society to subscribe generally, instead of half a guinea a year, one guinea. The Committee are persuaded that it is only necessary to mention this to many of the members of the Society in order to obtain their increased liberality.

The effects of the labours of the friends of Peace, manifest themselves in many ways. During the past year some officers have resigned their commissions from Christian principles, thus imitating the example nobly given many years ago by the venerable Thomas Thrush, author of, *Last Thoughts on War*. Some of the periodical literature of the day seem to be imbued with the spirit of the principle of your Society.

Your Committee have always considered the practice of duelling as one branch of the Upas tree of war, and have never lost any fitting opportunity to bear their decided testimony against it. It was therefore with great pleasure they witnessed the efforts made by John Dunlop, Esq., who in many other philanthropic ways has laboured to “serve his generation, by the will of God,” to excite in the minds of humane and Christian men, a sense of the great evil of this barbarous practice. The Committee have had many opportunities of conversing with Mr. Dunlop on his plans, and have given all the countenance and help they could to his praiseworthy measures. Late in the year 1841, the following prospectus, with the rules of the projected *Y.*, was circulated, with some pleasing indications of the movement of the mind towards the *plate*

"ASSOCIATION FOR THE PREVENTION OF DUELLING.

OBJECT.—The object of the Association to be, to procure the discontinuance of duelling throughout the world, and that principally by means of union on the basis of a signed declaration of agreement "not to engage in the practice of duelling."

The Association to endeavour to attain its purpose by impressing on the minds of individuals who are exposed to duelling, the propriety of making an effort for the above object, and on the following basis: and this by means of private conversation and correspondence; convening and addressing select or public meetings, at the discretion of the Committee; and by the employment of the public press.

In this way the friends of the "Anti-Duel cause" hope to prepare the way, in various quarters, for more extensive operations, which may be expected in 1842, when those persons who have already declared themselves interested in this important subject shall have re-assembled in the metropolis.

Your Committee have often deplored the want of co-operation in the ministers of religion; and they still consider this one of the greatest hindrances to the progress of Peace principles. But during the past year they have had to deplore the countenance given to war by men professing to be ministers of the Prince of Peace. While ministers of religion, in the awful name of the God of Peace, undertake such ceremonies as they call consecrating the colours of regiments, thus calling in the aid of religion to the cruel cause of war, they blunt the moral feeling of men in reference to deeds the most inhuman and barbarous. Yet it seems that an Archbishop has recently consecrated colours for the 72nd Highlanders; and Archdeacon Wilberforce performed a similar service at Gosport for the 73rd regiment. In the *Herald of Peace* for last April there are some strictures on the Archdeacon's address on that occasion.

FOREIGN OPERATIONS of the Society, AMERICA.—Your Committee are happy in being able to report that the friends of Peace in the New World seem to gird themselves with renewed power for the great work before them. During the past year, Joseph Sturge, Esq. visited the United States with the twofold objects of Peace, and the Anti-Slavery cause in view. The best of results may be anticipated from such a philanthropic mission, undertaken at his own responsibility, and his own charge. He has published the account of his visit in a most interesting and important volume. He met many of the friends of Peace in the city of Boston, in a meeting convened for the express purpose of conference with him, and it is to be hoped that generations to come may have to refer to that convention with gratitude and triumph.

FRANCE.—The last report announced that, through your valued agent, Mr. Rigaud, the Peace Society had offered 1000 francs for the best Essay in the French language on the Principles of Peace, and that he had succeeded in forming in the Society of Christian Morals, a Committee of Peace, to superintend the proposed plan. Your Committee are happy in being able now to report, that the competition for the prize was very great, and that the adjudicators felt such difficulty in deciding on the merits of the respective Essays, that two of them especially appeared of such equal merit, that they agreed in dividing the prize between the two competitors. The interest thus excited was so gratifying to your Committee, and the feeling manifested in Paris so promising of future good, that they determined upon sending Mr. Rigaud

forth on a second embassy of Peace to the continent of Europe. He was present at the anniversary of the Christian Morals Society, on April 18, and was received with all courtesy and Christian kindness. The meeting, he informs the Committee by letter, was highly interesting, held in the saloon of the Palace of Fine Arts.

Referring to this meeting, Mr. Rigaud writes :—" The important day is over, but not so, I trust, the beneficial effects which shall result from it, and especially as it respects the promotion of the sacred cause of Peace ; for although it can at present be regarded but as a grain of mustard seed, it was needful it should be deposited in the soil, and now looking for the fructifying influence of the dew of the divine blessing, let us anticipate with joyful hope the blessed period when it shall become a great tree, and cover the earth with the shadow of its peaceful branches.

" Yesterday, the 18th, in the saloon of the Palace of the Fine Arts, was held the Anniversary of the Society of Christian Morals, the Marquiss de la Rochefoucauld Liancourt, the President, in the chair ; who opened the meeting with a very suitable discourse, and called upon Mr. Charles Malo, the General Secretary, who read a detailed Report of the labours of the Society. Then followed a Report of the *Concours*, ' On the means of leading the military to consider their duties as citizens, and to accomplish them,' by Mr. Carnot, Deputy ; with the distribution of the prizes. The Report on ' The Manifestation of God,' by Mr. Lutteroth, and distribution of prizes. And then the most important, the most powerful, and most excellent Report on the ' *Coneours*,' ' on Peace,' by the venerable Mr. Villenave, Vice-President of the Society. After which, as the Delegate of the London Society for the Promotion of Permanent and Universal Peace, I addressed the Assembly, and probably owing to the peculiar position I occupied, was received with marked attention and applause. The prizes were then distributed as follows :—

" Prize of 1000 francs divided between Mr. Pequeur and Mr. Bazan.

• " *Accesit*. Silver Medals to Mr. Doublet de Boialtrebault and Mr. Montbrun.

" Bronze Medal to Mr. Paul Robert.

" The business relative to the several ' *Concours*' being thus accomplished, then followed the Report of the Committee of Benevolence, by Madame Ni-boyet. Report of the Committee of Prisons, by Mr. Berville, Deputy. Report of the Orphans' Committee, by Mr. Mellier ; and the distribution of rewards to the adopted orphan children of the Society ; closed by the President.

" Thus terminated this highly interesting Meeting, which was very respectably, though not numerously, attended, there 'being only about 300 present ; proving, alas ! how few in this great city take an interest in the promotion of Christian morality and benevolence. One of the works on Peace, crowned by the Society, is to be immediately published, and probably the other also. I mean the two which have shared between them the first Prize ; and according to the Report of Mr. Villenave, they may be considered as standard works on this important subject, particularly rich in historical matter, demonstrating, by reference to the history of all nations, from the earliest ages to the present time, that war, the greatest of evils, has invariably brought its own punishment ; and that those who have taken the sword, have perished by the sword. I have no doubt they are quite original in their character, and therefore probably, may well deserve translation into our language.

" As the transactions of the Anniversary Meeting will very soon be published, with the Reports and Addresses verbatim, I have given you above but a very slight sketch of its proceedings.

“ And now the great difficulty is to determine what is to be done, and what can be done by the Peace Committee at Paris, in the prosecution of the great work on which they have but just entered. I have had personal interviews with the Marquiss de Rochefoucauld, Mr. Villenave, Mr. Malo, Mr. Cassin, and several of the Committee; but they were so absorbed about the General Meeting, that until that was over, they could hardly bring their minds to the consideration of any other matters. I hope the Peace Committee will soon be assembled. In the meanwhile I shall endeavour, by conversing with the individual members, and by reflecting well on the subject, to be prepared for laying before them some definite plan of operations, by which they may accomplish the object of their institution—the Promotion of Permanent and Universal Peace.”

In another letter he writes :—“ An account of the Anniversary of the Christian Morals Society, and the distribution of the prizes, has appeared in some of the most respectable daily journals, which is very important, and the more remarkable, as being the only meeting of religious and benevolent societies I have seen thus noticed, although last week was the grand period for all their anniversaries, like our meetings in the month of May in London. I had an opportunity, on Friday last, being invited to dine at the house of a Protestant gentleman, of bringing the principles of the Peace Society and its grand object before the company, including no less than seven ministers from different departments of France, who had come up to Paris in order to assist at the various religious meetings which have thus taken place, and who will, I hope, return interested in the sacred cause of Peace, and ready to promote it in their several localities. From what I perceive and hear from various members of the Peace Committee, the impression made in favour of the principles of our Society, at the Meeting of the Christian Morals Society, has been very considerable. One instance I will mention. A gentleman, who is master of a very respectable classical and mathematical school for young gentlemen in this city, of whom he has above eighty, was present at the meeting, with some of his senior scholars, and was so much struck with its importance, that he immediately afterwards offered a Prize on the subject of Peace on Christian principles, to be written for by all his pupils. This is very encouraging, as well as many other signs of the times. Last year when I was here, the public mind was engrossed by the apotheosis of Napoleon, the great military man of the nation and the age; the probable war with England, and the fortifications of Paris. Now, the name of Napoleon I have not heard, the ill will against our country is only to be perceived in some of the journals, like the distant rumblings of the passing thunder storm, and the fortifications of Paris are looked upon with disgust; whilst the only subjects of interest are the improvement of the country by means of docks, canals, and particularly railways, and other public works of general utility. These are favourable circumstances of which the friends of Peace ought surely to take advantage, and therefore I rejoice that the Committee has sent me to labour in the continental field that lies before me, where every thing is to be done, to break up the fallow ground, as well as to sow the seed. This evening I have to attend the Council of the Christian Morals Society, and to propose the organization of the Peace Committee for the ensuing year. An account of what passes I shall transmit.”

The Committee have great pleasure in bearing testimony to the very able manner in which Mr. Rigaud appears to represent your Society in France. The simple fact, that in the capital of that warlike nation, a meeting of the friends of Peace was publicly held, in which appeared men of different nations,

and that a French nobleman presided, surrounded by many of the most distinguished philanthropists of that country, is to your Committee highly encouraging, and they have no doubt but this Meeting will think with them on this point, and thank God, and take courage. To show how the Society of Christian Morals reciprocate the good feelings of your Society, it may be stated that last year the Report announced that several members of that Society had been chosen by your Committee honorary members of the Peace Society. Mr. Rigaud informs the Committee that the officers of your Society, and Joseph Tregalles Price, Esq., one of the founders of the Society of Christian Morals, have been elected honorary members of the Society of Christian Morals, and constituted such by the diploma of the body, signed by their president. Mr. Rigaud carries with him credentials from your Committee. These have been lithographed in Paris, and countersigned by the Marquis de la Rochefoucauld Liancourt, the president of the Society of Christian Morals. Thus he will travel through those portions of the continent which he may visit, as an agent of your Society, with the imprimatur of that distinguished nobleman on his credentials. In a letter just received from him, bearing date May 7th, he says—"I expect to leave Paris on Monday for Lyons, it is an important city, and I hope to be able to do something there. I shall take good letters with me. I have seen a letter from the Countess de Sellon to a member of the Peace Committee here, expressive of the deep interest she feels in the cause of Peace, and her desire to have an account of the Anniversary of the Christian Morals Society. There will be something to do at Geneva, and I hope also at Lausanne. I have made the acquaintance of a minister from thence, who is about returning, and takes a lively interest in the cause."

When the enormous expense of war is taken into consideration, and the more awful loss of morality and human life, the efforts of your Society appear of the first importance. Nearly four-fifths of all the taxes raised from the industrious people of this country, go directly or indirectly to the support of war, while one-fifth is sufficient to maintain the splendour of the throne, and to provide for the necessary expenses of government. It is melancholy to think how many young men are led to enter the army and the navy, where they can no longer act as moral agents, but are obliged to act according to orders, in storming any town, or shooting any people, when the word of command is given. But what is temporal, physical suffering, however great, compared with the loss of moral sensibility, and the salvation of immortal souls!

In conclusion, your Committee, though discouraged by the opposition of many causes, and many persons, open foes and professed friends to your principles, yet they feel encouraged with the prospect before them notwithstanding all, and rejoice in hope of the day when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

PROCEEDINGS AT THE ANNUAL MEETING.

THE Twenty-sixth Annual Meeting of this Society was held in Devonshire House, Bishopsgate-street, on Tuesday, May 17, 1842. The attendance was very numerous and highly respectable.

DR. LEE opened the proceedings of the Meeting, by stating that he thanked Providence for having once more permitted him to enjoy the gratification of meeting the members of the Peace Society in that beautiful meeting-house, which had been kindly lent by the Society of Friends for the benevolent and religious objects of the institution, with their accustomed goodness; and as chairman of the committee for the past year, he returned thanks to the members of the Peace Society, in his own name and that of the committee, for the confidence which had been placed in them. He also felt it his duty to return thanks to the secretaries, and the treasurer, and the travelling agents, and the members of the committee, for the zealous attention to their duties on the committee; and when a chairman was so ably and cordially supported, as he had been, the duties of a chairman were made light to bear. He said that one of their active and honorary secretaries would soon read to the meeting the Report of the proceedings of the committee during the past year, which he hoped would meet with the approbation of the meeting. From its contents, the benevolent individuals present would perceive, that the committee had extended the foreign correspondence of the Society, and their home relations, as far as pecuniary means would permit. Also that they had to regret the loss of several highly esteemed Peace fellow labourers at home, as well as abroad. They would also learn that an Archbishop and an Archdeacon had desecrated their character and holy calling as ministers of the Gospel of Peace, by consecrating the colours of

regiments about to go abroad to serve in the wars, and to shed the blood of their fellow-creatures.

They would also learn with pleasure that some officers of the army had followed the manly example of Captain Thrush of the navy, and had thrown up their commissions from a conscientious conviction, that war was a trade which no Christian ought to follow.

They would also learn with pleasure, that an association for the Prevention of Duelling was about to be formed by the benevolent exertions of John Dunlop, Esq., the President of the Total Abstinence cause in Scotland, and author of several moral works. A correspondence on the subject appeared in No. 17 of the *Herald of Peace*, p. 39.

They would learn that their worthy agent, Mr. Rigaud, had been most favourably received at Paris, and was now gone to Switzerland, to visit the friends of Peace in that country, and on the Rhine, and in Belgium; and that the communications with America continued to be of the most favourable nature. He regretted that a Temple of Peace was not yet built, or even commenced, in which the Society might hereafter hold its meetings, according to the suggestions of the traveller and lecturer of nations, Mr. J. S. Buckingham, whose absence he regretted on this occasion.

But the first proceeding of this evening was to choose a chairman; and who could be more worthy of their choice than a gentleman of high moral and religious character, whose name, and some of whose sentiments, had already appeared in No. 15 of the *Herald of Peace* for July 1841, p. 351;

and whose speech in the House of Commons on the 12th of April, 1842, on the present state of the wars in China and Afghanistan, do him great credit.

Dr. Lee then read an abstract of Mr. Brotherton's speech in the House of Commons, April 12, 1842:—

"He was for reducing taxation, and not increasing it; but he had never seen that House much disposed to lessen the expenses. The late government had been much blamed for increasing the expenditure of the country, and not keeping up the revenue equal to it. But honourable gentlemen must recollect that for the last three or four years, honourable members opposite, when they sat on that (the opposition) side of the House, had been continually *goaded* them to increased expenditure. The *naval gentlemen* on one side, and the *military gentlemen* on the other, had been continually voting for this. He, Mr. Brotherton, had always voted against it, for he was of opinion, whenever they *increased* the army and navy, they would contrive to *employ* them. With regard to the war in India, he was against the war as *unjust*; and if unjust in the commencement, it was unjust to carry it on. If we had been unjust in our attack, we ought to be defeated. He did not participate in that feeling of the glory of the country in military exploits. He considered that the triumphs of Peace were far more honourable and glorious than the victories of war; and although there were others who were possessed with different feelings, and imagined that the glory of this country depended on its arms, he was more for seeing the glory of the country displayed in the prosperity and happiness of its inhabitants, and that could only be done by pursuing the arts of peace."

Dr. Lee then proposed that Joseph Brotherton, Esq. M.P. be requested to take the chair.

The Rev. N. M. HART seconded the proposition, which was carried unanimously; and Mr. BROTHERTON addressed the meeting as follows:—
It is peculiarly gratifying to me to have been introduced in the manner I have been, as professing sentiments which I believe to be in accordance with

truth, and with the welfare and prosperity of men. We are met, on this occasion, to deprecate war, and to promote Universal Peace. It is a very great gratification to me to behold such an assembly as this met together to advance so noble a cause. I feel much pleasure in being able to say, from my own experience, that there is a prevailing sentiment, becoming daily stronger and stronger, against war. There is an aversion to war in this country, which it must be pleasing for us to behold; but which, I hope, will continue to increase, and that it will not only be manifested in this country, but throughout the world, until mankind are brought to see their best interests, and to adopt those means that are calculated to promote their present and eternal welfare. I am old enough to remember a very different feeling being displayed in this country. I am old enough to remember the commencement of the French war, when war was far more popular than it is at present. I am grieved to say, that I have seen the trophies of war desecrating the temples of peace. I have heard ministers of religion, on the Sunday, offer up their prayers for peace; and I have seen those same ministers go forth, in the same week, at the head of recruiting parties, with cockades in their hats, giving their support, to war. But, thank God, things are changed, and I trust we shall never see such days again. Were we to reflect upon the misery, the cruelty, the inhumanity, and the oppression consequent upon war, we should shudder at the contemplation. It is not my intention to give any description of the field of battle, or to show in what manner war affects individuals, or families, or nations. It is only necessary for me to say, that of all the calamities that afflict and disgrace the human race, I believe war is the greatest curse. It is the greatest of evils that can befall us, and, indeed, it may be regarded as the aggregate

of evil. We see its effects in various ways; and one feels astounded that the people of any civilized country can sanction such a remnant of barbarism. Indeed, war appears to me, and it must appear to many of you, so foolish and so wicked, that we can scarcely imagine how a civilized country could give its sanction to it. There are wonders in the world; but the greatest wonder in my mind is, that the people have so long continued to sanction that which is the cause of so much oppression and misery to all ranks of society. When we consider the expenses of war, and the taxation that it entails upon the country, the financial view is appalling. It has been estimated that in the late French war, two thousand millions of money were expended in the destruction of human life; and, I am told, that more than 1,000,000 of human beings were sacrificed. This million of human beings were possessed of the same nature as ourselves; cherishing the same warm hopes, having the same love of life, the same desire for happiness that dwell in our own hearts. These have been prematurely cut off, and launched into eternity; and the death of every one must have caused a pang to a parent, a wife, a brother, a sister, or a child! It is sovereigns that declare war, but it is the blood of the people that flows in it. Parliament may vote taxes, but it is the people who have to pay them. It is the manufacturer and the artisan whose purses are exhausted in the contest; and it has truly been said,

“ War is a game, which, were their subjects wise,
Kings would not play at.”

I cannot avoid noticing some of the arguments that are adduced in favour of war. One great object, on the present occasion, should be to diffuse those sentiments among the people which shall enable them to see the great principles on which they should

act, and the best means of promoting Universal Peace. I have, for more than thirty years, entertained the sentiments which are cherished by this Society. I have always felt the importance and sacredness of human life. I have considered, that man who cannot give life, has no right to take it away. And therefore, I have always contended, that war under any circumstances, cannot be justified. Many admit that war is a great evil in the abstract, but argue that circumstances sometimes render it necessary. I wish to know what these circumstances are. Every one will admit, that offensive wars ought not to be undertaken, and, if they cease, of course defensive wars are at an end. It has frequently been urged, that because wars existed in ancient times, they cannot be sinful now; and one very favourite argument used by some persons is this, that as the Jews were commanded by God to go forth in war, therefore war cannot be sinful amongst Christians. In answer to that I reply, that the practice of the Jews can be no sanction for that of Christians. At the same time, I am free to state, and you must agree with me, that the true principles of religion must be the same in all ages; the same God rules over all, and he is unchangeable; I have been taught to believe that his commandment is holy, just, and good; and therefore, without taking up your time, in endeavouring to lead you to see the manner in which I have been brought to the conclusion, I have no hesitation in saying, that I believe God never commanded war, that he never commanded man to take away the life of man. When wars were commanded of old, those engaged in them were to abstain from every wicked thing. It was considered that man should be pure and holy, in order to be qualified to go to war. But who are the men of the present day who are considered the best instruments for carrying on such

engagements? Spirited young men; men devoid of feeling; men of profligate habits; men who must be sunk in vice before they can be brought to engage in such a murderous profession. You will all admit that war is contrary to the spirit of true religion, and therefore it must be contrary to the spirit of Christianity; but I can never believe that a benevolent God ever gave his sanction to such a demoralising, barbarous, and inhuman system. But how do these wars originate? Men, instead of being governed by right principles, are led by ambition, by avarice, by revenge; hence wars have been carried on for conquest, for the acquisition of territory, and sometimes, it has been said, for the increase of commerce. I should like to know how you are to improve trade by killing your customers? But all these wars originate in a wrong spirit; and whenever a Christian nation becomes a nation of Christians, be assured that war will cease. But some will say, that when you see a nation armed, and they are going to invade our territory, will you sit quietly down, permit the country to be overrun, your liberties to be taken, and your families to be intruded on, without making an effort in order to stop the enemy? Now, there is the trial! I grant that some may say, that we might oppose war to war. But, be it remembered, that there is a God, and there is the Bible, and a Christian nation professes to believe in both. Now what does the Word of God say? It gives us the promise that he will preserve us from famine, and deliver us from the sword. Many other promises are given in the sacred Scriptures; and if they are true, we are called upon to believe them, and to show that belief by the conduct we pursue. It is quite clear that a spirit of meekness, an unresisting spirit, is the best safeguard and protection to every individual in society. If a man be peaceful, if he be disposed to walk

uprightly, and to offer no violence to his neighbour, who goes so quietly through life as this meek man? "Blessed are the meek, for they shall inherit the earth." This is true of the individual who makes up his mind to act on the principles of Christianity. But if he does so, he may receive insults, though I dare say he will receive fewer than any other man. He may at times have to sacrifice his own self-interest, but if a man make up his mind to act according to principle, he counts the cost, and he says, "Although I may not inherit that which the world can bestow upon me, yet I conceive I have a reward greater than can be conferred by any thing earthly." I believe that such an individual is generally preserved. You may carry the principle out in a family; and if you see a peaceable family, one that acts on Christian principles, that family meets with less opposition than another. We have had the principle carried out in individuals and families; but we have never had it carried out in a nation. Now, if we believe the principle is true in the one case, we believe it is so in the other. It never was fully carried out but once, and that was by William Penn. He overcame the untutored Indians by this principle. I believe that, if a nation would show that it acted on the principles of Christianity, it would possess moral power mightier than the physical force of an army, and that it would extend itself over the world. If Great Britain and France were to enter into a covenant that they would "beat their swords into ploughshares, and their spears into pruning-hooks, and learn war no more," their influence would be such throughout the world, that men would be astounded that nations had ever indulged in war. Succeeding generations, when they consider that most of the revenues of Europe, during the last 100 years, have been spent in murdering each other, will look back

with astonishment at this age; they will consider that civilisation must have fallen short of what it ought to have obtained, when men, professing to be Christians, could engage in such a barbarous system. If this principle were only believed and acted upon, the best results would ensue. One nation increases its armament. That forces another nation to increase theirs. Mutual jealousy is thus engendered, and both are preparing for war. We have some wise men in the House of Commons, who will say that the only way to prevent war is to be prepared for it; that the only way to secure peace is to be ready for war. I have always found, from experience, that those who learn the art of war, like pugilists who learn the art of boxing, like to practise it. We have a name for military glory, we are in the habit of praising the military character; and this being the spirit prevailing in this country, they consider it right to be prepared for war, as the means of preserving peace. This, however, is an assertion without proof; I would contend, that if we manifested a spirit of Christianity, dismantling our navy and disbanding our army, it would have the effect of producing that confidence in other nations, that they would follow our example. I am convinced that, if we would act on right principles, war might be prevented. It should, therefore, be our object to adopt all those means that are necessary for promoting the arts of peace. When we look upon society at large, we see that nations are separated from each other, not only geographically, but in language and in customs, with the view that they might govern themselves in a manner most consonant with their prosperity and happiness, while, at the same time, they are mutually dependent upon each other. We behold in all the great human families, a succession of dependences. It is a settled principle with me, that dependence is the bond of commerce

and the cement of peace. We see nations exchanging their surplus produce with each other, that each may be enriched, and each be blessed. It is our duty to promote this mutual intercourse by all the means in our power. I conceive, therefore, that all nations should be governed by the high principle, that we are all of one human family, created by one omnipotent Being, and that their measures should be directed to the general welfare and happiness of the whole community, that they may thus be combined into one universal brotherhood. These being the principles we hold, let us bring them forth into practice. I am aware that Government cannot act unless the people compel them; and, if the people were imbued with the sentiments I have stated, no Government would ever be sanctioned in going to war. Therefore, let our voices be heard; let us petition against war in every shape; and when we see Government manifesting a spirit of revenge, let Christians bear their honest testimony against such oppression and injustice. If we really possess the principles we profess, we shall believe that, if we do right, we shall be preserved; and if we do wrong, we never can expect the Divine blessing.

The Rev. N. M. HARRY, one of the Secretaries, then read the Report. (See p. 119.)

The Rev. Mr. HARGREAVES rose to move:—

“That the Report now read be received, printed, and circulated, under the direction of the Committee.”

I think there cannot be one dissentient voice to this resolution. So long as I remain a Christian minister, so long I must denounce war in every form. Though it may be supported by persons learned and rich, yet I am of opinion that it is condemned by the pages of the New Testament, and ought to be consigned to eternal obli-

vion. Our chairman stated, that he was nearly old enough to recollect the commencement of the French Revolution. I am nearly old enough to remember the American War. I remember, when a boy, seeing recruiting parties with their cockades, drums, and fifes; and I once heard a sergeant say to the people, whom he was endeavouring to entice from their homes to engage in war, that the regiment was lying in Dublin, where the pigs were running about with knives and forks stuck in them crying, "Come over and eat me!" I am a friend to the Anti-Slavery cause, and I have been surprised that that society has not come forward and declared that slavery is but a little branch of war. The slaves are first captured at the point of the sword. They are conducted to the water's edge under the same instrument, landed in the same way, and then worked under the same system of coercion. I was speaking the other day with a man, who said, that Christianity was a part and parcel of the law of the land; and yet, at the same time, he pleaded for war, and was desirous that the nation should punish the Affghans, and humble the pride of the Emperor of China. I think our Chairman understated the loss of life during the French war. I have seen it averred in print, that not less than five millions five hundred thousand men were destroyed, leaving a million of orphans behind them. I have lately met with the cry, "What are you, as a Society, doing? There is war in the East, there is war in China; why do not you put it down?" I should like to ask these persons what they are doing? There is as much room for them to work as there is for us. Why don't they put their shoulders to the work? Is it nothing that, during the past year, thousands of copies of "Ladd's Essays" have been circulated among the nobility? Is it nothing that a Peace Society has been formed in Paris, the hot-bed of

war in former days? Is it nothing that Her Majesty, and the Duke of Wellington, have had the American Prize Essay placed in their hands? There is not a person of distinction in the country upon whom the Society has not endeavoured to operate.

Mr. G. PILKINGTON, in seconding the resolution, said; I have laboured for ten years in promoting the objects of this Society; but I came to this meeting for the purpose of moving an amendment to this resolution. I have, however, been requested to second it; and, as I have come here for a friendly purpose, I shall express my feelings in a plain and peaceful manner. There are not less than eight lecturers, besides myself, engaged as voluntary agents, in different parts of the country, in lecturing on the subject of peace. We are now in correspondence, and are desirous of forming an association to strengthen each other's hands—to hold meetings unitedly in various places, and to challenge all opposition. We are anxious to remain on friendly terms with the Peace Society, provided the Society will fall in with our manner of advocating the peace principle. We must divide our efforts into two parts. That which addresses itself to the Christian, cannot be received by the world. To the latter, we must speak through their policy and their interests; but the Christian knows nothing of either; when he hears the command of his Master, he must obey it, without any reference to consequences. This is the plan I have adopted for the last five years, and I have been far more successful than in all my previous efforts. It was stated in the Report, that the standards of regiments had been consecrated; and I blame not the individuals who did it, though this Society protests against it. Let every man be fully persuaded in his own mind. I speak not the doctrines of any sect; at the same time, I say, that the reason they did it, was that they

had subscribed to the thirty-seventh Article of their Church, which says, "It is lawful for Christian men, at the commandment of the magistrate, to wear weapons, and serve in the wars." It is one of the fundamental rules of this Society, that any individual who does not strictly adhere to its views, in principle, cannot be a member of the Committee. Now, there are two persons members of your Committee, who are bound by the Article I have read. I cannot find fault with their subscription to the Article; but I do find fault with the inconsistency of placing them on the Committee. They cannot serve two masters. I did intend to propose as an amendment, that such persons should withdraw themselves from the Committee; but I have been promised that I shall have an opportunity of stating my views to the Committee themselves; under these circumstances, therefore, I have engaged to second the resolution.

Lieutenant HANLEY then rose, and stated the circumstances by which he had been led to see the sinfulness of war, and reprobated the Afghan and Chinese wars.

The resolution was then put, and agreed to.

The Rev. J. BURNET rose to move,

"Believing the principle of the Society to be scriptural, that all war is opposed to the spirit and precepts of Christianity, and that the time will come when this principle shall universally prevail; this Meeting rejoices in the prospect of usefulness which now opens before the friends of peace on the European continent, and especially in France, through the very gratifying success which attended the mission of our respected agent, Mr. Stephen Rigaud, into that country; and also, in the continued and increasing labours of the American Peace Society, and its fraternal co-operation with the London Peace Society."

The resolution brings before us the great fact, that peace is the principle of Christianity; and I would say, that, if Christianity is to be learned from the Scriptures—and assuredly from

the Scriptures it ought to be learned—no reader of the Sacred Volume can for a moment stand up, and say that Christianity sanctions war. It was for the purpose of bringing peace on earth, that the great Author of Christianity appeared among the family of man. It was for the purpose of securing that great object, that he lived and taught; it was for the same purpose that he died; and it was to consummate it, that he rose again and revived, that he might command the energies of the moral world, and subdue the malignant principle that depravity had infused into our race. If that was his own object, if he took upon him the nature of man, and suffered in his room, for the purpose of achieving that object; and if the kingdom which he promised to establish on earth, is emphatically held up in Scripture as the kingdom of peace, assuredly we want nothing to convince us, that Christianity is opposed to all war, and that peace ought to be the object of all its disciples, as it was the object of its great Founder and Lord. But it is often said, "We admit, that this is the character of Christianity; but then, there are wicked, and provoking, and insulting men; and there are wicked, and provoking, and insulting nations, and what are we to do with them?" Why, what was the character of the whole world, when the Saviour came? Was it not wicked? Did it not insult every attribute of high Heaven, and violate every law of the common Father of the universe? He came for the purpose of proclaiming peace amongst the wickedness of nations. Why should we not be followers of him? Is not that our duty? Should we not esteem that to be our privilege? The omnipotence of charity was the instrument he employed; and, by that instrument, he intends to subdue sinners to himself; and at last, when his people are gathered together, having been purified from their iniquity, they

will exult in the charity that has visited them; not according to their deserts, but that brought peace, when they had really exposed themselves to awful vengeance. If we would learn, then, from the Son of God, from the government of Heaven, how earth is to be governed, we are bound to admit the principle of peace. But many will say, this is an impracticable theory; they will describe this meeting as an assembly of well-meaning, philanthropic enthusiasts, as having no clear views of the practical difficulty which stands in the way of their object. I am glad we have a senator in the chair on the present occasion. I like to speak of the duties of senators before them; and I do not know that any delicacy which is due to the Chairman, should forbid us to speak of the duties that devolve on his coadjutors and himself. Then it appears to me that there is a practical course upon which we are immediately to enter, and which we ought to have adopted long since, for the accomplishment of the very object that has now convened us together. Why not seek for the settlement of all differences among all nations, by arbitration? I am not at all ignorant of the fact, that the arbitrators—the Amphictyons, found difficulty in settling the affairs of Greece. But I do not say, that arbitrators should be found, to act permanently, as a court of review and settlement. There would be great difficulty in this plan; because, the very individuals constituting the court of arbitration, might be involved in the quarrel they had to settle. But we are not to look to a period, when all the world are to be in arms at once. Take, therefore, those who are not concerned in the quarrel; let them be, *pro hac vice*, the arbitrators. An appeal to friendly powers, when there are differences, may be at all times practicable. Has it not been done in our own day? Have we not had such appeals made

to the King of Prussia? Has not Holland been appealed to? Has not France been engaged in them? Has not Britain? Has not Russia been thus employed? Is not the principle, then, forcing itself into practice—even before taking the steps which I think we ought to take, in order to secure it? Then, I do not see why gentlemen in the House of Commons should not move an address to Her Majesty, calling upon her to use her influence, in all her intercourse with other nations, to secure a general agreement among them all, to declare that arbitration ought to be had recourse to. I do not believe that this would fail in the House of Commons; but, if it should, it would rouse a spirit out of doors, that nothing could lay, but the adoption of the rejected address. I do not see why this should not be immediately done. I should like to hear of any hon. member in the House, giving notice of motion upon this great and important subject. In a motion, to the effect that England ought to interpose her influence, in her communications with the Powers of Europe, to declare that arbitration is the best war of nations, a grand principle would be laid down. If any one should tell us, that this is an abstract principle, we grant it; but our principles must be learned in the abstract, before we can feel their power, or practically act them out. If the House of Commons would agree to an address to the Crown on this subject, and if that address were to be acted upon by the Crown of England, I am satisfied there is not a crowned head in Europe that would not be ashamed to roll back the principle thus declared, or to stem the philanthropic tide. I should like to hear the Sovereign that would say, “We can recognise no such principle.” If there are such Sovereigns, let them come out; let their subjects know it. The Sovereigns are, in a certain sense, subject to their sub-

jects. The Sovereigns are the heads of the executive; but they are under the control of public opinion. I am satisfied, that this method, were it adopted, would very soon create a new feeling among all the nations of Europe; for it would bring the whole question of peace and war before every nation. If a member should be disposed to say, "I could get no person to second the motion;" I have heard that said before, on questions quite as difficult as this; and yet, when they have made the proposition, they have found scores of seconders, and the House has unanimously affirmed it. Let an address be moved to the Crown on the subject, and let the Crown be put in negotiation with the powers of Europe. If a gentleman says, "Why moot this, we are not going to war?" it is just because there is no prospect of war, that I would moot it. In time of war, no one would listen to it; and I am satisfied, that, were there a prospect of war, arbitrators just and candid would be found at all times ready to settle grievances that might arise. Had such arbitration settled many grievances that have ravaged Europe so long by deeds of war, we should have found, had we given up any of our claims, that at this moment we were gainers. Our national debt is a heavier weight than any advantage for which we ever contended with America, or France, or any other country.

J. COLLINS, Esq., of Philadelphia, said: It gives me great pleasure to second the resolution, in which I cordially unite. I am gratified in having an opportunity of appearing before so respectable an assembly, on so important an occasion. We meet on a platform so broad, that Christians of all religious denominations may unite to discuss the best means of putting an end to an evil the most dreadful in its character that can befall mankind. With William Ladd I was well acquainted. We mourn his loss deeply.

His talents, his time, and his property, were devoted to promote the object we have in view. I trust that his mantle may fall on a person equally efficient. We have, like yourselves, been embarrassed during the past year, for the want of pecuniary means. With us it is necessary to diffuse the knowledge of peace principles throughout the whole community. We are under a somewhat different state of things from you, with regard to declarations of war. Our President has no power to declare it, neither has our ministry; Congress alone can do it, and they are under the influence of the people. To enlighten the people, therefore, we must distribute hundreds of thousands of tracts. We have lately stereotyped a very important work, written by Jonathan Dymond, an unanswerable argument against war. We hope in many ways to induce the people of America to embark in this great enterprise. We believe, that, in time, the idea that it is necessary to prevent war by arming ourselves, will be repudiated, and cease to exist.

The resolution was then put and carried.

The Rev. CHARLES STOVEL rose to move,—

"That this Meeting deeply deplores the continuation of the war with China; mourns over the dreadful loss of life in Afghanistan; and that this country now manifests such a vindictive spirit of retaliation, while thousands of men are sent out to reinforce the army in India. In the accumulation of political and physical evils which these wars inflict upon the nations against whom they are waged, this Meeting expresses its solemn concern; but especially in the injury which is thus done to the cause of Christianity, by representing it as a system of cruelty and oppression, this Meeting raises the voice of its unqualified disapprobation, and records its deliberate protestation against these manifold wrongs, while it mourns over their melancholy consequences in the spirit of deep Christian sorrow."

With respect to war itself, I cannot help feeling that it is to be deplored as the greatest of all earthly evils,

and that it is to be condemned as the greatest of crimes; and I think it ought to be condemned as the worst of all policy. So much I have said upon the general subject; and with this I shall leave it. In the points to which this resolution more particularly relates, you have, however, illustrated this great rule, that war is never had recourse to, but in cases where there is much that is wrong. Wherever a good man is employed in doing what is kind, he never needs the employment of force to execute his purposes. I am persuaded, if every throne in Europe would do what is right, no throne in Europe would require the use of armies to give it security. I defy any man to show me that there is a single Government which needs the protection of armies, without impeaching that Government, by his very argument, of much that is unjust, both to its own people at home and nations abroad. I think this remark applies most distinctly to our great Indian possessions. I may not be so intimately acquainted with the history of that dependency as some others; but I have never been able to understand the reasons why we should be holding dominion over that vast population by the exercise of force, so cruelly used in some instances, and so desecrated by the support of such base idolatry in others. I cannot understand why it should be used in any way, except it be for the gratification of a worldly or an ambitious love of power, combined with a base and avaricious habit of the mind. I do not think that we have any right to one single acre of the empire that we there hold—and, consequently, I feel that these wars connected with that empire, are, in themselves, just an illustration of the principle I laid down, that war and armies are never needed but when those who use them are impeached of being guilty of wrong. With respect to the Affghan war, I feel an interest in it, because my early

associations and reading have been directed, in a great measure, towards these districts. I look upon that range of mountains as a nursery where men have been trained to a degree of hardihood, and have come down, in different ages of the world, upon the South, in different forms, sometimes to strengthen, sometimes to overturn. There are there a number of tribes imbued with a spirit of liberty, which will never be subdued; and they are matured into a constitutional strength and vigour which is not found in the southern districts of the lower lands. Now, I could well delight in seeing England aggrandize herself by planting missionaries in that sphere, sending abroad Bibles, diffusing among them the arts of peace, and plying their minds and hearts with the powerful arguments of our holy Christianity, and raising them to that degree of greatness which nothing but Christianity can impart. Then, half the money which has been expended in this cruel war would lead to good, which we cannot calculate by the highest exercise of imagination. But I can see no good that can ever result to them or to us from the operations which are now conducting. Admitting the principles on which our opponents plead, I do not see how they can raise the cry of injustice, and put in their claim for revenge. If it be right to war at all, is it not right for the man to war who is assailed? If we had a right to send 13,000 men into the states of Affghan, and to plant them around the cities to seize and destroy all their property, these men had as good a right to repel the invaders. Surely, then, on these principles, our opponents should never call upon our nation for fresh subsidies and fresh men, to waste fresh lives, in order to inflict retaliation, because a past invasion has been repelled. But I do not think that either the Affghans or ourselves are right. If, however, that very country

which we have invaded should hereafter be dreadful opponents, we have to thank ourselves for it; we shall teach them more scientific movements, we shall show them the use of more powerful arms, put into their hands more destructive weapons, and, consequently, they will be more powerful enemies. To retaliate, therefore, is as impolitic as it is unjust; for injustice is the worst policy. As to the formation of frontier bulwarks for the defence of the people of India, I say that commercial and moral relations formed in Affghan, on the principle of an honourable intercourse with them, would be more powerful. This would make them friends; but war  make them adversaries for ever. The former would give us security; but the latter would only give insecurity as long as the remembrance of our injuries remains. With respect to China, I hold with the resolution, that nothing in the history of our country has presented the proceedings of her Government in a more despicable light than this single instance of war with China. The occasion out of which the war originated is a disgrace to any man, and must be to any Government. Smuggling is necessarily a violation of law,—a law which we plead for as strongly as we could for any law of our land. Will our Government say that we should send out a fleet and an army, an equipment of great power and great cost, to China, in order to protect the smugglers of opium along that coast, and to make way for the sale of it against the laws of China: and will they keep up a Preventive Force throughout our coast, in order to prevent smuggling amongst our own subjects? Nothing can be more inconsistent. It is taking first the character of criminals, and then using the most criminal violence to maintain it. It is fighting out the point of wrong, and nothing else. You may call it humbling the Emperor of China, if

you please; but every stroke you inflict to humble him, humbles yourselves still more. It has been said, even by a heathen moralist, that, when a wrong is perpetrated, he who perpetrates, not he who suffers the wrong, endures the greatest degradation and injury." You may injure the Emperor of China, but you humble and degrade yourselves. I hold, therefore, that England is dishonoured by the Chinese war, and not China. If the Emperor of China were led in captivity through our streets—if he were chained in your Tower, or beheaded on Tower-hill, I should look upon him as a patriot, and you I should regard as a nation of murderers. I happened to have some private information respecting the movements on that coast, from individuals actively employed there, who are now engaged in opium clippers—men who are smuggling the opium into those districts of China; and, from their own confession, they do violate all the rules of propriety. Can you imagine them going armed into their very temples, which they hold sacred, and which, though they ought not to support, I hold it not wise and good for them to desecrate? When a nation respects them, if I have any courtesy, I ought to treat them with the same respect, at least I should avoid an unnecessary violation of their feelings. In some of the late assaults made upon the cities, there was a violation of all the principles usually observed by Englishmen, which is exceedingly to be deplored. When I look at all the movements, as I can gain them from the confessions of individuals themselves, I hold them execrable; and nothing could give the individuals the boldness to show their faces in their native land, except being protected by the acts of Government, and having their crimes thus legalised. It is on this ground alone, they can look at the face of day. But there is another point to which I will refer. I

look upon China as an interesting sphere of missionary operation. I regard India as a very important sphere for the prevalence of Divine truth. If ever England is to convey sound benefit to the continent of India, it must be by implanting the Gospel there, and giving it a firm and deep root. Whenever sacred truth shall have taken hold of the public mind—whenever the Bible shall be respected as the guide of human conduct—we shall have communicated a real benefit to that country. Now, I hold that not only former wars have continually thwarted our purpose, but also that the present wars produce the same effect, and prevent us from setting Christianity in her true light. A short time ago, one of our missionaries was teaching the Gospel to a little company of natives. One of the Brahmins rose up and said, "You say true things; you teach kind things; your nation must be a noble nation; your Saviour must be a kind Saviour, to give himself for man; but you come and take our land; you take our produce; and oppress us on all sides. You teach us painful experience, but you teach us beautiful truth." I cannot help thinking that the sarcasm was most deserved. The same thing was said when Cortez invaded the Mexican coast; and when it was asked why the Indians should receive him, they replied, "That without him, they could not get to heaven." The question was then asked, "What! are there Spaniards in heaven?" "Yes." "Then we would rather be excused entering; we have had enough of them on earth." These things are the voice of nature; and the natural result of your operations now in China will be the same. For a long time, the prejudices of China have shut out the Gospel; and it is said, that Providence will make use of the present instrumentality for bringing in the Gospel. If God had used some heathen for his work and made them

a scourge, so that, by the violation of all his truth, a way should be made for the introduction of the Gospel, I could believe it. But, when Christians come and batter down their walls by warfare, shed blood, practise smuggling, and every kind of crime, and say we are smuggling in the Gospel and hallowing a way through the carcasses of the people to introduce the Gospel of peace, I say you dip the Bible in blood, and then the natives cannot, will not, read it. The continent of India I regard as a sphere where England has to learn her weakness and her folly. I am quite persuaded, that, if politicians would but look with a calm mind upon these affairs, they would say, that, instead of spreading their territories to ghanistan, they had better bring them to a narrow compass. What do we want with China? To hold her in subjection, would only make places and pensions for hungry youths who would find a greater scope for the use of a number of their talents by industry at home. But commercial intercourse would open mines of wealth; war would only make slaughter-houses and scenes of degradation. I look on India as a mighty sphere, where, on one side, I see, with their beaks dipped in blood, and talons dipped in the same, the eagle and the vulture of war now greedy for more flesh to be devoured; and, on the other, the angel of tenderness holding the Gospel of peace, to be proclaimed to the nations. With what breathless interest Christians should wish that the vulture might die, and that the angelic messenger might prevail!

Mr. GEORGE THOMPSON, on rising, was loudly cheered. He said he had the sincerest satisfaction in appearing before the Society on the present occasion; a satisfaction increased by the circumstance, that the fear which he had entertained, that the topics upon which he most desired to speak would be considered unsuitable, was wholly

dispelled by the resolution in his hand; a resolution which named those topics, and imposed on him the necessity of discussing them. To the point then. England was at this moment at war with nearly half the population of the globe. The nation which boasted of its schemes for the universal evangelization of mankind was, in one direction, occupied in laying waste the territories of the Chinese; a people that had been at peace with the rest of the world for 1200 years, and whose fingers were unskilled in the horrible arts of war;—and, in another direction, in the equally wicked work of plundering the country of a wild and warlike race of mountaineers, who had never been guilty of a solitary act of an unfriendly character. What a horrible spectacle was this! How calculated to make every man who dreaded the just judgment of an offended God, hang his head, and in sackcloth and ashes, deprecate the chastisement which such unprovoked and unchristian conduct deserved. Judging this nation by its acts, it was a bloody and ruthless nation. Men might talk of our wars being civilized and regulated according to established forms; but they were only the more inexcusable and atrocious on that account. No people had larger opportunities for cultivating peaceful relations, or stronger motives for doing so. We had no money to spend in war; on the contrary, every shilling was demanded by a famishing though deserving population. Surely we had spent enough in the work of destruction. Our National Debt was a huge everlasting mountain monument of our recklessness of life and treasure in the cause of bloodshed. Over our metropolitan Cathedral might be written, with strict truth, "This is the temple of the God of War." For there, instead of the trophies of peace, hung the polluted and bloody banners of war; and, if in this corner stood a Heber, and in that a Howard, the

space besides was filled with groups and statues erected to the memory of those who were known only for their success in the trade of human butchery. Take any just criterion, and apply it to this nation; and it stood out before the world as a nation, that for centuries had been the most greedy destroyer of the creatures formed in the image of God. Its mission might have been to scourge and slaughter, not to save and bless the families of the earth. The wars mentioned in the resolution had not, even as the men of the world would judge, one mitigating feature. In the eyes of the Christian, they were absolutely Satanic. They were mean and cowardly; they were waged against distant and unoffending races; they were for objects which only the pirate and the bandit pursued; cruel and oppressive in their results to those who were called upon to pay for them; they were unconstitutional in their origin; and they had been marked by ferocity and wanton wickedness in their progress. Yet, the men who carried them on, sent chaplains along with the wretched instruments they employed, who, in the garments consecrated to the service of the Prince of Peace, stood forth and prayed, "Give peace in our time, O Lord! From battle, and from murder, and from sudden death, good Lord deliver us!" And then the bugle was sounded, and the order to "charge" was given, and the prayer for peace was followed by scenes of havoc and blood, which only demons could behold with gratification. What soul-sickening blasphemy was this! Of the Chinese war, little need be said; its history was familiar to most. It was a war to defend and perpetuate one of the most wicked and contraband traffics which had ever been carried on, a traffic as bad as the slave-trade; for it was fraught with the enslavement and debasement, morally and physically, of millions. The Sussex smuggler was

an honest man compared with the wretches who promoted the detestable traffic in the soul-withering drug, which the Government of this country were forcing, at the point of the bayonet, upon the Chinese. With one anecdote respecting the Chinese, he (Mr. T.) would leave that part of the subject. After the British were forced to leave Canton, a series of hostile operations were carried on for nearly two years, when our countrymen returned to the dwellings and warehouses they had left; and, strange to tell, though the horrors of Chusan had been enacted in the interval, they found their homes and property in the same state as when they abandoned them; they had been guarded and preserved by the very men whose country they had invaded and pillaged. Turning, now, to Afghanistan, what did we behold? From Herat, in the west, to Attock, in the east; and from Kurachee, in the south, to the mountains of Bockara, we behold a country overrun with British troops, and seven or ten millions of friendly natives turned into inveterate enemies, by our acts of injustice and oppression. The question in every body's mouth was, "Why have we gone to war with the Affghans?" It might well be asked; for no reason, even of a political character, had yet appeared. Our natural boundaries in India were of the most distinct and peculiar description. With peace and good government within our own dominions, we were safe. The enemy, which some thought we had to fear, must march 2000 miles to attack us, and meet an army, when he arrived, equal to any in the world. To go beyond this boundary, which consisted of the Indus, a desert of hundreds of miles in extent, and mountain defiles of the most terrific kind, was sheer insanity; it was courting disaster, defeat, and disgrace, and playing the game of any enemy which we might have. So far from the people we attacked having furnished any occasion, they had ever been friendly. They sought an honourable alliance; they had loaded our ambassadors with presents; from the Ameers of Sind, up to the Ruler of Cabool, all the persons in authority in the country had manifested towards us respect, and confidence, and attachment. We did not go there in the cause of liberty, for the people were free above all the people of the East. They had exulted in their independence; their boast was, that all Affghans were equal. In Cabool, they had a ruler whose mild demeanour, whose unrelaxing industry, whose patronage of trade and commerce, whose inexorable justice and strict impartiality, made him, at once, the most extraordinary and popular man of modern times. We went not there to find employment for our money or our men; for in India we had an ample field for both. Hundreds of thousands were at the time dying of hunger. This the Governor-General knew, for they followed his carriage crying for bread: and often he had to halt, while the rotting carcasses of the dead were removed out of his way. The Parliament of 1833 had ordained the extinction of slavery, and five years had passed away without beholding the fulfilment of the mandate. Roads, tanks, canals, bridges, wharfs, and caravansaries had to be constructed, to give facilities to trade, improvement to agriculture, and shelter to the traveller. An odious system of land taxation had to be reformed; the corruption and inefficiency of prison, police, and judicial systems had to be purged away and corrected; while treaties with half a hundred native states and princes remained to be fulfilled. Here, then, was work enough for every functionary in India, from the highest to the lowest; a field for talents and exertions, extending from Rangoon to Guzerat, and from Tinnevely to Rajpootana. But, neglecting all these works of mercy and patriotism, 54,000 men are summoned to the

field, and in one short year, nine millions of money are wasted and worse, in carrying a worn-out tyrant to a people by whom he was despised and detested; and in hurling from a seat, which he worthily filled, a man of exemplary virtue as a ruler, and the rarest talents among the people to which he belonged. What are the fruits? Nearly twenty millions have been spent. Thousands of victims have been offered up. The treasury of India has been bankrupted. The natives have been filled with suspicion and alarm. The Sepoys are panic-stricken at the thought of being carried to a region of snow, far away from their own sunny plains. The beasts of burden of the country, essential to its commerce, have been swept a. The Ryot cannot pay his land-tax for the circulation of the country has gone beyond the mountains. Even the paltry sums given for the destruction of mad dogs in the hot season, have to be withheld. Millions of men, who were once our friends, have been transformed into rancorous enemies, who had put on their shrouds, and sworn on the Khoran, which is their Bible, that they will die in their efforts to exterminate their infidel foes. The man we carried with us, and made their king, has turned a traitor. The son of the man we have deposed, is at the head of his countrymen, fighting for his father, his country, and his religion. A fanaticism, amounting to phrenzy, has seized upon the whole population; and, to crown all, the bones of 12,000 men, women, and children, lie in the valleys of the Coord Cabul, at once a warning and a chastisement. At home, we are called upon to find more blood and more money. Our vessels are chartered to convey troops; our artificers engaged to forge implements of death; our streets are infested with crimps and kidnappers, in the shape of recruiting-sergeants. Our incomes are to be taxed to raise blood-money, and our

Archbishops and Archdeacons are magnifying their Christian calling, and recommending their faith to the Gentiles, by consecrating banners of war, and invoking the God of justice and of love to succeed our efforts, to send millions of unoffending beings to a bloody grave and a sudden judgment. Who does not blush for his country? And where, in all the land, is heard the voice of remonstrance and rebuke? Where are the clergy of the Church of England? Where the ministers of the innumerable Dissenting bodies? One murder, at our doors, excites the horror of the nation. Is murder less murder, when done at a distance, and by wholesale? Is the murder of an Affghan, by a red-coated mercenary, as abominable in the sight of God, as murder here? Is the command, "Thou shalt not kill," limited by geographical bounds? No. See to it, then, my friends, that you absolve yourselves. The resolution I hold in my hand is of the right kind. It deplores this war; it reprobates it; it deems it a scandal and a disgrace to our religion; it brands it as injurious to the interests, as it is at variance with the spirit of the Gospel. I can support it with all my heart. I would have my countrymen frown upon all wars, most of all those in which we are now engaged. Do not let your efforts end here. Imitate my dear friends in Dublin, who regularly, every week, call public attention to this or some kindred subject. Yes, the people of Ireland are acting nobly! They have cast off the service of Bacchus, and they are renouncing, too, the service of Mars. They fight under the banner of Father Mathew, a Commander-in-Chief, worth fifty thousand Wellingtons. Withhold the sinews of war. Tell the aristocracy, that to find posts for the junior branches of their families, you will no longer consent to pay for bloody crusades against distant nations. If fond of fighting, let them fight themselves, and the battle will

be soon over. Let them find their own pipe-clay, and kettle-drums, and guns and muskets; and when they come to pay the piper themselves, war will soon change its aspect, and their patriotism grow as cool as you could wish it. The whole system is one of delusion, and fraud, and jobbing, and demoralization. Be yours the blessed work of enlightening the nation on this subject. The common people will hear you gladly. Mothers, and wives, and children, will pour their benedictions on your heads. Untutored tribes will say, "Blessed are the peacemakers;" and when the war-makers of this country shall ask for the staple of war, the answer from one end of the land to the other will be, "Our weapons are those of justice and truth—our prince is the Prince of Peace—we will not, dare not, shed the blood of our fellow-man."

J. T. PRICE, Esq., rose and said— I coincide in all the excellent speeches I have heard, so thoroughly advocating our principles; allow me to add, that this is the first Anniversary at which the question, as to the propriety of this Society presenting petitions to Parliament upon the subject, has been considered. The Committee have deliberated upon the question, and considered whether it was consistent with their principles, rules, and regulations; they have come to the grave conclusion, that it is. I advert to this, that you may recognise this evening as an era in the history of the Society. I congratulate you that are present on the privilege you will enjoy in signing it, and our friend, Joseph Brotherton, who will, I trust, have to present it to the House of Commons. I beg to embrace this opportunity of saying, that it will be perfectly competent to him, if he feels sufficiently prepared to undergo the ordeal of a glorious minority, to propose any motion he thinks proper, like that which has been suggested this evening, in order to bring the whole question under the

consideration of the House. The petition goes to the root of the matter; I have, therefore, to move, "That the petition be adopted, and presented to the House of Commons by Joseph Brotherton, M.P.; and a similar one to the House of Lord, by Lord Brougham."

The petition was to the following effect:—

"The humble Petition of the Members and Friends of the Society for the Promotion of Permanent and Universal Peace, agreed to at the Annual Meeting of the Society, May 17, 1842.

"Sheweth,—That your petitioners are either members or friends of a Society, established in London, June, 1816, for the Promotion of Permanent and Universal Peace; and that they are conscientiously and deeply convinced that war, under any circumstances, and of whatsoever description, is utterly opposed to the principles and precepts of the Christian religion; that it is the greatest scourge of the human race, and in its very nature sinful in the sight of Almighty God.

"That your petitioners deplore, in a very especial manner, the cruel, and, as they conceive, unjust and oppressive wars, which this enlightened country is now carrying on against comparatively uncultivated nations, the Chinese and Affghans.

"That, when your petitioners look around them, in this country, on the labouring poor, and especially those of the manufacturing districts, they behold, on every side, the dreadfully impoverishing effects of the wars in which this country was formerly engaged, and of the heavy taxation which has been one of their lamentable consequences; and they are grieved that these burdens should be increased by the unrighteous conflicts in which England is now engaged in the East.

"That, under these circumstances, they implore your Honourable House to take immediate measures for putting an end to those wars, on the Christian principles of forbearance, forgiveness of injuries, and universal charity; thus showing to the heathen and Mohammedan, as well as the Christian world, an example of the practical excellence and blessed fruits of that holy religion which we profess, which proclaims, 'Glory to God in the highest, on earth peace and good will to men.'"

I beg to offer a few words to the

members of our religious society present. I know perfectly well, that we do regularly adhere to the principles of this Peace Society; that we have a query placed before us annually upon this particular. It is very seldom, indeed, now, that we are called upon to serve in the army; and the period has arrived for us to lift up our voice, in a way in which we have not been in the habit of doing it, in support of the standard of Christianity against all war. The time has arrived, in the history of our country and the world, in which that standard should be more completely unfurled than has heretofore been the case. We have supported this principle for two centuries; and it becomes us to invite our neighbours to aid in the discharge of this duty. Let us invite those who reside in our respective localities, and who are not tied down to the 37th Article of the Church of England, to send up petitions to Parliament. I happened to be present at the meeting referred to in the Report, held under the Cathedral at Worcester, and which was convened by the mayor. He cheerfully responded to the requisition calling upon him to hold the meeting. The hall was filled; none dared come forward to oppose the proceedings; and a petition was unanimously agreed to. To you who are not members of our society, I suggest that, to whatever religious persuasion you may belong, the time is come, when you should consider the propriety of recognising the Christian principle of peace. If the hint should be taken up by any section, I am sure that a blessing will attend it.

J. J. GURNEY, Esq., in seconding the resolution, spoke to the following effect:—I have been most deeply interested in the proceedings of this evening, and cordially unite with almost all the remarks which have been made during the meeting. I think it would be satisfactory to my own mind to say, that though I did not entirely

understand our respected friend in the chair, yet I must express my own opinion, that war was commanded and carried on by Divine authority, under the Old Testament dispensation. I think the strength of our cause lies in the Gospel, and that the rock on which we rely is the command of our Saviour, "I say unto you, love your enemies."

If any man can devise a method of loving his enemy and shooting him at the same moment, then our rock is undermined; but so long as that is impossible, we know that we stand upon a foundation that cannot be shaken. Another point that I wish a little to guard is this—I think we ought to keep out of view, in this Society, every thing of a sectarian na-

I have a little regretted the resolution that has been made to one of the Articles of the Church of England. I hope tens of thousands of that denomination will forget that item in the Articles, throw it into the fire, and join this Society, heart and hand, in the principle, "Love your enemies." I do think that these wars are utterly disgraceful to the moral and Christian character of this country, even independently of the great principle contended for by this Society. It reminds me of a conversation I held one day in America with a slaveholder, though in many respects a respectable man—J. C. Calhoun. When I urged upon him the atrocities of slavery, he replied, "What business has he to talk of that, when you are carrying on the abominable Chinese war?" I do think, after the moral stand of England in reference to slavery, it is deeply to be regretted that she should involve herself in a breach of every principle of morality, humanity, and justice, in carrying on these abominable wars with uncultivated nations, which ought to be the object of our tenderest sympathy and our earnest Christian regard. I do hope that public opinion will spread on this subject, and that England will insist that no other flag

shall wave on the shores of China or the mountains of Afghanistan, but that of the Prince of Peace, the pure white banner of universal charity and love; that, henceforth, we shall not be known among the nations of the world as the warriors and desolators of their countries. I remember one article in one of the last reports from China. It stated that none of the forts in a certain river made any resistance, except one small place; but that was instantly suppressed by just killing 150 of them. Just sending 150 men into an awful eternity, as if that were nothing! But I hope and believe that the day is coming when all that is cruel and revengeful in the character of this great nation will permanently disappear, and when we shall be known to the world, and all the world over, as the firm, determined, and consistent friends of universal liberty and universal peace.

The resolution was then put and agreed to.

Mr. MACNAMARA moved, and the Rev. Dr. CAMPBELL seconded—

"That this meeting offers to Joseph Brotherton, Esq., M.P., its respectful and sincere thanks for his readiness in complying with the request of the Committee to take the chair, and for the able manner in which he has presided over the meeting."

The CHAIRMAN, in acknowledging the vote, said—I thank you for the cordial manner in which you have accepted my humble services. Believe me, that the cause in which we have met, is one in which I feel an ardent interest; and I hope that I shall on all occasions be ready to use my efforts for its promotion. I am one of those who are rather careful in making a promise, because I would rather perform it. I hope it will not be long before the people of England will cordially receive the opinions we have heard this evening. If the pulpit and the press were only to be occupied by men who value truth, and truth only,

I think there would very soon be an end put to war. In the position in which I stand, it would ill become me to enter into any discussion with Mr. Gurney on that point on which he does not agree with me. I made a distinction between the practices of men and the principles by which they ought to be governed. This Society may have great effect in strengthening the hands of missionaries. When the missionary goes abroad, it is natural for the people to say, "Is the Bible a good book?" He replies in the affirmative. "Do you profess to believe it?" "Yes." "Then, if the book be a good book, why not believe all it contains? If not, why bring it here? If we believe that book, there is an end of all war."

The meeting then separated.

Thus ended one of the most interesting and important Annual Meetings of the Society, which it was ever our privilege to attend. The absence of some sincere friends to the cause was much deplored. Some of them wrote to say how much they regretted their absence. J. S. Buckingham, Esq. wrote to the Chairman to express his sorrow in his unavoidable absence from the meeting, and to assure the friends present, that the cause for which they met engaged his warmest sympathies, and as a proof of it, that he was about delivering two lectures in Finsbury Chapel on Slavery and War, to which the public generally were invited. The Rev. Dr. J. Pye Smith wrote to Rev. N. M. Harry, expressing his regret in not being able to be present.

*Homerton, Saturday,
May 14, 1842.*

MY DEAR BROTHER,—It would afford me sincere pleasure, notwithstanding my afflictive disqualification, to attend the meeting of the Peace Society next Tuesday; but a long existing engagement will oblige me to attend an ordination of a very estimable young brother in Cambridgeshire on that day. Much have we to deplore the

ignorance, indocility, and unwillingness to read, which prevail even among Christians, upon this momentous question. Some charge us with being supine; yet they are the men who are "willingly ignorant" of both the Society's actual operations and its difficulties, and who stand aloof from giving it help.

I am,
My Dear Brother,
Yours affectionately,
J. PYE SMITH.

The REV. N. M. HARRY.

It was also a great disappointment to many individuals present that the Rev. Robert Moffat, missionary from Africa, could not remain to address the meeting. Many of his friends

know how much he has been the herald of peace in Africa, and how he has seen the principles of Peace triumph when brought to the test. He has just published a work on Africa, giving a history of his labours and travels, and of the progress of the cause of truth in that long degraded and injured country. We have no doubt but his work contains much to encourage the advocates of Peace, and to strengthen their faith in the efficiency of the principles of the Society; that a simple reliance and dependence upon God is the best protection from surrounding dangers and invading foes.

NINETEENTH ANNUAL REPORT OF THE ROSS AND HEREFORDSHIRE AUXILIARY PEACE SOCIETY.

It is a distinguishing characteristic of Christianity that the "weapons of her warfare are not carnal;" that her appeals are more to the mental than the physical powers of man; thus the nativity of her founder was not attended with the "pomp and circumstance" of terrestrial splendour, but proclaimed by angelic heralds to a class of all others the least connected therewith, and though partaking of the refulgence of the Father's glory, and "girt with omnipotence and grace," he was undistinguished from his humblest followers, except by acts of beneficence excelling those of any prior or subsequent period, enforcing by *example* as well as *precept*, a code of laws equally as imperative on the prince as on the peasant; which, conducing to the temporal as well as the eternal welfare of the human family wherever scattered; and bearing, as it does, the impress of the divinity, is worthy of Him who came to "lead captivity captive," and whose highest designation is—the "Prince of Peace." But the evil we deprecate, the vice we would eradicate, hateful though it be when viewed

in its native hue, is almost invariably seen through a false medium; hence custom, antiquity and necessity, are pleaded in its justification. Statesmen, poets, and orators have lent their aid through succeeding ages; the approbation of the *fair* has, unhappily, not been wanting to add to the applause of the *brave*; and, lastly, the sacred office of the gospel ministry has been prostituted to add countless victims to the "horrid king;" and the professed teachers of Christianity have, with a few honourable exceptions, been "so dazzled with the sickly glare of human glory, that they have forgotten that vast tribunal before which all iniquity stands for ever uncovered." Were the *pacific* doctrines, which adorned the church in the earliest and purest ages, understood and obeyed, and were the importance of individual exertion duly considered, the contracted labours of Auxiliary Peace Societies would be superfluous. The teacher of religion would not *then* profane the sacred name by invoking the "god of battles," nor debase his profession by

attaching an imaginary sanctity to the insignia of bloodshed by consecration, nor justify the use of deadly weapons by man towards his brother. The Christian mother would pause ere she consented to the military tuition of her son, and thus train him to become ultimately a machine in the hands of, probably, the worst of men. The effects of that quality

“That droppeth like the gentle rain of heaven,”

would soon be perceptible, and the infernal science cease to be considered honourable; but, on the contrary, the glorious period hastened when “they shall learn war no more.”

Your Committee lament the contracted hostilities with China, as with Afghanistan. The destruction of human life, and the loss of treasure attendant on these sanguinary conflicts, bring the heaviest calamities on those concerned.

The proposed immigration from the African shores to the West Indian Islands, is in their opinion fraught with

evil, upholding, as it will, the system of internal slavery, and affording facilities to the European slave-trade, with their concomitant horrors; and, on the other hand, deteriorating the condition of the manumitted negro of the colonies.

By the decease of two of their members, viz. Mr. George Hooper, of Putson, near Hereford, and Mr. Joseph Bussell, of Ross, they are deprived of individuals who were warmly attached to the cause of Peace, as well as to the general welfare of mankind. The former departed this life on the 13th day of February last, aged 81; the latter about the 18th of April, aged 62.

They have ordered the payment of 8*l.* 10*s.*, viz. 3*l.* 14*s.* 6*d.* for *Heralds*, as per enclosed account, and a balance of 4*l.* 15*s.* 6*d.*, which they present to the Parent Society. The number of *Heralds*, tracts, and papers distributed since last year is 2799, making a total of 21,172 publications circulated since the formation of their Auxiliary.

ORIGINAL COMMUNICATIONS.

THE BENEFACTORS OF MANKIND.

“The memory of bad princes is preserved, like that of fire, plague, and inundations. It is the business of history to record, not to flatter; and the only way to oblige mankind to speak well of us, is to do them good.”—*Voltaire's Charles XII.*

Who are the benefactors of mankind?
Not “Macedonia’s madman,”

“Who the tiara, at his pleasure tore,
From kings of all the then-discovered earth.”

Not the falsely named patriots of Greece and Rome, whose patriotism, “generally speaking, operated not only in the preservation of their country, but in endeavours to extend and aggrandize it at the expense of other nations: a patriotism inconsistent with justice and good-will to mankind.”

• T. H. Horne.

Not “the Swede,” who read little else but *Cæsar's Commentaries*, and the *History of Alexander*; who forced his way into other kingdoms by the point of his sword on any pretence, or no pretence; plunging his own country into inextricable and irrecoverable difficulties and misfortunes. Not Napoleon, who sacrificed millions of human beings at the shrine of ambition; and inspired a whole people with a restless martial spirit, which ages will scarcely eradicate. Not such men as Peter the hermit, and abbots, and

priests, who, with the cross in their hands, led on armies of crusaders, as if the Christian religion vied with Mahometanism in propagating its doctrines with the sword; thus confirming the rooted prejudices of the followers of the false prophet, and of sceptics, and of idolaters, against Christianity. Not those who, whether Spaniards, or Portuguese, or of whatever nation, have discovered, and seized upon lands, and subjugated tribes and communities previously unknown, for the purpose of exhausting their mines, while under pretence of solicitude for their eternal welfare, hypocritically, and with horrid cruelties, forcing upon them the profession of a spurious Christian faith. Not those whose names are blazoned on the page of history, and panegyrized for their skill and prowess in leading on fiends, in human shape, to depopulate cities, to burn villages, to multiply the numbers of the widows and the fatherless and the friendless, to destroy harvests, and to saturate the soil with human gore. Not the men who stand up in councils and senates, to inflame the breasts of the members of their respective governments, and through them the minds of the people of their lands on every trifling occasion, with the spirit of retaliation and revenge, of haughty selfishness and of war. Not the ill-directed, diabolically, instigated genius, which invents and introduces to the attention of men in power, new machines for the more rapid and more extensive destruction of human life, than could have been accomplished by the ordinary instruments of murder. No; nor the man who can content himself with the enjoyment of his comforts, perhaps of his religious privileges, making no active effort for the amelioration of the condition of mankind; and who probably views, with a jealous eye, the efforts of those who do bestir themselves, and even brands their schemes as visionary and unworthy of support.

Who, then, are the benefactors of

mankind? A Nehemiah, who sighed and groaned at the report of the desolation of his country and the temple of his God; whose inward anguish was visible to the observance of an eastern despot; who could most cheerfully relinquish the luxuries and emoluments of the Persian court; who could patiently and perseveringly grapple with all manner of difficulties and discouragements in the prosecution of his benevolent designs; who could decline accepting the salary allowed to those who had filled the office he now filled, and expend his private resources for the public good, not even securing to himself a plot of ground. (Nehem. v. 14—18.) An Ezra, who led a patriot band back to the land of their fathers, carrying out of captivity the sacred vessels, with the contributions of their brethren who remained behind; who blushed at the suggestion of applying for a military force to protect him on a long and perilous journey, relying on the God of power and of peace, "who shows himself strong on the behalf of them that trust him," (Ezra viii. 22, 23, 31, 32;) who rectified abuses, exerted himself for the general comfort, and promoted "pure and undefiled religion." The men who, in harmony with the songs and the sentiments of angels at the birth of the Redeemer of mankind, and following in the track marked out by their Divine Teacher, went up and down the world, preaching reconciliation with God, and universal love among men, without exception of country, or colour, or clime; who denounced all hatred and malice and wrath, and exhorted to forbearance and forgiveness, and the most expansive benevolence. "Follow peace with all men." "As much as lieth in you, live peaceably with all men." "Study the things which make for peace, and wherewith one may edify another." "Overcome evil with good;" and who in their personal conduct acted out to the full these heavenly maxims, both

in their labours and in their sufferings, The men who, like twinkling stars in the dark night, have, in the midst of mental and moral darkness, borne their testimony against enormous errors, and endeavoured to dissipate the gloom of ignorance and debasement which pervaded the mass of the community, and to infuse into their minds correct notions on the most important subjects. The men who have stood up for the cause of the oppressed and enslaved, "the scattered and the peeled," determined to be heard in the senate, and to engage the public attention; bearing contempt, and bearing up against the strongest opposition from a combination of foes, to the good cause in which they were engaged; and with dauntless perseverance have urged the just claims of injured millions, pleading sometimes with an eloquence which seemed to be the peculiar inspiration of the theme on which they dwelt, until they obtained the victory for which they fought, and celebrated the triumphs of philanthropy. The men who have planned institutions for the relief of the various woes which are felt by mankind; and who have devoted their talents and their time, their property and their influence, to the mitigation of evils arising out of natural causes or disastrous occurrences. The men who have watched, as with an eagle's eye, and a lion's heart, the artifices and sly movements of those who, under specious and deceptive coverings, violate wholesome legal provisions; stedfastly aiming at the defeat of their nefarious and guilty practices, disappointing their cruel and avaricious designs, and delivering the prey out of the jaws of the mighty and merciless. The men who have endeavoured to remove the false glare which has surrounded the subject of war, and to throw a clear light upon this unscriptural, barbarous, and painfully interesting subject, that it may be seen in its true colours by their

writings, their speeches, their sermons, their private conversations among their friends, their circulation of tracts, and their pecuniary assistance in promoting the operations of societies which have for their object, "peace on earth, and good will toward men." The men who have written, or spoken, freely and frankly, eloquently and convincingly; or who have acted zealously and prudently, scripturally and constitutionally, with singleness of heart and of aim, for the purpose of leading on the public mind and voice to bear their testimony against, and to seek the abolition of, antiquated laws and corrupt usages, the continuance of which greatly retards the improvement of society in morals and religion and true comfort. The men who pray sincerely and fervently and frequently for the universal coming of that kingdom, "which is righteousness and peace and joy in the Holy Ghost." The men who not only thus pray in their closets, but consider what their talents and their obligations are, and then sally forth to carry out their principles and their purposes into vigorous action. The men who adorn their profession of religion and philanthropy, by a meek and amiable deportment towards all around them, and by unimpeachable integrity in all their dealings.

Names are not specified under the several particulars here enumerated of the "work of faith, and labour of love, and patience of hope." To the honour of Christianity how many might be set down! But the reader's own recollection will render this unnecessary. Thanks be to God that there have been such men, and that there are such men now living; may their efforts be blessed, may their useful lives be spared, may their end be peace and joy; and may they be succeeded on the stage of holy and active benevolence, by others of a kindred spirit, to carry on the good work, until the desired consummation shall

be realized, when the pure and lovely precepts of the Gospel shall be embodied with all the movements of human society, and there be "as the days of heaven upon earth."

"In all probability, the improvement of mankind is destined, under Divine Providence, to advance just in proportion as good men feel the responsibility for it resting on themselves, *as individuals*, and are actuated by a bold sentiment of independence, (humble at the same time in reference to the necessity of a celestial agency,) in the prosecution of it." *

Coventry.

N. R.

WAR AND CHRISTIANITY.—NO. III.†

"Whoso sheddeth man's blood, by man shall his blood be shed." Gen. ix. 6.

"All they that take the sword, shall perish with the sword." Matt. xxvi. 52.

THE law of violence, of revenge, of blood for blood, has been ever recognised amongst mankind, and regarded as a most just law of nature. Hence the declarations quoted as above from Holy Scripture have been ever realized in ancient and modern times. Cities and empires have successively arisen, built up with violence and blood; and after triumphing for a season, have in turn been brought to desolation; inasmuch as their hands were against every man, so eventually was every man's hand turned against them. The whole course of history, sacred and profane, teaches the same lesson in this respect. If mankind would profit by past experience, surely we have sufficient to convince us that there has been a great and fundamental error in human conduct. That which has been accounted a law of nature, has proved by its effects that it is a law of our fallen and depraved nature; and

* Foster on Popular Ignorance.

† For Nos. I. and II. see *Herald of Peace* for October, 1838, p. 151, and for January, 1842, p. 26.

that it cannot be at all regarded as the law of God.

It is written, "Vengeance is mine, I will repay, saith the Lord." We are shown in the records of the dealings of the Almighty contained in the sacred Volume, that in the exercise of this his just prerogative, he has used as instruments a great variety of means; sometimes, it might appear, only the ordinary operations of nature have been employed; at others, there have been miraculous displays of his great power; the stars in their courses have fought against the hosts of his and his people's enemies; and at other times, he has made the wrath of man to praise him, whilst he has restrained the remainder thereof. He has made the wicked his sword. But whilst the potsherds of the earth have been striving together, the Lord hath reigned over all. In like manner, by judicial means, by laws which he himself gave, he showed his abhorrence of sin, and visited the wicked with retribution in this present life. Thus, under the Jewish dispensation, murder and various other crimes were punished with death by the Divine command. Thus also were the Israelites employed to expel and destroy the wicked inhabitants of Canaan. Nevertheless, in all these cases the judgment was the Lord's; it would be hard to discover in Holy Scripture any recognition of a right in man to take vengeance into his own hand. And if this was not the case as regarded the Jewish nation, much more is it not so as regards the conduct of those who are subjects of the spiritual kingdom of Christ Jesus—a kingdom not of this world. The dispensation of Moses was, however, but for a season; it has passed away, and has given place to another, even to one which is perfect, and which, therefore, will never pass away. The Christian's lawgiver is Jesus Christ, whose dispensation is pre-eminently one of mercy. The law which he hath enjoined, which,

by example and precept he has especially held up to the view of his followers, is a law of love: a new commandment, that they should love one another as he hath loved them. His covenant is announced as speaking better things than the death of Abel, whose blood cried for vengeance from the ground. Christ, in the time of his suffering, cried, "Father, forgive them, they know not what they do." The early disciples of Christ followed their divine Master, they conquered by suffering. "Being reviled," said one of them, "we bless; being defamed, we entreat." "Not rendering evil for evil," said another, "or railing for railing, but contrariwise, blessing."

There can be no greater contrast exhibited, than is shown in the conduct of those who are followers of Jesus, "the Prince of Peace," and in that of those who yield to the dominion of the "prince of this world;" him that was a murderer from the beginning. The religion of Jesus commences with abrogating those maxims which had prevailed, "an eye for an eye, and a tooth for a tooth." It commands, "resist not evil." It teaches humility, meekness, gentleness, patience, long-suffering, brotherly-kindness, charity. Happy for the peace of individuals, and happy for the peace of the world will it be, when there shall prevail a trustful dependence on our divine Lord and Lawgiver. There is no other means whereby we have any right to expect the accomplishment of the great and gracious promises of ancient prophecy, but by individual and united obedience to the Divine precepts. But in connexion with this obedience on the part of the professed followers of Jesus, there is great reason to believe that those promises will be speedily fulfilled; that "peace will flow as a river, and righteousness as the waves of the sea." Surely the time is not distant when this subject will be no

longer one of controversy. Christian professors will surely see and acknowledge the truth of our position; but with this acknowledgment must be joined faith and obedience, and it may be that some will be called to suffer for the name of Jesus, and for his testimony; should such be the case, should any be called upon to endure hardness as good soldiers in the cause of Christ, may such remember that his power remains the same that it ever was. He is the same yesterday, to-day, and for ever. And we are assured for our encouragement, "The Lamb and his followers shall have the victory." G.

WAR AND CHRISTIANITY.—NO. IV.

"Whoso sheddeth man's blood, by man shall his blood be shed."

"All they that take the sword shall perish with the sword."

THE above parallel passages, the one from the Old, the other from the New Testament, clearly and strongly declare a truth, and reveal to us the judgment of the Almighty against bloodshed. The former passage has not unfrequently been referred to as a law binding upon human tribunals to require life for life. To the writer it rather appears a passage peculiarly calculated to impress our minds with a sense of the inviolability of human life.

Amongst the Jews, a nation peculiarly under the Divine government, it is freely conceded that for several offences, death was the awarded punishment; but since the breaking up of the Jewish Theocracy, we know not any tribunal to which has been delegated so responsible a trust, a power over human life. Divine justice is not, however, unaccompanied with authority and power, and abundant are the means at hand for the accomplishment of the Divine will. By the economy of the Almighty, from the beginning of the world down to

the present day, inquisition is made for blood; and that, not according to the false estimate of men, which accounts the slayer of an individual a murderer, but the slayer of millions a hero. It has been shown in a former paper, how fully historical records have proved the truth of those declarations referred to, and that the Sennacheribs, the Nebuchadnezzars, Alexanders, and Napoleons, though they think not so, are to be regarded by us as swords and executioners of the Divine judgments, ministers to execute wrath against individuals and nations. When we contemplate "the terrors of the Lord" and his infinite justice, how delightful is it to be able also to regard his infinite mercy and compassion through Jesus Christ our Lord. He who came not to destroy men's lives, but to save them; who was given for a Prince and a Saviour; before whom Satan (a murderer from the beginning) fell like lightning from heaven. Of the increase of whose government and peace there shall be no end; whose people shall be all righteous. The Christian commits his cause unto the Lord; he knows that the Judge of all the earth will do right. Influenced by that love which animated his Saviour, he is disposed rather to plead in behalf of those who injure him, than even to desire to return the evil he may have received.

The unregenerate mind cannot, however, receive this doctrine, for it is one which peculiarly requires the exercise of faith; and hence, may we not apprehend, arises the opposition it so generally meets with in the world. It is a doctrine of the cross, which still remains "to the Jews a stumbling block, and to the Greeks foolishness;" but the power of God is manifested in it, and the gentleness of Christ is exhibited thereby, prevailing over all the opposition of the world.

It needs no laboured argument to prove that, too generally, the govern-

ments of professedly Christian nations are not imbued with Christian maxims on this subject. Have we not heard avowed, even of late, as motives for action, sentiments of retaliation and revenge! How striking a contrast to this, is the conduct we have seen exhibited in some of the newly converted tribes, who have received the truth in its native simplicity. Unsophisticated, they have not attempted to reconcile the precepts of Christ with the maxims of this world; but, being taught in the New Testament *to love all men, to love their enemies, to do good to them that hate them*; they have renounced the practice of war, and those who were enemies have learned to love as brethren.* Are these right views of Christian doctrine? If we so believe them, a responsibility is laid upon us to invite our fellow professors of the Christian name seriously to consider them. The spiritual and temporal interests of our fellow-beings demand of us to do what we can to disseminate our belief, and surely the time is fully come for our so doing; may we more and more account it our duty and our privilege. G.

"COME NOW, AND LET US REASON
TOGETHER, SAITH THE LORD."
Isa. i. 18.

THESE words are the emphatic expressions of the will of God through his holy word, inviting his rational creatures to make use of their reason in its sublimest and most momentous exercise, and offering an example from the highest condescension of Divinity to go and do so likewise, in the intercourse of fallen man with his brother man; and were the feelings and pre-

* For an impressive example of this kind, see a Tract entitled, "The Effects of the Gospel on the Africaner Family of Great Namaqua Land, South Africa." Sold by J. L. Linney, York; and Harvey and Darton, London.

dilections of mankind less subject to the blind impulsive bias of disordered affections and depravity of will, this example of divine wisdom would be more attended to, and we should not then hasten our steps; but truth and solidness of judgment would preserve us from many extravagances, both in the ordinary tenor of our walk and conversation, proving only as a salutary check upon the former, without crippling their legitimate use. This principle of sound reason is very laudably acted upon by professional and mercantile men, in matters pertaining to worldly transactions in business, where the want of a dispassionate exercise of their reason, and calm, moderate bearing in their demeanour, would create the utmost disorder and dismay; but by a strange moral fatuity, this same principle of action is trodden under foot whenever the principles of justice and morality come in contact with our preconceived opinions, and we hasten to cut the gordian knot and throw reason to the winds. How many of our daily quarrels and antipathies proceed from this blind and unreasonable bearing, spreading unhappiness around us, and amongst the ranks of our friends, dismay. But, alas! my heart bleeds when I survey the influence of this moral fatuity urging on the corrupt nature, and sweeping as a pestilence, and under the name of war, spreading death, and misery, and lamentation, and woe, amongst multitudes of our fellow-creatures, and coming with tenfold severity often upon the most unoffending; and thus forcibly bringing to mind the truth of Scripture, that the creature is subject unto vanity. The word of God, through his apostle, teaches us the root of the evil, that wars come of our lusts; and it is true, and we feel it to be true, both from internal evidence, and every day's experience; and until a change is produced upon the natural heart, and influencing bodies of men and nations,

no pervading good, or permanent diminution of war, can be expected, (irrespective of the temporary cessation of these, from other causes, either of some present interest, or exhaustion,) wars will continue to exist; and had a kind Providence not interposed, and by these temporary calms and stillnesses, dashed the cup of frenzy from the lips of his creatures, where had existed communities of men? Blessed be God, this moral gloom is to be dissipated, the same fountain of wisdom which informs us of the disease, tells us of a remedy, unfolding a sublime scheme of mercy, and of an almighty agency, which shall mould the hearts of men to a better temper, and through the instrumentality of man harmonize the world with pervading happiness and an universal peace. Who can withstand His power when He worketh, before whom the warrior is accounted as nothing, and the mountains are weighed in a balance.

One of the greatest obstacles, in the present day, to the disabusing of the Christian mind on the subject of war, and its evils, is the unnatural enmity of many good and great men, who condemn every other means that may be employed to cry a halt upon the judgments of men, to bethink themselves how far they are acting in accordance with the dictates of their Heavenly Master, in maintaining the preaching of the Gospel to be the only means required: no doubt this opinion ought to have its due weight upon the principles of the advocates of Peace in treating the subject of war in an abstract form; but it should only act upon them as a salutary check, to avoid extravagance in their hopes and in their labours, and lead them to place their strength and dependence upon a Divine agency, through the medium of Gospel instructions; beyond this, these ultra opinions should not be heeded to damp their exertions, alas, already too much crippled by our innate sloth and unbelief, because,

as in the operations of nature and of grace, many elements and agencies are employed by the Creator to perfect his works; so, in dependence upon his blessing, may many expedients be employed in calling the attention of a belligerent world to the subject of war, as inconsistent with the principles of Christianity. Alas! how many of us Christians, with all our advantages and attainments, are ignorant of many of our duties; and how many of us may be truly sincere, yet really ignorant. Above eighteen hundred years have elapsed since the advent of the Prince of Peace upon this earth, and still the followers of the light of life are content to rank themselves amongst the legal slayers of their fellow men! By this time, fellow Christians, we should certainly look more to the banners of Him under whom we ought to fight. What earnest voice have we raised against the fell monster war, that deluges this world with blood, which the blessed Captain of salvation came to redeem? What influence have we exerted over our governments, our homes, and our neighbourhoods, to work the work of Him, who is both our Lord and our Master? Methinks we have been content to share the spoils of vanity and worldly glory, and done our utmost to perpetuate the fame of these in the eyes of worldly men, to the prejudice of the interests of our Saviour: by eagerly pursuing after these things ourselves, we have done our utmost to make the trade of war a hallowed trade; and worldly men have a complacency in bloodshed, when they find by their sides Christian men. How many protests have been entered by us in the records of our legislature—in the records of Christian England? How many voices have been raised against entering into war, even but yesterday, by the unanimous voice of professed Christian England? Alas! we hail with the voice of trumpet and praise the birth of one

child, and one narrow escape from death; but we calmly hear of the butchery of thousands by Christian England! We labour to save the soul of one individual in Christian England, and we philosophically see thousands passing into the world of spirits, uncared for. The philanthropy of Christian England mourns over the miseries of one fellow-creature perishing, and the onslaught of multitudes draws not floods of tears from Christian England! Alas! we Christians are amongst the foremost, unto the present day, to deck the graves of warriors in arms; but we are slack to raise monuments to the memory of those who perish in the glorious warfare of Christian faith and perseverance. Must distinction and lucre still continue to charm us Christians, to cherish sloth and indolence with army pay, in preference to that honest poverty which the Saviour consecrated and made truly honourable, when to be humble in spirit was constituted the Christian's wealth, and charity his badge of renown? In charity, then, Christians, have we followed the example of patriarchs and saints of old, in recording our failings, and by our misgivings upon the subject of war left a doubt to rankle in the hearts of men of war under Christian light? Alas! too truly may the declaration of the Lord be applied to us, as it was in olden times, "My people will not consider." As we will not consider, but still blindly roll down with the tide of time, not doubting but that the course of this world is quite correct in the gravest matters; and in our day and generation, content to lick the dust of this world in preference to riding in the high places of the Most High.

Whatever differences of opinion may exist amongst Christians, as to the lawfulness of their continuing to shed the blood of their fellow men, in the capacity of state-paid soldiers, under the names of protectors of their

country and independence; and in the divided state of the church prejudices so rife, which have been imbibed from a wrong system of education and manners, and other antichristian causes, in an anti-social and money-loving and vanity-loving state of society; this much, however, will be conceded by all, that the Gospel shall ultimately prevail over all these adverse circumstances, and through the instrumentality of Christians, usher in an universal peace, when swords shall be turned into ploughshares, and spears into pruning-hooks, and the art of war be learned no more. Methinks it is full time that Christians, in England and every where, should awake from their long sleep, and assert their legitimate influence on the opinions of their country and government. Christian knowledge would long, ere this time, have pervaded many a moral wilderness, and solaced the griefs and enlightened the dark minds of many, who are now perishing for lack of that wisdom which cometh from above, had only a tithe of the money expended upon war alone been legitimately applied, and less factious opposition and distrustful jealousy been evinced and encountered by Christian governments,—had part of the money lavished upon wars been applied to meet both the moral and physical wants of their poor and outcast countrymen. Let us arise, Christians, and be awake, and each, individually, and in bodies, do whatsoever our hands can find to do, to redeem past apathy and sinful neglect; and whatsoever we do, let us do it with our might, whilst we are sojourners in this vale of vanity, for the night of death will soon overtake us, and there is no work, nor device, nor knowledge, nor wisdom in the grave whither we are going.

W. T.

TO THE EDITOR OF THE HERALD OF
PEACE.

SIR,—As it seems to be decided that the Convention of the friends of Peace, from different parts of the world, is practicable, I think there can be little doubt as to its being advisable, and that it will be attended, under the blessing of Providence, with salutary results. I for one expect great things from it.

The instrument with which we work is public opinion, the most Christian and powerful of weapons, but one of the most difficult to put into motion and to wield. The public, though called a many-headed monster, is yet affected in the same manner as an individual. They must have food offered to their minds, their attention must be roused to the subject, or, as it is said, a sensation must be created, arguments must be addressed to them, and then having given them something to fasten upon and to think of, opinion begins to act upon opinion, and mind upon mind, until at length the people, or a majority of them, demand a change, and no earthly power can resist the demand.

Now, the plan of a Convention, in my humble opinion, promises to arouse the attention of this and other countries to the great question of Peace and War. Many persons will probably assemble; some from sympathy, and some from curiosity; the proceedings will be reported and discussed, and our object will be gained; we shall have moved the lever; public opinion will be excited.

Secondly.—There is no question so peculiarly adapted for an interchange of sentiments by the inhabitants of different states. The subject itself is purely international, and our Convention will be in miniature, what we desire to see on a grand scale among the nations of the earth—an assembly convened for the rational

investigation of truth in the cause of Peace.*

Thirdly.—Our brethren in America have recommended this Convention, for at a meeting of the Boston Peace Society in July, 1841, at which Joseph Sturge was present, it was resolved, that “they received with great pleasure the suggestion of a Conference of the friends of Peace to be held in London, and to consult on the measures best adapted for promoting Universal Peace among the nations of the earth.”

Fourthly.—We have precedent in our favour, and that, Sir, to “us lawyers,” I need scarcely tell you, is all in all; so powerful is it, that we frequently prefer precedent to reason. The Anti-Slavery Convention of 1840, did much, very much good in the cause of the oppressed slave, and the fruits of it will never die. Joseph Sturge, in his late interesting work, “A Visit to the United States,” frequently declares that, in his own opinion, and that of others, (and he shows it also from facts,) the measure was highly beneficial.† And it is a sign of its being adapted to the end in view, that another Convention is proposed for 1843, when we hope to hold that of the Peace Society.

May Providence grant happy results from the first Convention in favour of Permanent and Universal Peace.

Believe me,

Yours faithfully,

HENRY MACNAMARA.

Temple, June 13, 1842.

* Let it not be thought from the above that I desire a Congress of Nations to be the first object for which we should strive, for I am of opinion that we should adopt Judge Jay's plan, as the primary step to a Congress and Court of Nations.

† See pp. 14, 38, 55, 108, 137, 163, &c. The Connecticut Anti-Slavery Committee stated, “They had abundant evidence that the cause of the slave had been essentially promoted thereby,” and recommended the holding of another.—p. 55.

IMPRISONMENT OF BAPTISTS FOR THEIR TESTIMONY AGAINST WAR.

EXTRACT from the proceedings of the Jubilee Meeting, held in the Town Hall, Birmingham, on Friday, the 3rd of June, in celebration of the fiftieth year of the establishment of the Baptist Missionary Society. In the course of his address, the Rev. W. Knibb, from Jamaica, observed:—“He had said that the negroes were peaceful; they were not only so, but they believed, as he did, that no one was justified in taking the life of a fellow creature, and therefore they were determined to put an end, if they could do so by legal and just means, to the militia law of Jamaica, by which the poor people were compelled, under heavy penalties, to bear arms. For refusing to obey this law, three or four of the deacons of the Baptist church were now immured in the gaol of New Providence, in the Bahama Islands, and he bespoke on behalf of these suffering fellow Christians, the deepest sympathy of the meeting.”

Joseph Sturge, of Birmingham, in the course of his speech, referred to the government expeditions recently despatched to Africa, at an expense of 70,000*l.*, and the entire failure of the attempt to found an African colony on the banks of the Niger. What, he asked, could the poor Africans have thought of their Christianity, when they saw their armed steamers, and witnessed the unloading of the elements and instruments of destruction with which they were furnished? He contrasted the means adopted, in this instance, with the peaceful efforts of the Christian missionaries, who, with nothing but the Bible in their hands, had succeeded in founding a missionary establishment in Africa; and concluded by referring to the sufferings of their Baptist brethren in New Providence, who had set a glorious example to Christians in this country, by protesting against the principle of

war, and the iniquity of taking away human life. It was right that some expression of sympathy should be conveyed to these devoted men, and he therefore felt great pleasure in moving—"That this meeting express their sincere sympathy with their Christian brethren in our West India colonies, who, from a belief that all war is forbidden under the Christian dispensation, have suffered imprison-

ment rather than be employed in military service; and while they would encourage them in a firm adherence to their convictions of duty under every persecution, they recommend an application to the government in this country for their relief, and also future protection from such unjust proceedings." Carried unanimously.—*Midland Counties Herald*, June 9.

CRITICAL NOTICES.

THE LAST THOUGHTS OF A NAVAL OFFICER ON THE UNLAWFULNESS OF WAR.
By T. THRUSH, Esq. London: J. Green, Newgate-street.

SUCH a work as this would at any time be seasonable, but it is especially so at the present momentous crisis, when thousands are falling a prey to the sword, and our fine young men by thousands are sent into far distant parts to take away the lives of others, or to sacrifice their own. They have no quarrel with the people whom they are commanded to conquer or to kill, nor even any knowledge of them. They are called enemies, because they have resented our violence, our unjust conduct and interference, our cruel traffic, our wanton invasion of their territory, and destruction of their property. When the whole truth is told respecting China and Affghanistan, how will Britain look in the eyes of surrounding nations? Where is her Christianity, that part and parcel of the law of the land? Where is her consistency and sincerity in sending forth Bibles and Missionaries to preach peace, and at the same time sending forth thousands of men, armed with the instruments of death, with a commission and a command to annoy, rob, plunder, wound, and slay the very people to whom the Gospel is sent? Can these things be reconciled? Will the Prince of Peace, the Judge of all mankind, approve of such doings?

In this book we have the sober, serious thoughts of a gentleman, well qualified to pronounce an opinion on war, having spent the greater part of a long life in the service. After his retirement upon half-pay, and when above sixty years of age, the inquiries whether he had been employed in a

lawful calling, and if not, whether he could, with a good conscience, receive the wages of unrighteousness, pressed upon his attention so forcibly, that an answer must be found. That he might not act rashly and precipitately, he proposed, should life be spared, to take three years for the consideration of the subject, during which period every succeeding month added strength to his convictions that all war, even what is called defensive war, was inimical to Christianity. His examination did not terminate in a mere speculative denunciation of war, but in a practical renunciation of its wages, and that at a time when both himself and Mrs. Thrush had begun to feel the infirmities of age. He, however, nobly made the sacrifice, and in the beginning of the year 1825, published his admirable Letter addressed to his Majesty George the Fourth. "The purport of this letter," he says, "is to announce my resignation of the commission and rank I hold in your Majesty's naval service, from a conviction that my retaining them is incompatible with my Christian profession." "My situation is one of great difficulty and of peculiar delicacy." He adds, "On the subject of these pages I have not thought lightly or casually, but seriously and intensely, and this not merely during a week, a month, or even a year, but almost daily for the last three years."

It appears, then, that the important step was not taken hastily, nor from caprice, nor out of envy and jealousy of his brother officers, nor from any pique or grudge, but purely as a matter of conscience, believing that he had been "acting in open disobedience to the plain and positive commands of God." But he had counted the cost, and knew that it would subject him to priva-

tions, and to the ridicule, scoffs, and banter of many, but none of these things could move him from his purpose. "The moment a man sells himself to his sovereign, or to his country, for the purpose of human destruction, he loses *caste* as a Christian. Your Majesty justly observes, 'If religious principles were allowed to be urged by individual officers, as a plea for disobedience of orders, the discipline of the army would sustain an injury which might be dangerous to the state.' Surely, Sire, this is equivalent to saying, that men who are imbued with religious principles are unfit for military service."

This, we think, is quite correct. Indeed it is reported, that the Duke of Wellington said in the House of Peers, "That men who had nice notions about religion, had no business to be soldiers." George the Fourth and the noble Duke are high authorities, and well qualified to judge, and they declare the duty of the soldier and of the Christian to be incompatible.

This Letter to the King will well repay a serious reading. Its style is lucid, modest, and yet manly; the arguments clear, strong, and conclusive. It has not been known nor circulated according to its worth. A few condemnatory remarks were made upon it by a master shipwright in a dockyard, but they were too weak and futile to produce any effect, or to induce any reply. The writer seemed entirely ignorant of the real question at issue. We are very glad to see another edition of this valuable letter, and hope it will be widely circulated and attentively read.

Having dwelt so largely upon this Letter to the King, we cannot find space to do much more than refer to the contents of the rest of the book. It consists of Ten Letters addressed to his Grace the Archbishop of Canterbury. The first of these letters is a pleasing, calm, and dignified introduction to the rest. The next four go to prove that war, all war, defensive as well as aggressive, is inaccordant with natural religion, with the Jewish religion, with the spirit of Christianity, and with the evidence of prophecy, and we think his arguments are unanswerable. The sixth letter is on the causes, and the seventh on the evils, of war. The arguments advanced in favour of war, are stated and refuted in the eighth letter, and the ninth brings forward undeniable proof that the primitive Christians abstained from the practice of war, and refused to serve in the Roman army, at the risk of the loss of property, liberty and life itself. The

last letter recapitulates the arguments, and concludes with some suitable remarks upon the whole.

The sentiment of the book we consider correct, supported by the spirit and precepts of Christianity. Should any reader think otherwise, we request him, yea, we urge him most strongly, by the love of truth and peace, and for the benefit of those who are undecided, to take his pen and refute the arguments produced, and clearly prove that war may commence on Christian principles, and be conducted in the exercise of a Christian temper, such as the Prince of Peace requires and approves. This we shall deem impracticable till we see it done, and our venerable author must be left in possession of the field. Those who may think it easy to overturn his arguments, and to expose his errors, will upon trial find it hard, difficult, impossible.

The length of the inimitable piece from Erasmus, p. 53 to 62, forbids its insertion. It was written in 1517, and re-printed in 1802. If our opinion could have any weight, we would say that that extract alone is worth more than the price of the whole book. See how far that good man, three hundred years ago, was ahead in this respect, not only of the age in which he lived, but even of the present boasted enlightened Christendom.

There is so much to commend, that it is painful to refer to any thing contrary. There are a few terms applied to the King, and also to the Archbishop, which we could wish expunged. Such, for instance, Spiritual Head, &c. On pp. 122, 123, and 126, there are some sentiments expressed or implied, relating to theology, to which we demur; but they do not interfere with the doctrine of the book, "that all war is unlawful and antichristian."

"Days should speak, and multitude of years should teach wisdom." Here we have the fruits of the experience and observations of the author, in his eighty-first year, put into a tangible form, even his "Last Thoughts on War." These "Last Thoughts," it is hoped, will engage the thoughts of thousands, and tens of thousands, when the hand that committed them to paper lies cold and inactive in the grave.

MISSIONARY LABOURS AND SCENES IN SOUTHERN AFRICA. By ROBERT MOFFAT, twenty-three years an agent of the London Missionary Society in that continent. With Engravings by G.

8vo. pp.*640. London: John Snow, Paternoster-row. 1842.

WE live in an extraordinary age, an age of wonders; and the greatest and best wonders are those which bring to light the hitherto hidden mysteries of the physical, mental, and moral world. The researches and investigations of philosophers in our days are very great, and as beneficial to mankind, as they are great and painfully laborious in the study of them. The "British Association" has, for some years past, published annually a volume, containing the results of the labours of its philosophic and learned members. These volumes, while they greatly instruct and enlighten the present age, by bringing out of the darkness in which they are enveloped, by nice and well-tested experiments, many natural facts of high interest and utility, for the service of science and art, will also remain, for ages to come, monuments of their patient toil, their earnest desires, and their successful efforts to promote the cause of science and true philosophy. To these distinguished men we can apply with pleasure the language of Dr. J. Pye Smith. "The philosophers, whose names form a wreath of honour to our own and other nations, cannot but be objects of regard, with feelings of interest and solicitude, to which no words can give full utterance. Illustrious men; we look up to you with more than respect: we admire and reverence you. Your early acquisitions in mathematics and the exact sciences, in all that could lay the foundation of an enduring edifice; your separation from the frivolity and vice, to the temptations of which you have been exposed; your devotement of youth and manly age, of fortune, health, labour, and peril, and severe studies; your generous readiness in giving to the public the fruit of your toils; the debt which you have conferred upon society, for economical and rational purposes; the excitement and encouragement which you have so readily given, through wide circles of influence; all entitle you to our honour and affection."*

The different Missionary Societies have directed their labours to another sphere of action; while the great philosophic men of the day have directed their talents and energies to the physical world, the great objects of these religious societies is *man*, in his moral relation to God, and his relation to his fellow man. Much as we value and

appreciate the labours of philosophers and philosophic societies, we have no hesitation in saying that the labours of missionary institutions are of far higher importance to man, in all that pertains to his high destiny as an immortal being. Valuable as the annual volumes of the British Association are, the volumes which have, at different times been published, as the experiments and results of missionary labours, are of infinitely greater importance to the true welfare of the world. Interesting as astronomy, meteorology, geology, and other sciences are, and praise-deserving as those men are, who go to foreign and distant lands to make their observations, to gather different specimens from nature, thus adding to the already richly stored cabinets of curiosities, of natural beauties and productions, and by the inductive system of philosophy advance, upon sound principles, the cause of experimental and practical science; still we must feel, that the knowledge of man is of deeper moment, and that these men who willingly lay aside opportunities they have had, and have also overcome temptations to which they have been exposed, to embark their mental energies in the honourable career of philosophy and science, for the sake of immortal souls, and the glory of Christ, to preach the unsearchable riches of his grace to their fellow beings, ignorant and degraded as they are found in many climes of the earth, are more to be admired and held in esteem by the wise and the good.

We have already had some volumes of thrilling interest on the missionary enterprise. We may name first and foremost, "The Voyages and Travels of Bennet and Tyreman;" "The Missionary Enterprises;" "Campbell on India;" and "Medhurst's China." Valuable and important as these works are, it will be no disparagement to their varied excellences to say, that neither of them, upon the whole, is of equal interest, nor in our judgment, of equal merit, as literary productions, with the splendid volume of Robert Moffat now before us. We fully expect that, by the blessing of God, this book will do more for the amelioration of Africa, and the evangelization of that continent, than any and all other measures which have been adopted for that purpose. Though Mr. Moffat professes that man is his great subject, and this indeed is true: yet the learned, the scientific, and the curious will find themselves amply rewarded by an attentive perusal of this work. Here, too, the friends of Peace will find how well the Missionary has exemplified its spirit,

* Scripture and Geology. 8vo Edition. pp. 359, 361.

and how efficient he has found its practice. We may refer, for instance, to the narrative of the "Rain-maker," pp. 223, 224, and Mr. Moffat's kind interference to spare his life amidst many dangers. And how much the diffusion of the principles of the gospel among ignorant and barbarous tribes, promotes the well-being of men and the peace of these countries. We have often expressed our conviction, that all the friends of peace should also be friends to the missionary cause; and that the supporters of the missionary cause should likewise be advocates for the peace principle. We can, without any reserve, give our unqualified recommendation to this truly apostolic work. It is reported that a pious and distinguished prelate said, that Mr. Williams's "Missionary Enterprise" was the XXXIXth chapter of "The Acts of the Apostles." We have no doubt he will as readily say that Moffat's volume is the XXXth chapter. In every sense in which a book may be considered as a treat to an inquisitive, accomplished, and pious mind, this book will be found such to all who read it. We may also say, that Mr. Moffat has dedicated, by permission, his work to his Royal Highness Prince Albert. That it is a beautiful specimen of typography; that the frontispiece and engravings are in Baxter's best style; and that altogether it is got up in a manner becoming the dignity of the subject, and the finished character of the production.

CHRISTIAN CONSISTENCY; or, The Connection between Experimental and Practical Religion. Designed for Young Christians. By E. Mannering, of Holywell Mount Chapel. Second Edition. 18mo. pp. 187. London: R. Baynes, 28, Paternoster-row; James Nisbet and Co., 21, Berners-street. 1842.

THIS is a very useful little book, breathing the true spirit of the Gospel. It has, we know, been made useful already to a very considerable extent. We are, therefore, by no means surprised that a second edition was required, and that it has been republished in America. May its amiable author be still further encouraged by hearing of many instances of usefulness through its instrumentality.

UNITARIANISM TRIED AND CONFUTED BY SCRIPTURE AND EXPERIENCE. A Compilation of Treatises in support of Trini-

tarian Doctrines and Evangelical Principles. With a General Introduction. By a Layman.

THE title page informs the reader briefly, but comprehensively, what he may expect to find in the book. Perhaps at no time could subjects of such vital importance as those contained in this volume, embracing not the circumstantials, but the very essentials of evangelical religion, have been more seasonably brought before the public. We have here the very marrow of the gospel, the fundamental doctrines of Christianity comprised in a small volume of about 250 pages. In proportion as these doctrines are embraced or rejected, real religion prospers or declines. Justification by faith, in the righteousness of Christ, Luther considered as the fundamental point by which the church lived or died, and such is the connexion between this and the doctrine of the Trinity, and of the Divinity of Christ, and of atonement by his blood, that if these are renounced, justification by faith falls to the ground, and the foundation of the Christian's hope is destroyed. At a time when such pains and zeal are employed to carry us back to Rome, the sentiments here propounded should be spread through the whole length and breadth of the land.

The pieces which have been so judiciously and appropriately selected, are upon some of the most important doctrines, and from the pens of some of our best and soundest writers. The General Introduction by the Editor, manifests a maturity of judgment in theology, and a great measure of spiritual-mindedness and devotional feeling. Only from qualifications like these could such a volume have emanated. The concise account given of the several authors is not the least valuable part of the book.

The first piece is entitled, "An Answer to the Question, 'Why are you not a Socinian?'" by the late Rev. Joseph Freeston." The celebrated Robert Hall, whose competency to form and express an opinion, is undisputable, has spoken in the highest terms of this author and his work, and whose remarks, p. 4 to 7, will be read with avidity. The second Treatise is from the pen of Joseph John Gurney, Esq., extracted from "A Letter to a Friend on the Authority, Purpose, and Effects of Christianity, and especially on the Doctrine of Redemption." It is said, that the friend to whom it was addressed remained until nearly eighty years of age, an unbeliever in

the great truths it unfolds, but that there is reason to believe that it proved the means, under the Divine blessing, of inducing saving faith and lively hope in the Redeemer." The known talents, and the celebrity of the writer, are sufficient to commend this part of the volume to the reader's serious perusal.

The interesting narrative of the Renunciation of Unitarian, and the adoption of Trinitarian sentiments, by the late eminent and learned J. E. Stock, M.D., of Bristol, in a letter written by himself to the Rev. John Row, forms the next part of the volume. This letter was not intended for publication, but Providence so interfered that it could not be kept private. It does "so beautifully delineate the progress of his mind in the investigation of truth, that it is of peculiar value to the philosopher, as well as to the theologian." Whoever begins to read this will not easily lay it down until he arrives at the end. The same remark will also apply to the next piece, giving an account "of the retiring of the Rev. Joseph Ketley from his office as Minister of the Unitarian Chapel, Ipswich," in a Letter by the Rev. P. E. Butler, B.A., curate of St. Margaret's, Ipswich. The diction of this letter is neat, pure, and chaste; the narrative is plain and interesting, and the arguments strong and convincing. Mrs. Heman's dying testimony, to the value of the atonement, ought not to be overlooked.

The Letter to a Lady on the Atonement of Christ, by T. W. Blair, Esq., may with the greatest propriety be called "A Scriptural Account of the Atonement," consisting chiefly of quotations from the Bible. The short account of its author is very interesting.

On the extracts from the Rev. Charles Leslie's Letter to a Deist, we quote Dr. Johnson's remark, "Leslie is a reasoner, and a reasoner who is not to be reasoned against." In these extracts the doctrines of the Trinity and atonement are portrayed by a master's hand. Had we not already have noticed at large the Chancellor D'Aguesseau's Letter on the "Christian Mysteries," and the "Theological Creed of Lord Bacon." They are both very precious documents. It is said of the Chancellor, that "he thought as a philosopher, spoke as an orator, and lived as a sage." "In France he is regarded with a reverence and respect, commensurate with that which at-

taches to the memory of Lord Bacon in England."

"It is," says the editor, "left for the reader of this compilation to estimate the arguments which have been placed before him." We do not vouch for the correctness of every sentence and sentiment contained in the book; but a sense of justice compels us to say, that we do not recollect ever meeting with so much important and unmingled evangelical truth in so small a compass. We shall be glad if our feeble testimony should aid, in any degree, the circulation of the book.

[The respected "Layman," the Editor of this work, being one of the most zealous and consistent friends of the Peace Society, and this article on his book being written by one of the oldest and most influential of our friends, we cannot but insert the review, although we are not accustomed to take up any work on account of its particular theological character. The peculiar province of our periodical is, the advocacy of Peace principles, and the recommendation of those books, where the all-important subject to which we are pledged, is either defended or illustrated. We hold it, however, the unalienable right of every man to judge for himself, and whatever may be our own political or theological creed, we say to all, "Prove all things, hold that which is good."—EDITOR.]

ELEMENTS OF MENTAL AND MORAL SCIENCE. By GEORGE PAYNE, LL.D. Second Edition. 8vo. pp. 418. London: John Gladding, 20, City-road; and Hamilton, Adams, and Co., Paternoster-row.

THE subject of this volume, and the lucid and philosophic manner in which it is treated, invest it with peculiar worth. It is a book for no particular class. Like the Bible, it belongs to the world. The natural powers and affections of the mind, and the right mode of their operation, are subjects which all should know, all may know, and which none can study without realizing incalculable advantages.

In this edition, we discover a modification of some of the principles contained in the former; and also in the moral department, the introduction of much new thought. We sincerely recommend this volume to all, especially to those whose noble object it is to act benevolently and efficiently upon

mind, and to obtain for themselves correct views of the Infinite; for accurate notions of our own mental and moral economy constitute that essential medium of comparison, without which we can form no definite conception of the great Parent mind. The noblest study of mind is mind.

THEODŌXA. A Treatise on Divine Praise, or the Exercise of Devout Gratitude to God. By Nathaniel Rowton. 12mo. pp. 223. London: John Snow, 35, Paternoster-row. 1842.

THE author of this work is a member of the Peace Society. We welcome his work "on Divine Praise," as a very useful and interesting treatise on a subject on which very little has been written. We recommend our readers, who wish to know what is the voice of inspiration on this subject, to buy and read, and study this unique production.

SCRIPTURE ILLUSTRATED BY ENGRAVINGS. Designed from Existing Authorities. Part I. Price One Shilling. London: The Religious Tract Society.

WE very greatly admire the design and the execution of this work. Works of a very different order and character have obtained a large share of public patronage, by blending with matter for reading good prints of various subjects. We hail with pleasure the appearance of such a production as this. We consider it likely to attract many readers, and they will be interested and edified with the graphic and talented description given of the beautiful plates which are here given to illustrate scriptural facts. The Tract Society does well, we think, in bringing out such publications as these. We wish for this work a sale as extensive as its design and execution are excellent.

MISSIONARY BOOK FOR THE YOUNG. London: The Religious Tract Society; instituted 1799. Depository, 56, Paternoster-row; and 65, St. Paul's Church-yard. 1842.

THIS is a little volume full of interest to all, and especially to the young, to whom we can, with confidence, recommend it. There is much in it which bears upon the subject

of Peace. The mind of its author seems to be imbued with the spirit of Peace.

A LETTER TO SIR CHARLES FORBES, BART., ON THE CONTINUATION OF THE WAR IN AFGHANISTAN AND CHINA. By SIR HARFORD JONES BRYDGES. Presteign: Grove. London: Whittaker and Co.

OF this pamphlet, an esteemed correspondent from the country says, "It has lately come under my notice; the author, an aged baronet, residing in Radnorshire, was once ambassador to the Persian court, and is acquainted with the localities of British India, consequently well qualified to write on the subject; he has also been, during a long life, a strenuous supporter of civil and religious liberty, and it is, perhaps, not too much to say, that his pamphlet is written in a forcible, vigorous style, that would reflect no discredit on a man in the prime of life, and though it does not go the *whole length* of the Peace Society, it shows the iniquity and impolicy of the present wars. It is, in the opinion of several of our subscribers, worth noticing in the *Herald*, leaving it to thy better judgment; and requesting the favour of a line in case the Committee of the Parent Society think otherwise."

[We entirely agree with our good friend, and have great pleasure in thus introducing the thoughts of the venerable baronet to the readers of the *Herald of Peace*.—EDITOR.]

WAR AND PEACE: the Evils of the First, and a Plan for Preserving the Last. By WILLIAM JAY. London: Ward and Co. 8vo. pp. 48. 1842.

THIS is a reprint in this country of a very valuable work of the Hon. Judge Jay, of America. The Judge is well known in England, as the author of a very powerful work on slavery. The Committee thought that the Essay now before us was calculated, at the present juncture, to do great good, and therefore had a considerable edition printed. It is true the learned author does not go all lengths with the Peace Society. He does not maintain that war, under all circumstances, abstractedly considered, is scripturally wrong. In the 13th page, we have the following passage, "It

may be possible for the imagination to conceive of a defensive war commenced in the spirit, and waged in accordance with the strictest principles of Christianity; but we deny that profane history has recorded any example of such war." We believe that this is lowering the high standard of Christian morals as taught by Jesus Christ and his apostles. We can see no other standard in the New Testament than that of universal benevolence. "Love your enemies," is the great law of Christian conduct. With this exosption we can most strongly recommend the work. And we beg to say a word to some warm and efficient friends of the Peace Society, who we understand have felt grieved that the Committee should have published this pamphlet without expurgating all the excepted passages. In behalf of the Committee we say, that the Judge's work is not adopted as one of the tracts of the Society; but just for the present time, while England is waging war with nearly half the population of the globe, and finding to their encouragement that many are beginning to inquire upon this great question, they thought the work very suitable to lead on the mind, being fully assured that those who will adopt the views of Judge Jay, will soon be led to subscribe to the entire principles of the Peace Society.

We would then say, circulate far and wide this very cheap tract. Here will be found, "The words that breathe and the thoughts that burn." It is a soul-stirring work. We know of nothing equal to it to put in the hands of those who hesitate on the subject of peace and war. We hope that it will have a very wide circulation.

ECLECTIC REVIEW. Ward and Co.

WE have been favoured with the April, May, and June Numbers of this very able and enlightened Christian Review. We wish we could hail the talented Editor of this work as an advocate of the full principles of our Society. We know that he

is not far from them; but such a work as this, read as it is by the elite of a certain class of political and religious views, would do immense good, if it were fully imbued with what we consider the purest principles of Christian morals.

THE EDITOR'S TABLE.

Books received for Review.

THE HOLY CHILD JESUS, THE BEST EXAMPLE FOR CHILDREN. By Robert Philip. London: John Snow, Paternoster-row. 1842.

THE SONG BIRD. London: The Religious Tract Society. Instituted 1799. 1842.

THE LIFE OF CYPRIAN. London: The Religious Tract Society. Instituted 1799. Sold at the Depository, 56, Paternoster-row, and 65, St. Paul's Churchyard. 1842.

CONSCIENCE: an' Essay in Blank Verse. Being a sequel to Woburn Park. London: Ward and Co., Paternoster-row. 1842.

TRUTH MAINTAINED; or, The Errors of the Unconverted Examined and Exposed. London: The Religious Tract Society. 1842.

THE FLY. London: The Religious Tract Society. 1842.

THE MORTIFICATION OF SIN IN BELIEVERS: containing the Necessity, Nature, and Means of it; with a Resolution of sundry cases of Conscience thereto belonging. By John Owen, D.D. London: The Religious Tract Society. 1842.

PUSEYISM; or, The Errors of the Times. By the Rev. Robert Ferguson, minister of Brickfield Chapel, Stratford. London: J. Snow, Paternoster-row; J. Burton; and J. Strains, Stratford. 12mo. pp. 72. 1842.

THE CHILD'S SCRIPTURE EXAMINER AND ASSISTANT; or, Questions on the Gospel of John, with Practical and Explanatory Observations suited to the capacities of Children. By J. G. Fuller. 18mo. pp. 82. Eleventh edition. London: J. Snow, Paternoster-row.

MISCELLANEOUS.

FIGHTING MEN.

AN honest farmer who was at an agricultural show dinner, where the late Duke of Buccleugh was in the chair, and a round of fighting men being toasted, one giving

Wellington, another Graham, a third Lord Hill, and so on, said, when it came to his turn, "I'll gie ye Saunders Pirgrieve o' Chrichtondean, for he's had a sair fecht wi' the world a' his life, an honest man wi' a big family." This toast would no doubt be

drunk amidst loud but derisive cheers, interspersed with unmitigated laughter.

Yet do we hold, that the fight so long contested by the gudeman of Chrichton Mains, was more honourable to himself, more advantageous to his kindred, and more useful to his country, than the achievements of those other heroes who had been previously toasted.

We may consider that the world is in the way towards improvement, when the destroyer shall cease to be lauded, and the improver and preserver alone held up to honour. "Honest men with big families," are the best bulwarks of a country; the time may come when they shall be universally recognised as such.—*Weekly Dispatch*, May 1, 1842.

SPEECH OF THE REV. DR. RUSSELL, OF DUNDEE, AT THE IRISH EVANGELICAL SOCIETY, 10TH OF MAY, 1842.

"WHEN I think of the different facts introduced into the Report, I cannot but be struck with the importance of minute details. Generalities do not tell, but minute circumstances come home to the heart. It is a privilege to be connected with a Society, the Report of which can introduce such details. Look to the time of war: think of the period when victory crowns the efforts of our troops. There are bonfires; there are illuminations,—shouts of triumph; poets sing, and orators declaim, on the glory of victory. To the hero, statues are erected,—for him provision is made. But where are the details? We are told that so many thousands have fallen on our side, and so many more on the other; we are told of this number wounded on our side, and that on the other. These are generalities; they dare not come to details. If they did, and we were to have a report read, as we have heard one this evening, we should be led to think of this one and that one lying on the field of death. The reading would lead us to mark the extreme torture evident in the countenances of the dead. We should there see many an individual lying bleeding, wounded, moaning, complaining, dying; we should hear the shrieks

of this widow, and the moans of that the lamentation of this sister, and of that brother; we should hear the affecting wail of many a mother. They dare not tell us these details. (Hear, hear.) But when we speak of the victory obtained by the Gospel; when we speak of its success, and sinners plucked as brands from the burning, we can point to every one of them as betokening, that fear is banished, hope inspired, gladness imparted, death overcome. (Cheers.) We can bring to every house that which tells of Christ, and eternal life through him. The more minute our details are, the greater is the glory, the greater is the grandeur of that mercy, which has displayed itself in saving many a sinner, and setting him free. (Cheers.) I rejoice in this characteristic of the Report given by the agents of the Society; while evidently, after all, there has been great condensation.

HYMN.

A PRAYER TO THE PRINCE OF PEACE.

THROUGH centuries of sin and woe,
Hath stream'd the crimson flood,
While man, in concert with the foe,
Hath shed his brother's blood:
Now lift thy banner, Prince of Peace,
And make the weary conflict cease!
In vain mid clamours loud and rude,
Thy servants seek repose,
See day by day the strife renew'd,
And brethren turn'd to foes:
Then lift thy banner, Prince of Peace,
Bid enmity for ever cease!
Still to the heavens the weak will pour
Their loud unanswer'd cry,
Still wealth doth heap its secret store,
And want forgotten lie:
Lift high thy banner, Prince of Peace,
Let wrongs among thy subjects cease!
Thy Gospel, Lord, is peace and love,
O send it all abroad,
Till every heart submissive prove,
And bless the reigning God:
Come, lift thy banner, Prince of Peace,
Bid sin and woe for ever cease!

L.

The following Resolution was passed at a Special Meeting of the Manchester and Salford Auxiliary Peace Society, held on the 10th of May, 1842:—

"That this Committee is of opinion that, unrestricted freedom of intercourse amongst nations, would powerfully tend to preserve Peace; by preparing the way for civilisation and Christianity; obliterating the recollections of national enmity; diminishing local and national prejudices; and rendering countries reciprocally dependent upon each other."

THE
HERALD OF PEACE.

OCTOBER, 1842.

"We daily make great improvements in natural, there is one I wish to see in moral, philosophy—the discovery of a plan that would induce and oblige nations to settle their disputes without first cutting one another's throats."—*Dr. Franklin.*

WE have recently received the last Annual Report of the American Peace Society; and it now affords us the most unqualified satisfaction to be able to enrich our pages with extracts from it. The Report opens with the following remarks:—

"The past year has been a new and trying era to our Society: Bereft of its venerated leader, it has been learning to go alone; and we are now met to review the progress and results of this experiment thus far. Just before our last anniversary, the great champion of our cause had fallen a martyr to his zeal, and this event, coupled with the pecuniary embarrassments of the country, and the pressure upon the benevolent of other claims more fully appreciated, tended strongly to discouragement. Its founder and president, its most devoted servant, its most popular and powerful advocate, its last resort for the supply of its pecuniary wants, Mr Ladd, was justly regarded by all as the Society's chief support. To him it owed almost every thing; and it might well seem as if its success, if not its very existence, depended on the continuance of his life. So its foes openly said, and many of its best friends secretly feared; nor should any of us have been disappointed to find the cause, under a stroke so sudden and severe, languishing for years.

"Our fears, however, have been happily disappointed. Its earthly champion has died; but the cause itself, under the guardianship of its Almighty Friend in heaven, still lives in growing vigour and prosperity. In spite of every obstacle and discouragement, we have held on the even tenor of our way, and extended rather than curtailed our operations. We have had in our service more persons than heretofore; we have raised for the cause nearly as much money as in any former year, and more than in the year immediately preceding; we have spread before the community a larger amount of publications than usual, and have also set at work some other agencies that promise in the end results of great and lasting importance."

The Report then goes on to speak of their agencies; and we are happy to learn that so many able advocates are constantly engaged in disseminating, far and wide, the pure principles of the gospel, as held by Peace Societies. Their publications also, during the past year, have been very numerous. It is one peculiarly pleasing feature in the "signs of the times" in America, that so many newspapers take up the cause of Peace. Their number, we are also happy to say, continually increases. After detailing the various operations of

the Society, at home and abroad, the Report closes with the following paragraphs:—

PROPOSED CONFERENCE AMONG THE FRIENDS OF PEACE.—We deem it very desirable, that there should be a more perfect understanding and co-operation among the friends of Peace through the world; and, when our excellent friend from England, Joseph Sturge, was in Boston last summer, a special meeting was called for consultation on the subject. The meeting had a very pleasant interchange of views, and recommended that a General Conference of the Friends of Peace from different countries should be held in London at the earliest convenience. The arrangements are not yet completed; but such a Conference may be expected in the course of a year or two.

MEMOIR AND MONUMENT OF MR. LADD.—We regret that this expected work has been so long delayed; but we allude now to the subject mainly for the purpose of saying, that we have no responsibility for the delay. We promptly and warmly recommend the measure; but, as the documents requisite for its execution belong to others, we can have no control in the case. Still we know the wishes and purposes of Mr. Ladd's relatives, and are happy to assure his friends in both hemispheres, that a full biography will eventually be given to the public.

In gratitude for his services, our Society have erected, in the cemetery of Portsmouth, N. H., a plain, yet beautiful monument, to the memory of our late President, bearing this simple inscription:—

WILLIAM LADD,
BORN, MAY 10, 1778. DIED, APRIL 9, 1841,
AGED 63.

"Blessed are the peacemakers, for they shall be called the children of God."

CHANGE IN OUR ANNIVERSARY EXERCISES.—Finding that our object requires something more than brief, popular speeches, and wishing to give some of the master-minds already interested in our cause, an opportunity to do justice to the subject and themselves, we have deemed it best to try the experiment of having the time of our annual meeting occupied with a single address from one selected for the service, and devoting to it his best thoughts and energies.

The proceedings and business of their Annual Meeting is reported in the following form:—

The Society held its Fourteenth Anniversary in Boston on Monday, May 23, at three o'clock, p.m. in Marlborough Chapel. The exercises were opened with prayer and reading of the Scriptures, by the Rev. J. W. Parker, of the Baptist Church in Cambridgeport; after which, the Report of the Directors was read by the Corresponding Secretary, and the Address delivered by the newly-elected President, Samuel E. Coues, Esq., of Portsmouth, N. H.

At the close of these exercises, the Society held its annual meeting for the choice of officers, and the transaction of other business, among which was the passing of the following resolves, viz.—

That the thanks of this Society be given to the President for his able and eloquent Address, and a copy be requested for publication.

That it is expedient to form Auxiliary Societies in New York, Philadelphia, and other large cities and towns in the United States; and that the Executive Committee be authorized to form them in such places as they may think best.

That this Society deems it very desirable to have a General Conference of the Friends of Peace from different countries held at London as soon as practicable; and that the London Peace Society be requested, should they concur in this recommendation, to select the time, and make the requisite arrangements.

That we sympathize with the Rev. Sylvester Judd, in the persecution he has suffered in consequence of his late "Discourse on the Moral Evils of our Revolutionary War;" and that, while we admire his courage in its delivery, we regard its great object, and its main positions, as correct and Christian.

The speakers for the next anniversary are the Hon. William Jay, of New York, as the first, and the Rev. W. E. Channing, D. D., as his substitute.

The address of the newly-elected President is of such a character, in its advocacy of the righteous cause of Peace, that we are fully satisfied all our readers will thank us for giving them an opportunity to peruse it. It needs no commendation of ours to introduce it to the friends of Peace in England. We rejoice that the mantle of WILLIAM LADD has fallen indeed upon his successor. Long may the American Peace Society rejoice in its new President. We congratulate our transatlantic friends on the kind Providence which raised up for them such a leader.

WAR AND CHRISTIANITY.

An Address before the American Peace Society, on the Fourteenth Anniversary, in Boston, Mass., May 23, 1842

BY SAMUEL E. COUES, Esq

"If men be subjects of Christ's law, they can never go to war with each other."
Bishop Taylor.

THE American Peace Society assumes as its position, that international war is opposed to the Spirit of Christ, is forbidden by the Gospel, and that it can never be waged without a violation of the commands of the Prince of Peace. We are separated from the world so far as this, the fundamental article of our association, will separate us. Whatever may be the opinions of individuals among us, we do not, as a Society, concern ourselves with the question of the right of private or personal self-defence, nor do we advocate any change of the penal code. We are not opposed to the government of the country, nor in any way do we place ourselves in an attitude of defiance to constituted authorities. But we hold fast to our rights and duties as Christians; we profess a paramount allegiance to God; we believe that no act of our rulers, that no posture of this nation, or of any other nation, can repeal the law which demands of us to love our enemies, so as to justify us in taking the property and lives of the people of other lands. We do therefore no more or less than place ourselves on the "Thus saith the Lord."

We believe that this is a high and holy position, and we have come up to it, not in a moment of fitful enthusiasm, but calmly, resolutely, from the deliberate convictions of our minds. We are aware of all the consequences of this position. We have surveyed the whole ground. We know the strength of prejudice which bears against us. We are prepared to meet the tide of popular opinion. We are not dismayed when many, high in church and state, look coldly upon us. It is not our number which gives us this confidence, though the friends of Peace are increasing all over the world; nor our talents, though many of the greatest minds of the age are with us. Our success will be because we are right, because we are co-workers with God in the redemption of the world, because we are collected under the banner of the cross, because God hath said that the time shall come when the nations shall learn war no more for ever; because "it is finished," said Jesus, when he gave up his life for his enemies. And angels and archangels shall re-echo the cry, "it is finished," when men shall so partake of the spirit of Christ, as to be willing

to die for those who hate and persecute them ; and not until then will our Lord's kingdom come, and the reign of righteousness be established over the whole earth !

I am addressing a Christian audience. Have you not chosen the Prince of Peace for your leader ? Does he authorize you to fight, or to give your countenance to the fight ? Will he hold you justified in destroying, for your own good, or for your country's good, the stranger of another land ? There should be no strangers, nor foreigners, nor aliens to the Christian. It matters not under what government a man is born, or where he dwells ; he is our brother ; he is under the same roof—the canopy of the sky ; he is a member of the one household of God, which takes in the whole world. The church of Christ is also the church universal ; it recognizes no national line as a partition wall ; it takes to its bosom the Christian of every country and every clime ; it embraces all who worship the true God through Jesus Christ the Saviour of the world. Ye are indeed brethren, the children of one Father. The Christian warrior, then, if a Christian can be a warrior, fights with a brother, with one subject to the same laws, under the same government as he himself is. He can sit at the Lord's table, eat of the bread, emblem of his body broken for him, drink of the wine, emblem of the blood shed for the remission of sin, enjoy sweet communion with his brother ; then, before the taste of the consecrated elements has passed away, drive the steel into his brother's heart, and immediately visit the widow and the fatherless, lifting up the hands of the murderer in prayer for her whose husband he has slain, or lay them, yet reeking with a father's blood, upon the orphan's head !

Such it is, in effect, for a Christian to fight ; as such must it appear to the eye of God. We separate the anthem of praise from the shout of victory ; the prayer, "Forgive us our trespasses as we forgive those that trespass against us," from the noise of the battle ; the worship of the Prince of Peace, and the garments rolled in blood, strike not our minds at once. Yet to our Father in heaven, to whom time and distance are nothing, who seeth the end from the beginning, before whom the whole life is spread out, these things are blended together.

War is either right or it is wrong. It is either permitted or forbidden. It may be waged "with all our hearts, with all our souls, with all our minds, with all our strength," or it must be abandoned by the Christian. There is no middle ground, no half-way position. Either the blessing of God can rest on the battle-field, or we must come up to the rescue of our faith from this pollution of blood. There is, we repeat it, no half-way vindication of national war : it is to be baptized of Christianity, adopted of her, it accords with her character, or it must be opposed by every one bearing the name of Christ.

Let us examine some of the objections which have been urged against our position.

It has been said often, and we continue to hear it, even from the lips of the Christian, that the position of this Society is too high, that though the principles we profess are unquestionably the Christian principles, they are too pure for adoption, surrounded as we are by the selfish and the contentious. Wait, it is said, for the millennium ! Your faith is fitted for beings of a higher order than men ; it accords better with the purity of the angels of heaven. What an admission for our encouragement is there in this very objection ! Advocate of Peace, be of good cheer ! It is much for you that your position is thus holy. Let the doctrine of a self-sacrificing love to man be wrought into your heart ; it will be health to your soul ; and though no ear may listen

when you speak of that which gives you sympathy with Heaven itself, it will lift you up, it will cause you to breathe an atmosphere purified of the corruptions of a fighting world.

Our Saviour did not bend the standard of duty so as to meet with the notions of worldly expediency. The measure of duty—the Christian code of morals—is held up, fixed, unyielding, determinate, that it may convict the world of sin. The bread of life is not adulterated so that it may suit the taste of a perverse generation. Remember the words of Jesus, "It hath been said, thou shalt love thy neighbour and hate thine enemy; but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you. Your Father maketh the sun to rise upon the evil and upon the good. Be ye therefore perfect, even as your Father in heaven is perfect."

Is this more fitted for earth, than our almost needless commentary on these blessed words, when we say that it is opposed to the spirit of Christ, for Christians to rend and destroy one another in the waging of international war?

The position of this Society is further assailed upon this ground. The government of the country is a Christian institution, it is a minister of good; it is a terror to evil-doers; it preserves the rights of the people, their property, and their lives. We should respect "the powers that be," and as the prop and support of government is the sword, Christians are justified in using the sword. If the peace principles were to prevail, if no Christian would fight, government, an institution consecrated by Christianity, would be weakened, if not altogether overthrown. We state this objection as it came from the lips of a minister of the Gospel, in a sermon defensive of war.

If we are to uphold our government, right or wrong, if we are to give it our sanction, alike when its operation is for good, and when it outrages the principles of Christianity, we undermine the very foundation of morals, and overthrow the partition wall between the right and the wrong. It would be the bringing of the Gospel into trial by courts of law, or by the cabinet councils, or rather it would be the making of human tribunals to stand in the place of revealed truth.

Say, for instance, the revenue derived from the importation and distillation of alcohol is needed for the support of "the powers that be;" let, then, no one advocate the disuse of that which intoxicates, or speak one word for temperance, for, traitor-like, he would weaken the government of his country! Again, slavery makes a part of our present social compact; the chain which binds the African is supposed to be, and actually is, the bond which keeps together the north and the south; the "peculiar institution" gives form, and expression, and character, at home and abroad, to our political institutions. Let no man remember the slave as bound with him; let no lip utter aught of human brotherhood, lest we weaken this minister of good, this terror to evil-doers!

A foreign military officer, high in rank, while travelling through a part of New England, observed that "this country could not be strong in war. The people were too much educated, they were too independent, too happy, to be made soldiers of." Poverty to the borders of starvation is the most successful recruiting officer. Christian, do not attempt to stem the tide of intemperance, do not contend against those vices which impoverish and degrade the people, do not strive to make your countrymen happy and prosperous, virtuous and intelligent, lest you spoil them for soldiers. Do not seek to make them reli-

gious, for as Wellington observed, "a man of keen religious sense has no business in the ranks of the army." Dissolve your associations for reform ; disband the companies of Christian philanthropists that now are gathering together for mutual sympathy and aid. They are unpatriotic, all of them ; like the American Peace Society, they have for their object the dissemination of principles which will weaken the military strength of the country. Would you close your Bible altogether, if it weakened your country in war ? As you answer this question, so will you answer these objections to the principles of peace.

If our government be a Christian institution, how can we better manifest our respect for it, than by filling our hearts with the spirit of Christ ? There are no incompatible duties enjoined by the Gospel. To make ourselves temples for the Holy Ghost, and to give a hearty support to Christian institutions, is no separate and conflicting work. This government is a Christian institution so far as it guards the property, the lives, the rights of the people. But the character of our government rests on the character of the people. By elevating them, by purifying their morals, by leading them to a higher standard, you do, in fact, yield the most efficient support to a Christian government. If, therefore, you would uphold it, spread over the land the pure principles of Christianity, whether or not they seem to weaken the powers that be. We must not try our principles by their direct action on government, but by their action on the character of the people. For on this character the preservation of every good institution, the permanence of every social compact, the rights of every individual, ultimately rest.

Besides this, it is, to say the least, very inconclusive reasoning to demand for our government, because it is a Christian institution, military strength to enable it to contend with other governments, equally Christian institutions,—to draw from the necessity of law, order, and justice among ourselves, a right to establish the rule of brute force over the world,—a rule which repeals all law, and measures the rights of man by his ability to maintain them with the sword. How absurd to draw from the necessity of law to regulate the intercourse of the citizens of any country, the conclusion, that Christianity should abandon her post, as the lawgiver of the world, withdraw her sanctions, repeal her statutes, so that the nations may be justified in mutual slaughter, whenever it may please their rulers to embark in the desolations of war.

The next objection to the principles of our Society is but a branch of the preceding one. Self-defence is a Christian right, and we are not only allowed to defend ourselves, but it is a Christian duty to defend others. As a nation, we are bound together for this mutual defence. We depend upon others for our safety, others depend upon us ; nor can we give or receive this protection but by the sword.

The sword, the very instrument of destruction, the protection of a nation ! A sure protection indeed, when the pointing it towards others invariably brings its point to our own bosom ! The sword the only arbiter of justice ! A righteous judge indeed, for it is used equally by both contending parties ! The sword, our only sure defence against the selfish and violent, when the selfish and violent wield it with equal strength with ourselves ! Do we not forget, too, that the sword should be taken from our hands for this very reason—the safety of others ; that we should be disarmed that others may live in peace. It is no more safe in our hands than in the hands of other nations. We wield it with no more wisdom than they. We are not one whit less selfish—less belligerent, than they. The very legislators who are to decide the question of

its use, cannot assemble without brawls, and fightings, and bloodshed, in the very capitol.

Will you say that it is the fear of war which restrains the nations from mutual injury,—that if other nations did not dread our declaration of war, they would encroach upon us, injure our country, and despoil the land,—that we are safe only as our enemies dread our attack?—that it is the sword in the scabbard ready for use which gives our nation its safety?—that the threatening attitude, the preparation for war in peace is our national shield? Why, it is the sword in the scabbard, it is the threatening attitude, the preparation for conflict, which create the danger. This reliance on the sword is the evil against which we contend. In proportion to this reliance, is the danger. Nations confronting each other with their armaments are never safe. The veriest accidents tend to embroil them in war. Those nations which have been most prepared for war, have invariably suffered the most from war, verifying the words of our Saviour, “they that take the sword shall perish by the sword.”

Some years since, in one of our Southern States, the practice of carrying concealed weapons became common among the people. No one supposed he was safe unless he had about him the pistol or the bowie-knife—the instruments of death to others, and of defence and safety to himself. The result was, continual bloodshed. No man's life was safe. Murder became so prevalent as to excite the attention of the legislature. They passed a law, punishing him who carried these weapons on his person. The legislature thus took away the means of defence—as they were termed—and the effusion of blood was stopped.

It is so with the nations. There has been continual warfare. The world has never been at peace. Christianity, the lawgiver of the world, would open the path to Peace and safety by the disarming of the nations. She would stop the effusion of blood by throwing away the sword. But, alas! men have not confidence in her teachings. They fear to obey her laws. They cling to the instruments of death as the means of safety, and they have dearly paid the penalty of disobedience.

What has the sword done for us as a nation? What for our freedom? For very many years, say one-seventh of the time, we have groaned under the harsh despotism of war—the very worst of despotisms. One-sixth of our whole population are abject slaves; nor have Americans emancipated themselves from the fear of the sword, from faction and riot, from turbulence and popular commotion. They have never risen up to the liberty of the children of God.

What has the sword done for the protection of property in this nation? We have squandered in war more than eight hundred millions of dollars. Add to this the loss of the productive labour of the fighting men, the idleness and waste of time, the captured property, the breaking up of commerce, and it sounds like irony to speak of the preservation of property by the very process which of itself annihilates the greater part of the nation's property, and destroys the morals and industry on which only can national wealth be founded.

What has the sword done for the preservation of life to this nation? Estimate the number of the slain in the Indian wars, in the French war, in the war of the Revolution, in the last war with England,—bring to mind the number of those who perished on the sea and on the land, upon our lakes and our rivers, on our northern frontier, and on our southern boundary, on the long Atlantic coast, in the western wilderness, in the heart of the country, and all over its broad surface;—add to these, the victims of the prison-ships, and of the hospitals,—those who died from hunger and cold, from hardship and

exposure, from wounds and mutilations, from the vices and pollutions of the camp. Bring all these corpses together before the mind, as if the countless multitude lay on some vast plain; look stedfastly for a moment on this sea of the dead; survey this mass of mutilated, of crushed, of trampled bodies—the results of your national wars—and then speak to me, if you can, of the protection of life by the sword!

But, look! there is another sea of the dead—another multitude of witnesses, countless as the leaves of the forest, which speak against us—the collected corpses of those whom Americans have slain. Each of these, too, was a man, a brother, a child of God, whose very hairs were numbered. And though they have all passed away for ever from the earth, though their names are forgotten, each one now liveth and standeth before God, as a witness of the desolation and ruin, of the torture and misery, which arise from the abandonment of the principles of the Prince of Peace. But further; what is the life of the body, compared with the life of the soul? What is the pain of a violent death, compared with the agony of unrepented sin? Each one of these murdered millions stands before the judgment seat! Is the army the school of Christ? Do men's souls go up to heaven pure and undefiled, from the pollutions of the camp? Are they taught to love God whom they have not seen, while engaged in destroying their brethren whom they have seen? Can they join harmoniously in the praise of God as redeemed spirits, who have left their bodies linked together on earth in the death-grapple?

And can all this have been without a load of crime, fastening not indeed on the soldier,—the mere instrument of war, often as little accountable as the sword he uses,—but resting somewhere—on some souls? We cannot trace out the guilty ones. God can, and to him the blood of our murdered brethren cries out from the ground! Oh, there is a vast weight of guilt attaching somewhere, for this horrid butchery! Let us each see to it that for the time to come we clear our skirts of our brother's blood. Let him beware who justifies murder, whenever it is said over the death-struggle, "it is for the country's good."

Defence of our country—of our friends—of our families—of our brethren! Truly, this is a Christian duty; and we call upon all to discharge this duty by opposing the spirit of war,—by spreading the peaceful doctrines of Him who spake as never man spake. That men may lead quiet and peaceful lives in their happy homes, are we associated together in the cause of Peace. It is for this that we would disarm the nations, that we would imbue men once again with their natural repugnance to the shedding of blood, which the war spirit has overcome. It is for this we would re-create in the hearts of men a reverence for life, the gift of God, which the frequent battle has destroyed. It is for this—the general safety, that we ask men to lay down their arms, strip themselves of the gaudy trappings of the soldier, give up their proud, boastful, self-confident bearing, clothe themselves in the garb of humility, assume the child-like, heavenly frame of mind, speaking in the kindness of the eye, lighting up the countenance with the smile of benevolence, causing the words of kindness to flow from the lips. Then war no more shall desolate the earth, for there will be faith in Jesus. The Sun of righteousness, shining upon the world's true interest, shall form the bow of promise across the arch of heaven, as the sign of the safety of the nations, and of the peace of the world. The world in peace! an object worthy of God manifested in the flesh!

But,—we repeat the idea,—that which is destructive to life, is not the preserver of life; that which is the instrument of the slavery and degradation of

the people all over the world, is not the instrument of freedom and happiness. But even if we are wrong, even if life would not be altogether safe from the abandonment of the sword, if our principles expose the nations to loss, let the loss come. If blood must flow as the price of safety to others, let it flow,—but as it flowed from the side of Jesus, willingly, for the good of the world! The martyr-spirit is more Christian-like than the heroic; if, therefore, blood must be shed, let it not be that of hireling soldiers, ready to die for their pay and their rations, but from the Christian, whose glorious privilege it is to sacrifice himself in defence of the principles of the Gospel. Away with the sword from our hands, if its use accords not with these principles. Shall armies of hundreds of thousands be found ready to peril their lives for their country, and their pay, and shall the Christian blench and tremble at a less danger, which may arise from adherence to his faith?

The question—after all these objections—comes back to this. What do the Christian Scriptures teach on the subject of war? All considerations arising from our duty to government, to our own selves, to other men, are merged in this. Revealed truth is the only standard for the Christian. Whatever is clearly commanded must be done; the consequences may safely be left to God. He knoweth best what is for our ultimate good. Our reason is bounded to a narrow horizon; He seeth at one view the chart of the eternal interests of all his children on the earth.

But before we enter upon the examination of the teaching of the Christian Scriptures in relation to war, it may be well to glance for a moment at the opinions expressed by the heathen world before the advent of Christ. "We punish," says Seneca, "murders and massacres among private persons; what do we respecting wars, and the glorious crime of murdering whole nations? . . . Barbarities are authorized by decrees of the senate, and votes of the people; and enormities forbidden in private persons are ordered and sanctioned by public legislatures." "Blood and religion," says Dr. Edwards, "will not cement together; even the heathen know this, they therefore laboured to purge themselves of that pollution, before they betook themselves to religious exercises." Homer puts these words into the mouth of one of his characters, "It is by no means fit for a man stained with blood and gore to pray to the gods." So Virgil, "Do you, my father, officiate in the sacred rites, and pay the devotion due to our country's gods; for, as for me, just come from the war, and reeking with fresh slaughter, it would be criminal in me to touch them, till I shall have washed the pollution in the running stream." Hear another distinguished ancient: "For, if the slaughter of enemies be at all lawful, yet whoever kills a man, though in self-defence, though forced to it, yet seems to be guilty of blood, on account of the common relation which we have through the medium of the gods above to all men." Shall Christians turn to the ancient heathen for the discovery of a more merciful, and peaceful, and innocent faith than is found in their Scriptures? Yet, in their churches sounds the loud *Te Deum*, for a fresh victory won over the enemy; the Christian soldier rushes from the carnage of the fight to the altars of the Prince of Peace; still worse than this—the church of Christ sends her priests as chaplains into the very field of blood!

One word in relation to the wars of the Jews. There are many, who, finding no vindication for fighting in the Gospel, gladly turn back to the Old Testament for an excuse for war. The acute prelate, Bishop Taylor, says, with regard to these wars, "these are certainly not to be imitated. Nothing is to be imitated but what is good, and in these there was nothing good but the

obedience. Whatever appears to us as wrong requires before we adventure upon it, an express, indubitable command." But we are not left, even in the Old Testament, without the express rebuke of God upon the trade of the warrior—upon blood-guiltiness. We are not without the most emphatic denunciation of war, even of those wars of which it is said that God himself went out with the Jews against their enemies. "And David said unto Solomon, My son, as for me, it was in my mind to build a house unto the name of the Lord my God. But the word of the Lord came unto me, saying, Thou hast shed blood abundantly and hast made great wars; thou hast shed blood upon the earth in my sight; thou shalt not build a house to my name, because thou art a man of blood."

Yet, the Christian has supposed that it is permitted to him to blend together the service of God and the destruction of his fellow-men;—that he can be a "man of blood," yet in his own heart set up the spiritual temple, fit for the indwelling of the Holy Ghost.

To return to the direct examination of the teachings of the Christian Scriptures in relation to war. There are certain passages, three in number, which have been often employed in the vindication of war. The first is, John said unto the soldier, "be content with thy wages," and adds, "do violence to no man;" next the passage in Romans, to which we have already alluded, commanding respect to the powers that be. The third and last, the words of our Saviour, "He that hath no sword let him sell his garment and buy one," adding after, "He that taketh the sword shall perish by the sword." These are all.

Special pleading may be necessary to the understanding of a code of human laws; imperfect and often contradictory as of necessity it must be, it is well to compare part with part, section with section, to subject the whole to a close, technical, verbal scrutiny. Far otherwise is the law of Christ. There is a oneness of character in the Gospel. Revealed truth is a harmonious whole; at the first view, its character is as distinctly impressed upon the mind, as the pure, the heavenly, the spiritual, was reflected from the countenance of the Lamb of God. The soul and spirit of the Gospel is love,—love which no sectional feeling can subdue, no national boundary can limit, which no circumstance or situation can overcome. Love, even to enemies, is the distinguishing feature of our faith. Its birth-cry was of "Peace on earth;" it never ceased to speak of forgiveness, of meekness, of long-suffering, of humility, of seeking others' good and not our own, of returning good for evil. Draw your permission to war from this blessed Gospel, when the very cap-stone and finish of this spiritual temple was the yielding up the life of Jesus for his enemies!

In the study, and in the work-shop, about the place of business, and among the scenes where innocent amusement is sought, write the words of our Saviour, that they may meet the eye plainly and distinctly; they will be to thee a guide and a direction; place upon the walls of the house, over the family hearth, his holy words, and in thy social enjoyments they shall be to thee sweet counsel; at the festive board, at the marriage feast, in the chamber of death, in the house of mourning,—every where, where duty may call, thou wilt find appropriate the teachings of the Gospel. But write not on the martial banner, engrave not on the cannon, affix not on the warrior's tent his peaceful words—a blessing upon the meek, upon the poor in spirit, upon those who are injured and persecuted, upon the pure in heart, the merciful, the peacemaker! It would be blasphemy, it would be a mockery of the words of the Prince of Peace. If the very letter of the Gospel thus frowns upon the trade of blood, can its

inner spirit be in harmony with the deeds of war? No! no! War can never be justified by the teachings of Christ. Our position is the true position. It cannot be gainsayed.

The practice of Christians in times past is no proof that war accords with the spirit of Christ. That great men, nay, otherwise good men, have fought, we are willing to admit. Christianity is progressive in its demands. It indeed calls for the discharge of every known duty, but the circle of duty enlarges as the mind becomes enlightened, as the heart becomes purified. It is true that the Sun of righteousness arose at once in its full strength, obscured by no cloud, dimmed by no mists; yet the eye unaccustomed to its brightness, dazzled by its intensity, sees not at once distinctly all that it shines upon. Even one of the immediate followers of our Saviour, whose eye had rested upon his benignant countenance, whose ear had drunk in the melody of his voice, would have called down fire from heaven to consume his Master's enemies. He knew not, said Jesus, "what spirit he was of." And so of the Christian warrior, who, conscience free, has destroyed the enemy he was called upon to love; he has mistaken his duty, is ignorant of the true character of Christianity. We would not condemn such, but that which they ignorantly have done is no example for our imitation.

The stream, as it flows through the earth, becomes stained and turbid; it is pure and limpid only at the fountain-head. The rays of divine truth are distorted and discoloured as they pass through the denser medium, the human mind. We should look heavenward, if we would not be deceived. Search the Scriptures. Precedent,—the practice of professing Christians,—is no test of duty; it cannot be depended upon as a proof of the right. By it you would draw the white robe of Christianity over all the errors, crimes, and corruptions of Christendom. The banner of the cross has been unfurled over the pirate and the slave-ship; it has waved upon the walls of the Inquisition, while, stretched upon the rack, the wretched "heretic" was writhing in agony, or at the stake, his flesh, while yet alive, was consuming of fire, slowly and lingeringly, the sufferer praying for the death that seems to mock him and will not come. It has been displayed in encouragement of those engaged in the butchery of women and children; it has floated, heavily, blood-soaken, over rapine and violence all over the earth. So that the name of Jesus has become a by-word and reproach to the infidel and heathen. Oh, bring not the deeds of professing Christians as your defence of war; for this justification by precedent would prove so much, that every sentence of the sermon on the Mount must needs be clean blotted from the Gospel page.

On what, at last, then, does the advocate of national war rest his vindication of it? On the assumption, that the doctrines of the peaceful Jesus are not fitted for this world? Who is to judge of this, God or man? In the necessity of the case? Does this supposed necessity set aside the law of God, and does it permit you and all men to exercise your own fallible judgments, when and where and for what you shall deceive, and rob, and murder your brethren of other lands? Christian, did it never occur to your mind, that if a human law might be broken whenever he that broke it thought it for his good, then there could be no wholesome restraint whatever? And equally, if this nation or any other can fight for good to itself, can act in opposition to the letter and spirit of the Gospel, whenever it may be deemed expedient to the rulers—then there is no supreme moral law, no rule to govern the intercourse of nations; to regulate the relations of men to each other,—then all is lost

in morals, all is left to the fallible judgment of men,—then we may do what we list, commit any evil whatever from which we suppose good may come.

To the necessity of the case—for the safety of the nation, for the preservation of the people, are the advocates of war driven as their last and only ground for its defence. It is a great evil they acknowledge, but they are willing to encounter it to prevent a greater evil; they would injure others only to benefit themselves, they would butcher others only to prevent being butchered by them. Life must be made secure by armed resistance to the enemy; for protection of life only will they fight!

It has been estimated,* and the estimate is low, so as to be within the truth, that fourteen thousand millions of men have on this earth been slaughtered in war—eighteen times the number of the present inhabitants of the globe! A large part of this slaughter since the advent of Christ, and there has been a greater carnage among professed Christians than among other people. The last century has been distinguished for its share in this butchery. Protection of life by the sword! Reflect upon this for a moment! The inhabitants of eighteen worlds slaughtered in war; fourteen thousand millions of beings placed upon the earth to be fitted for heaven, and yet all these are mangled, cut to pieces, mutilated and destroyed by those who are partakers of the same nature! And yet, when we plead for peace on earth, when we beg of Christians to come up with us, that this plague may, in some degree, be stayed, then to hear from their lips of the danger to the life of men from the abandonment of the sword!

But, if, on the ground of safety to life, we were equal only,—if there were no reliance to be placed on the promise, that “when a man’s ways please the Lord, he maketh even his enemies to be at peace with him,”—if experience had not proved that the unarmed man, in the midst of the most ferocious savages, is more safe than the warrior clad in steel,—if history did not point to the nations the most feeble in war, to colonies and states without any military defence, standing secure in peace for centuries, while the battle raged continually among the nations strongest in war,—if, on the ground of safety, we be equal only, then can you hesitate whom you will serve, the God of Peace, or the demon of war?

We know where the difficulty is,—we have traced out the secret of the opposition, or rather of the apathy, of the Christian world to this movement for Peace. There are few open advocates of war; no one pretends that it is in accordance with the spirit of the Gospel; no one justifies its deeds; there are few among Christians who do not pray to be delivered from it.

The trouble is here. Let me speak for those who look coldly upon this movement. If we teach that this nation should disarm, that the martial spirit should be crushed,—if we teach that all war, offensive and defensive, is opposed to the spirit of Christ,—then we ourselves must be fully imbued with the spirit of peace, individually. It must bring with it a radical change of character. We are not prepared for this. The path which opens before us is a long path; pleasant and beautiful as it appears, hallowed as it is by the foot-prints of Jesus, we are not prepared to walk in it. We know not where it leads; we see not the end of the journey. The fear of radicalism, of ultraism, of non-resistance, technically so called, is one of the chief difficulties against which the Peace Society has to contend.

* *Philosophy of Religion*, by Thomas Dick, LL.D.

"To avoid this objection we would reduce our standard, if we could do so without an entire abandonment of this holy cause. Could we find firm footing on some lower ground, we would willingly descend. We would divide war into necessary war and unnecessary war, into war of offence and defence, if we could make the division so distinct, so palpable, so obvious, that there could be no mistake made; so that men when they fought, should always fight in the mild and merciful spirit of Christianity,—so that the blessing of the Prince of Peace might rest upon the slaughter. But we cannot define this species of warfare,—we cannot make this distinction. We know this only, that in every war both of the contending nations shelter themselves under this plea of self-defence.

We would, therefore, say to those who will not walk in the path which we have chosen, because they fear it leads to ultra ground, to radicalism, to non-resistance,—that there is a worse danger in the path they are now walking in so fearlessly. You will not go with us, because we are so radical as to contend against all war. This is the separating point. You would use the sword, but only and strictly for national defence. The emergency in which the use of it would be necessary may occur. You should be prepared for it. An army is needed; a navy is to be built; forts, arsenals, military schools to be provided, and some military spirit kept alive among the people. The time, however, when self-defence demands the war, is to be judged of by some tribunal. It cannot be left to you, or to others individually. Your government must decide this, and you must fight whenever, by mistakes in diplomacy, by the ambition of your rulers, by the contests of a factional party spirit, by a mob on the frontier, by the claims of the slave-holder, a war is deemed necessary by the power over you. You commence by admitting the occasional necessity of national war; you wisely make the needed preparation, and then are compelled to leave the occasion for it to be decided by others. You are just where others are; you decide to make yourselves a party to any war; to change yourself from an accountable being to a mere instrument of violence and death to others, whenever it may please those in authority. Verily, to avoid one extreme, you rush to the other. To escape non-resistance to physical force, non-resistance so far as your body is concerned, you have become a non-resistant to moral evil—a non-resistant in your soul, which is carried hither and thither on the tide of popular opinion, you know not where.

If national war be ever right, then the Gospel makes no change in the relations of men to those who injure them. It has no higher standard in this respect than the world's standard. It was not intended to make a change in the character of men individually, nor in the national character, in the treatment of enemies. Christians are commanded only to love those who love them, to do good to those who do good to them, to hate those who injure them, to persecute and destroy all who would persecute and destroy them,—“to hold all mankind, in war, enemies,—in peace, friends!” Thus Christians stand just where the pagan, the infidel, the savage stand—no higher. There is no new light from the heavens; there is no new fountain opened, the waters of which can heal the diseases of the nations, or purify the world of strife. “What do ye more than others? Do not even the publicans and sinners the same?”

It has been often observed, that our religion is to promote the peace of the world, by taking away [the offences which are the causes of war,—by making all men “innocent of blood,” so that there shall be no occasion for defensive war;—that if we could but convert the whole world to Christianity, the nations would learn war no more for ever. This is true; yet but slow progress

has been made in these eighteen hundred years of light ; slow, for this very reason, that all are waiting for others to become "innocent of blood," first, none having sufficient confidence in their faith to set the example, all holding fast to the sword, which all alike use with the same wanton cruelty, with the same lack of Christian love to their enemies. Very slowly, indeed, will the heathen be brought in, if you do not send them a Christianity purified of its blood-stains. It is a melancholy truth, that the chief blood-spillers of the world are nominally Christian nations. And it is from these nations that the missions to the heathens are sent. What faith is it that is sent ? More swords than Gospels,—and more pagan bodies have been changed from life to death, than pagan souls from the death of idolatry to the spiritual life of Christ. A thousand to one !

Yet we have been told, that we press the cause of Peace too strongly, that we make it too prominent an object, that it interferes with the conversion of the soul. There is a worshipping assembly, a Christian church, on the boundary line between the State of Vermont and the province of Lower Canada. They who are members of it are from both sides of the line,—part citizens of the United States, part subjects of England. They are neighbours, friends ; they worship at one altar, they commune together, they live as brethren. Let a war be declared between the United States and England. It breaks up this church ; it scatters this flock ; Christian sympathy, relationship, mutual kind offices are forgotten. The sanctuary becomes a barrack for soldiers, profane swearing and jesting are heard instead of the voice of prayer or the psalm of thanksgiving. The members of this church are changed from brethren into enemies ; mutual hatred takes the place of Christian love. This vineyard of the Lord is broken up—it is desolate.

Such is the effect on the whole church,—the church universal,—when nations contend in war. The desolation may not be equally apparent, for the local churches may remain. Yet the warfare enters into the very bosom of the church of Christ. It becomes broken and divided. Its members invoke curses instead of blessings, on each other's heads. They pray for mutual destruction. Thus belligerent and divided, it can present no united front against the sins of the world. It cannot resist the tide of moral evil that is desolating the earth. It cannot contend against intemperance and licentiousness—these are the very fruits of war. It cannot convert the souls of men, for the mad excitements of the battle draw off the mind from the things which pertain to God. It is as musket-bearing men that human beings are prized ; they are numbered by scores ; the value of the individual soul is forgotten. There are no revivals in war. The church cannot send the Gospel to the heathen ; cannot extend the cause of the Redeemer any where upon the earth. She cannot even lift up her voice for Peace, for the war is in her very midst. Her holy ground has become the camp of the soldier. There are no Sabbaths in war. The standard of right is overthrown—crimes have become duties, and Christian duties are changed into crimes. It is as if the law of God were repealed !

Can we make Peace too prominent an object ? Does its advocacy interfere with the salvation of the soul ?

Were the evils of war confined to the carnage of the battle-field, or to the desolations flowing from it over a whole community, its supporters might find some poor plea in its behalf. The conflict, however, is but the breaking forth of the fire which has long burned in secret. It is the seal of God's displeasure—the open manifestation of his wrath for the evil thoughts and the

evil dispositions of men. Sin is no act outwardly; it is in the frame of the mind, the bias of the heart. When, therefore, we would look to the measure of war's guilt, we must not look to the slaughter of the confliot;—its greatest evil is not there—nor is it heard in the groans of the dying, nor in the shriek of the new-made widow, nor in the burst of wailing from the orphan. It is not felt in the pestilence, which slowly and sadly follows the march of the army, lingering over its scenes of blood. The greatest evil of war is not there. The sin lies deeper in man's nature. "It is written with a pen of iron, with the point of a diamond; it is graven on the tablets of the heart and on the horns of your altars." It is in the general abasement of character; in the substitution of the law of force for the law of love; in basing the institutions of man upon selfishness, and not upon the moral nature. It is in the corrupting of Christianity—the veiling of the light of heaven—the confounding of right and wrong. It is in the teaching that we can "love Corinth and not love the city of God—that we can love our own souls, and not love the children of God." It is in making the party, sectional, and national boundaries, the boundaries of the relations of soul with soul. It is in inscribing on the walls of the gospel temple permission to destroy others for our own good, so that the profane and impious may cry out, "Aha! aha! see how these Christians love one another." If cursed be he who adds or detracts one word from the book of prophecy, let us tremble, if by any act or word, by our pens or tongues, we take from our religion its very life, its inner spirit, so that it is without effect on our own souls, and powerless for the conversion of the world.

NARRATIVE OF MR. RIGAUD'S JOURNEY ON THE CONTINENT IN 1842.

ON once more leaving my native land on a second mission of Peace to the continent of Europe, I deeply felt the arduous nature of the duty, and the work in which I was about to engage. But feeling at the same time its vast importance, and entire harmony with the principles and every precept of the gospel, I was enabled to cast myself, and the blessed cause of our Society, upon the Lord, praying that his gracious presence might be with me throughout the whole of my intended journey, to guide, strengthen, and protect me, and to grant me success in endeavouring to promote Peace on earth, and goodwill amongst men.

I set off from London on the 12th of April, 1842, by railway to Southampton, had rather a rough passage to Havre, where I arrived about noon the next day, too late for the steam-

boat to Rouen, which left early in the morning; so, after passing through the unpleasant ceremony of the examination of the passport and luggage at the Custom-house, I had just time to walk about the very fine sea-port of Havre, dine at the table d'hôte, and set off at six o'clock by diligence to Rouen, where I arrived at midnight, fatigued and ready to retire to rest, not having slept since I left London. The next day I had an opportunity of viewing the beauties and interesting antiquities of this curious old city, whilst waiting for the diligence, which did not set off till half-past six o'clock in the evening; and although of late these misnamed conveyances have rather increased their speed, we did not arrive at Paris till past eight o'clock the next morning. I immediately repaired to my old quarters at the

Hotel des Etrangers, where I quickly settled myself, and soon felt quite at home.

I then waited on the Marquess de la Rochefoucauld Liancourt, with a letter from Dr. Lee, of Hartwell, the worthy chairman of our Society, and was received by the Marquess with the utmost kindness and courtesy, who appeared happy at my arrival, to be present at the General Assembly of that excellent Society, of which he is the distinguished President. I also called on M. Villenave, the venerable Vice-President, the Secretary, and several other members of the Peace Committee, whose cordial reception of me, as their fellow-labourer in this good cause at Paris, was extremely gratifying to my feelings.

On the 18th of April, I had the heartfelt gratification to be present, and as the delegate of the Peace Society of London, to assist at the Anniversary of the Christian Morals Society, which was held in a beautiful saloon in the Palace of the Fine Arts, which had been placed at the disposal of the Society for that occasion, by the liberality of the government.

A translated account of this important meeting will appear in the present number of the *Herald*, and as the prominent subject of its proceedings was Peace, it cannot fail highly to interest all who are sincerely engaged as peacemakers, in the Christian endeavour to promote its universal establishment throughout the nations of the earth. When we reflect on the commanding situation of Paris, and the influence it may exert on the state and future destinies of Europe, it is difficult to calculate, or sufficiently to appreciate, the importance of such a meeting.

A scion of the peaceful olive from Great Britain has been planted in the august capital of France; there it has taken root, and now let us hope and pray, that watered with the fructifying dew of the Divine blessing, its ver-

dant shoots may spread forth all around, until it shall become a great tree, and cover the earth with its fruitful, peaceful branches.

On the 2nd of May I attended a very interesting meeting of the Peace Committee, the Marquess de la Rochefoucauld Liancourt in the chair, when many very important subjects were taken into consideration, particularly a proposition for publishing at Paris a periodical work on the subject of Peace, for general circulation, especially in the coffee-houses and reading-rooms in the metropolis, and other towns throughout the kingdom, as well as in various parts of Europe. But from the want of pecuniary means it was impossible immediately to carry this plan into operation; the necessity of a special subscription to the funds of the Peace Committee was felt, and was accordingly commenced that very evening. In order to give every encouragement in my power to this essentially necessary measure, without which nothing of any consequence can probably be effected in spreading the principles of Peace on the continent, I promised to receive subscriptions in England from any who, having the means, might feel disposed to take a part in the promotion of this exceedingly important object. At the conclusion of the meeting, the credentials with which the committee had furnished me, already signed by the officers of the Society in London, were countersigned by the noble President, the Marquess de la Rochefoucauld Liancourt. This document, lithographed at Paris, with fac-similes of the signatures, proved very serviceable to me throughout the whole of my tour; for it introduced me as the agent of the London Peace Society, in unison with that at Paris, offering to the different countries through which I passed, the acceptance of those Christian principles that would infallibly lead to the promotion of permanent and universal Peace.

Having accomplished all that it appeared to me practicable to effect at that time, for the advancement of this good cause at Paris, I took leave of that great city with feelings of gratitude, I trust, for having been permitted once more to visit it, and to witness the evident improvement in the public mind, and even in the most violent journals, on this all important subject. For certainly since I first visited it at the beginning of last year, every thing indicates a growing desire for the maintenance of Peace, and the change of sentiment, since the Establishment of the Peace Committee, is in this respect very striking.

After travelling incessantly by the diligence for fifty-one hours, I arrived on the 12th of May at Lyons, the second city of France, and was much struck with the singularity, as well as beauty, of its situation, at the confluence of two great and rapid rivers; and likewise with the appearance of activity that universally prevailed, proving that it was truly a great commercial city. Being furnished with good letters of introduction from Paris, I saw many influential persons, and found them generally very desirous of Peace. Being introduced to a Reading Society, I had an opportunity of conversing for a considerable time with several gentlemen on the subject of my mission, all of whom wished me success, and were disposed to unite heartily to promote it, principally on a conviction of the folly and impolicy of war, and its evident tendency to prevent all improvement in arts, manufactures, and commerce, and whatever would promote the well being and prosperity of man; though I cannot say I believe they all adopt to its full extent the religious principle of our Society. I presented them with our volume of tracts in French, entitled "*Principes de la Paix*," which they thankfully accepted, and deposited in their library, and I have no doubt it will be read

with much curiosity and great interest.

I had also a very interesting conversation with a gentleman who takes a lively concern in the improvement of the Greeks, and is making a collection of books, in all languages, for the library of the University at Athens; to whom, in the name of our Society, I presented a bound copy of Ladd's Essay, with a number of tracts in English and French, for that institution, which he joyfully received, and intended, with many others, to send off to Greece by the first opportunity.

Amongst others with whom I conversed, were the editors of some of the principal journals published in this city, whom I endeavoured to interest in our cause, some of whom I have reason to expect will speak favourably of it. I can truly say, that I was generally well received by all with whom I had an opportunity of speaking on the subject of Peace, nevertheless I could not accomplish my desire of lecturing there, as these kind of proceedings are new and almost unheard of in France; besides that, at this season of the year all the principal inhabitants were in the country altogether, or only came to town for a few hours in the day for business. Under these circumstances, I was not able to constitute a Peace Committee at Lyons, but I believe I have laid the foundation for one, and having scattered a few seeds, I must leave to others the pleasure of reaping the harvest. M. Claudius Billet, an eminent banker, a literary and philanthropic man, has taken up the subject very warmly, and has engaged immediately to act as Correspondent with the Peace Committee at Paris, to circulate any publications he may receive from them, and to do all in his power to promote the object of the Society. I left with him a list of persons who appeared favourable, and he promised, towards the fall of the year, to convene them together for the formation

of a Committee. If this should be accomplished, it would be of immense importance, for Lyons is the Liverpool of France; its journals have a very extensive circulation throughout the south of France, Geneva, and the rest of Switzerland, and might be the means of diffusing the pacific principles throughout all those parts.

On the 19th of May I quitted Lyons, and travelled by diligence through a mountainous and extremely picturesque country, seeing by the way several old and ruined castles, built on almost inaccessible rocks, the remains of by-gone days and feudal times.

At the little town of Bellegarde, whilst waiting for horses, I took the opportunity of going to see the famous "perte du Rhone," where this rapid torrent precipitating itself amongst cavernous rocks, is entirely lost to sight, and re-issues from its rocky bed a little lower down. In order to do this I had to cross a bridge, and on my return my passport being demanded, I discovered that I had, unknowingly, been into Piedmont, and set my foot on Italian ground. On reaching Geneva, I found that my arrival was at, apparently, a very unfavourable time, the public mind being entirely engrossed about the new constitution, which was then being prepared, and very soon to be submitted to the citizens for approval or rejection. Whether it may be attributed in any degree to the salutary effect of the Geneva Peace Society, I was not able to ascertain, but the fact deserves to be recorded to the honour of the people, that the popular revolution which introduced the new state of things in that republic, was effected without bloodshed. I lost no time in waiting on the Countess de Sellon, widow of the distinguished founder of the Geneva Peace Society, and was received by this Christian lady and her amiable daughters with the utmost kindness and cordiality. The Coun-

tess, who is entirely devoted to the cause of Peace, expressed repeatedly her joy at my arrival amongst them, to re-animate them in the sacred cause, lamenting that since the loss of the Count they had been able to do so little to promote it, and particularly that it had not yet been in her power to fulfil his last will, the Count having left a sufficient sum for the express object of the publication at Geneva of a periodical work to promote the principles of the Peace Society, and the inviolability of human life; but hitherto she had not succeeded in finding an editor in all respects qualified for so great a work. In consequence of the present state of affairs at Geneva, it was impossible to hold a public meeting for disseminating the principles of peace, which under other circumstances, no doubt, I might have done; yet I hope my visit may have produced some good effect, in awakening attention to the subject, and encouraging the friends of Peace to renewed exertions for its advancement. The Countess very kindly took me out one evening to her beautiful little villa of La Fenetre, situated in the neighbourhood of Geneva, on a gently rising ground, commanding a full view of the magnificent lake beneath, the city of Geneva, the mountains of Savoy, and Mont Blanc in the extreme distance, forming one of the most grand and lovely scenes it is possible for the eye to behold; the grounds are also beautiful, and rendered peculiarly and affectingly interesting by a combination of circumstances and reminiscences. Here the Count de Sellon had erected a temple of Peace, and a monument to record the names of those who had been distinguished in various countries as the zealous champions of the principles of Peace, and the inviolability of the life of man; and here his mortal remains are deposited, who was one of the most eminent and zealous worthies in this sacred cause. I felt reluctant to

leave this sweet and solemn spot, and took a sketch of the Temple of Peace, as a memento of the impressive scene. I left Geneva on the 27th of May, not without regret, having spent some pleasing hours in that city and its beautiful environs, in conference on the principles of Peace Societies, and the means of spreading their hallowed influence more extensively throughout the nations of Europe.

In a beautiful steam-boat, and with an almost cloudless sky, I went from Geneva to Ouchy, which is the port of Lausanne, enjoying the magnificent views of the mountains on either side of the placid waters of lake Lemman, in which they might occasionally be seen reflected.

At Lausanne, through a letter of introduction from the Countess de Sella to Professor Vinet, I had the pleasure of becoming acquainted with most of the ministers, and many other very estimable men. All with whom I conversed were for Peace, and thought themselves sufficiently peaceable; here, they would say, we have only a militia, we never invade our neighbours' territories, we only defend ourselves when they attack us; let every nation follow our example, and Universal Peace will be the consequence; thus, the work in instilling the Christian principle of the unlawfulness of all war, is rendered more difficult here than even in those countries and under those governments where large standing armies are maintained: nevertheless, I had some good opportunities of disseminating our views on the subject, and my reception by all was very kind and encouraging. One evening at a working party of ladies for the missionary cause, at which two ministers were present, I addressed them on the sweet topic of Peace, in which they sympathized much, and received with great interest and a kind Christian spirit, the observations I made on the subject. It should, however, be observed,

that here in general the principles of our Society appear perfectly new, and seem to excite a wonderful deal of astonishment; yet almost every one said, "Yours is a fine mission, Sir, and we wish you success." At the same time many said, "We think it is more needed in England than here." China and Affghanistan were brought forward against my poor guilty country, and made her name to be abhorred. And I could not defend her; nay, if I could not with the utmost sincerity protest against those iniquitous wars, I should be ashamed to show my face, or acknowledge myself to be a Christian. I had the honour of being introduced to several members of the Grand Council of the Canton de Vaud, as the agent of the Peace Society, and of conversing with them on its principles and object, which if not fully concurred in, were received with admiration and respect.

One of these gentlemen, who is a colonel, observed to me, "I have just served my term of twenty-five years in the militia, and have not taken the life even of a sparrow; but by this means we preserve the independence of our country." It is extremely difficult to combat and overcome such national feelings as these; even the Count de Sella himself dealt very tenderly with the subject of the militia, to which by law every one must belong from the age of twenty to forty-five; so that upon the principles of our Society, it can hardly be expected that the minds of the people are yet prepared to unite. Finding sufficient encouragement, I proceeded to make arrangements for holding a public meeting, to explain the principles and object of Peace Societies, and their operations in England, America, and France. And it gives me great pleasure to record, that the proprietors of the journals at Lausanne, started the advertisement for the Peace Meeting *gratuitously*. The weather had become extremely warm,

and the heat was much felt at Lausanne, the town being situated on several steep hills, with deep valleys between them, and the environs are all hilly; and as many persons live a little way out of town, the exertion of walking about to see them was very exhausting; through mercy I bore it pretty well, and was preserved in perfect health; and what was better than all, the Lord seemed to give me favour in the sight of all those with whom I had to do! Having completed my arrangements for a Peace Meeting, and whilst waiting for the time appointed for holding it, I proceeded by the steam-boat to the beautiful little town of Vevey, a spot particularly interesting to me as the place where my father's sister had lived and died, and where I found relations whom I had never seen, but who received me very affectionately, and I spent an agreeable evening with them at their beautiful little cottage, situated in the most lovely, romantic spot imaginable, on the borders of the lake, about a league from the town. I passed the sabbath at Vevey, and visited, I believe, all the pastors and ministers of the place, making, I hope, some impression on their minds in favour of the peaceful principles of our Society: they received me very kindly as a Christian brother, particularly M. Baup, the last pastor of the French church in Threadneedle-street, London, and M. Colomb, director of the college, who, on taking leave of me, wished me success in the object I had in view, and said that he would pray for me! From Vevey I went by the steam-boat to visit the Countess de Sellon at the Castle of Allaman, a fine old romantic domain, on the borders of the lake, by special invitation, to meet her eldest daughter, who assisted her father as his amanuensis, in all his labours in the cause of Peace, and who was absent from Geneva when I was there. I spent a very agreeable day with the Countess and her four amiable daughters.

She is herself a truly pious Christian lady, and quite devoted to the cause of Peace.

From Allaman I returned to Lausanne, and on the 8th of June, in the great room at the Casino, lectured in French to a large and respectable meeting of ladies and gentlemen; and from the perfect silence and attention which prevailed, I have reason to hope it was well received; at the close, M. Rivier, a member of the Grand Council, with several pastors and ministers, came up to me, and thanking me for my discourse, wished me all possible success in this good cause. Soon after, Professor Vinet and M. Scholl, a pastor, and formerly a French minister in London, came to take leave of me; and M. Vinet brought me two letters of recommendation to M. Schafter, Professor and Pastor at Berne, and M. Vuillumex, pastor at Basle, which are but too flattering; however, as they give an account of the effect produced by the lecture, by the pen of so distinguished a man, I shall give a translated extract from one of them. "I have just come from a public meeting, where a numerous auditory of both sexes listened with an interest as fixed, as well merited to his striking pleading for Peace, and for Peace Societies. Whichever side we may take on this subject, it appears to me difficult to hear without profit such excellent things." The morning after, I went on by diligence through Yverdon and Neuchâtel, skirting the lake of that name, through a beautiful country, and after travelling incessantly for fourteen hours, arrived late at night at Berne.

Thanks to Professor Vinet's letter of introduction I was extremely well received here by the professors, pastors, and many other gentlemen of influence and respectability. Thus the Lord was graciously opening the way for me as I proceeded, and though the prevailing feeling might be astonishment, or even derision at what might

Mr. Rigaud's Journey to France.

appear to them a new doctrine, yet many have been led seriously to consider the beauty and truth of the principles of the Peace Society, as founded on those of the Gospel of our Lord, the Prince of Peace; and I cannot but firmly trust that, if not immediately, yet at no distant period, some good will be the result of this extended journey. It was a singular coincidence, that I arrived at Berne at the very time when the militia of the whole Canton were assembling for military exercise, reviews, and firing at a mark; this great meeting continues a whole week, beginning on a Sunday morning, and concluding on the following Sunday, thus desecrating two Sabbath days; the sad effects of which may be easily conceived. On the first Sunday at the French church, which I attended, the congregation in the morning was rather numerous, but almost entirely composed of women; in the afternoon there were not twenty persons present, nearly the whole population having flocked to witness the firing at the mark at the outskirts of the town, and at night intemperance prevailed to a frightful extent. Oh, how sad it is for a professed Christian government to permit, and even to order that such things should take place on the sacred day of rest! Surely it is one of the melancholy effects of war and a military spirit. In the midst of such scenes, against which it seemed as if I had come expressly to protest, I held a public meeting of an interesting, but to me of a totally novel character.

On the 16th of June, in the great Oratory or Lecture-room of the University of Berne, I had the privilege and arduous duty to lecture in a foreign language, on the peaceful principles and precepts of Christianity, the inconsistency of war with its whole spirit and character, the nature of Peace Societies, and their operations in England, America, Geneva, and France; with an earnest invita-

tion deeply to examine, adopt, and propagate them every where. My audience was small, but choice, consisting of professors, doctors, pastors, ministers, and others connected with the University; and in the presence of this very respectable and enlightened assembly, I had the honour to develop the principles of the Peace Society, and to plead its sacred cause. I felt strengthened to address these learned men, and I believe produced a strong impression on their minds, several of them at the close coming up to me and expressing their thanks, and some spontaneously giving me letters of introduction to professors in other towns I was about to visit, and promising to have some articles on the subject inserted in several of the German papers. Thus, I trust, the pacific seed has fallen into good ground, and that my visit to Berne will not have been in vain, and certainly if all those who heard me would exert their influence in disseminating these peaceful principles, it would be difficult to calculate the happy effects that might be the result. Early the next morning I set off by the diligence, and travelled through Aarburg, and a highly picturesque, mountainous, and rocky country, for fifteen hours, arrived late in the evening at Basle. There I visited several of the pastors, who seemed to think that every Christian must be for Peace, or at least that they were so in their country; however, I convinced them, I believe, that it must be in a very restricted sense, by a reference to the prevailing military spirit, and the exceedingly pernicious effect attending it, in the custom of exercising the militia on the Sunday, and thus desecrating the sacred day of rest.

Pastor Linder kindly accompanied me to the Mission House or College, where M. Hoffman, the principal, received me with Christian kindness, and showed me the whole of the establishment, containing at present thirty-six

young men, preparing to go forth as missionaries to the heathen in different parts of the world. In the name of our Society, I presented for the library of the institution, Macnamara's Prize Essay, Ladd on a Congress of Nations, and some tracts, for the benefit of those who study the English language, which most of them do during the latter part of their residence in the college; on quitting this interesting spot, M. Hoffman prayed that the blessing of God might rest upon me, and upon my work. After this, I visited M. Sarasin, a pastor, and editor of a periodical work of a religious character, in which he promised to mention the object of my visit, and to give some account of Peace Societies, their principles and operations, which he would collect from the works I had deposited at the Missionary College. From thence my kind friend, M. Linder, took me to the burgomaster of the town, M. Bourcard, with whom I had a most interesting conversation, entering deeply into the principles of the Peace question, particularly as applicable to governors, magistrates, and all who are in authority; he seemed deeply affected and convinced by what I said, and parted with me expressing very kind and Christian sentiments. Thus, although it was not practicable to have a meeting at the present time at Bâle, I felt satisfied and thankful for having had an opportunity there also, of awakening attention to our very important principles, with a pleasing prospect of some good as the result. I rested the Sabbath day at Basle, and afterwards began my voyage down the Rhine, which is here very rapid, in a fine steam-boat, and arrived in the evening at Strasburgh, celebrated for its magnificent cathedral, and which, though now in the French dominions, still continues to be quite a German town, which, as I was unacquainted with that language, prevented me from doing much there.

However, I visited many of the pastors and ministers, who received me very favourably, particularly M. Kraft, superior of the college, and editor of a religious periodical work, in which he promised to insert an account of Peace Societies; and M. Hausmeister, missionary to the Jews, who entirely embraces our principle, and kindly gave me some letters of introduction, which proved very serviceable to me.

I then proceeded down the Rhine as far as Mayence, where the most interesting object, amongst many others, is the monument of Gensfleisch, the inventor of printing, by Thorwalsden: the statue, in bronze, which is above the size of life, is remarkable for its dignified simplicity, and stands upon a pedestal of stone, with bas-reliefs in bronze on each side. In one he is represented in conversation with a friend; and in the other he reads a writing, whilst the boy is engaged in the act of printing. It is altogether one of the finest pieces of sculpture I have ever seen; and whilst that noble art has been abused for the purpose of commemorating the barbarous acts of warriors, and in seeking to immortalize their memory; here is a splendid example of its application to the legitimate object of recording the names and deeds of those who, by the cultivation of the arts of Peace, have become the benefactors of mankind.

It is one of the most encouraging circumstances connected with my mission to the Continent, that every where the ministers of religion received me very favourably, and when I stated the principles on which our society is founded, they generally admitted at once their correctness and entire accordance with the doctrine and spirit of Christianity, and only seemed startled at the greatness of its object, and the vast difficulties in the way of its accomplishment; and whilst truth compels me to give an instance to the contrary, I record it as an exception to the general rule. Having a

of introduction to a minister at Mayence, I waited upon him, and we had a very strong discussion on the principles of the Peace Society. He believes that monarchs alone are responsible to God for all the evil that is committed in war; but, that as for their subjects, their duty is simply to obey the powers that be, which are ordained of God, and that they may, as very good Christians, kill their enemies in battle, at the command of their sovereigns; that they do not hate their enemies, and that they may even love them so as to pray for them. In short, I never met with a more martial spirit; it was truly "church militant" in the worst sense of the word with him. I endeavoured, in vain, to convince him. He continued to argue. He spoke bad French, and still worse English; and when he could find no words to express himself in either of those languages, he burst forth into a warm harangue in German. I then thought it was high time to bring the argument to a close; so, as soon as he paused a little to take breath, I said that I was extremely sorry I had not understood a word of his German address, and that although we had differed so materially on the subject in question, I hoped we should still cherish a Christian feeling towards each other; so saying, I gave him some tracts, which he promised to read with very serious attention; he was evidently affected, and we parted very good friends.

From Mayence I went by railroad to Frankfort, and immediately called on Dr. Pinkerton, agent of the Bible Society, who was absent on a journey in Prussia, and as many other influential persons were out of town at the different baths, and other country places in the neighbourhood, and as, besides, I was unacquainted with German, I found it impossible to do any thing of a public nature in this city; but I saw several of the ministers,

particularly the Rev. M. Kiskok, missionary to the Jews, who received me very kindly, who is well acquainted with our Society, and expressed his desire of being useful to me and the object for which I was travelling; and also M. Appia, pastor of the French church, who received me with Christian hospitality. He is a native of La Tour, in the Valleys of Piedmont, and was brought up by his grandfather, who was pastor of that ancient church of the Waldenses, where also my father was baptized; this circumstance, which I mentioned to him, seemed at once to constitute a bond of union between us. I supplied him with French tracts, and we took leave of each other very affectionately. I returned by railroad to Mayence, from whence I continued to descend this singularly curious and picturesque part of the Rhine, as far as the neat little town of Nieuwed, where the palace and gardens of the Grand Duke are extremely beautiful. Here I visited the settlement of the United Brethren, or Moravians, and was received with Christian cordiality by M. Merian, inspector of the establishment, through whose kindness I went over the house of the single brethren, and saw their various manufactories and workshops, the boys' school for about seventy-five, and the girls' school for about forty. They appeared much interested in the account I gave of the proceedings of the Peace Society, and received with cheerful thankfulness the tracts in French and English, which I presented for the use of the settlement. From thence I proceeded down the Rhine to Bonn, and visited its celebrated university, where I was very politely received by the librarians, Professors Schram and Krosch; with the former, who speaks French, I had some interesting conversation. He approved very much the object and principles of the Peace Society, but contemplated almost insurmountable difficulties in their application. I presented him,

for the library, the Essays of Macnamara and Ladd, for which he requested me to express his acknowledgments to the Committee of the Peace Society, and he very kindly showed me the extensive library and very curious museum of the University, consisting of a considerable collection of Roman antiquities, discovered at different times, and in various places, along the banks of the Rhine. I continued to descend this fine river as far as Cologne; and then directing my course towards Brussels, went by railway to Aix la Chapelle, from thence by coach to Liege, where I again got upon the railway, and arrived at Brussels on the 2nd of July. I had many very good letters of introduction to persons of considerable influence in this important city, the capital of Belgium, from London and Paris, besides several others I procured during the course of my journey, in the different towns through which I had passed; thus I soon formed an extensive acquaintance amongst the intelligent and benevolent part of the community, with whom I laboured to instil the principles of our Society, to show the desirableness of union among Christians for that purpose, and to invite their co-operation in endeavouring to establish a Peace Society at Brussels. I also freely distributed a considerable number of tracts in French and English, and by every means in my power made known the object of my visit, and prepared the public mind for its accomplishment. In the name of the London Peace Society, I had the honour to present to his Majesty, the King of Belgium, through his private secretary, M. Conway, Macnamara's Prize Essay, and Ladd on a Congress of Nations, which his Majesty was graciously pleased to accept. Copies of the same works, together with the French volume, entitled "*Principes de la Paix*," and several other tracts in English, I also presented to the royal library, to

which, under proper regulations, free access is permitted to the public. Having thus endeavoured to prepare the way, I had proposed to hold two meetings, one in English and the other in French; but I am sorry to record that I was obliged to give up the former, the subject of Peace not appearing sufficiently interesting to my countrymen to induce them to attend. I had frequent opportunities of observing that, to English travellers in general, Waterloo was the grand object of attraction; thither they flocked, delighted if from that field of blood they could bring back some relic, a flattened bullet, or even a stick cut on that far-famed spot, and perhaps growing over the bodies of some of the thousands that were slain in that dreadful battle; and these military relics are not likely soon to fail, for, as I was credibly informed, flattened bullets are kindly prepared in the neighbourhood, and judiciously brought out for sale, in exact proportion to the demand of the customers for them. Having, at length, made the necessary arrangements, on the 20th of July I held a public meeting in French, the language of the country, at the Philharmonic Society, who kindly granted me the use of their grand saloon, for the purpose of introducing, by a Concert of Nations, the best and most universal harmony into the world. The meeting, though not numerous, was yet most respectably attended; and I endeavoured, very fully, to develop the object and principles of Peace Societies, as already established in England, America, Geneva, and France; relating their proceedings and progress in those countries, and reading several extracts from the Report of the General Meeting of the Christian Morals Society at Paris, relative to the important subject of Peace, which seemed to excite peculiar interest; and closing with an earnest invitation, by the formation of a Peace Society at Brussels, to unite

with those other nations of Europe in the laudable endeavour to promote Permanent and Universal Peace. My address was applauded, and I perceived that a considerable impression had been made; several of the most respectable and philanthropic persons present inviting me to return in the winter, when the town would be full, to complete the work I had already commenced. I concluded, by expressing the pleasure it would afford me to comply with their invitation, and that I felt persuaded that, with such a prospect in view, the Committee would very readily send me on a second visit to Brussels. Thus, we may rejoice, that although a Peace Society has not yet been established at Brussels for the kingdom of Belgium, a foundation has been laid for that desirable event. In the mean time, M. Scheler, the king's librarian, has very kindly consented to act as correspondent of the London Peace Society, and to take charge of the remaining stock of tracts, which I left in his hands. I

closed my work upon the Continent in a manner peculiarly gratifying to my own mind, by addressing the School for Primary Instruction, and the Infant School, on the sweet subject of Peace, with which the children seemed much interested. On the 21st of July, I set off by railway to Ostend, and the next evening by steam-boat, after a tempestuous voyage, arrived safely at London-bridge on the 23rd of July, after an absence from my native land of three months and ten days, and having, through the kind Providence of God, been preserved in good health during the whole course of my journey. May the Lord deign to grant his blessing on my labours in this holy cause, so that the people, recognising and practising the Christian duty of loving one another, that happy period may arrive when nation shall not lift up sword against nation, neither shall they learn war any more.

S. RIGAUD.

London, August 1842

THE CHRISTIAN MORALS SOCIETY'S TWENTY-FIRST ANNUAL GENERAL MEETING, APRIL 18, 1842.

THE MARQUIS DE LA ROCHEFOUCAULD LIANCOURT, *President.*

THE Society, in General Assembly, met in the great saloon of the Palace of the Fine Arts, placed at its disposal by the Minister of the Interior. A numerous assembly, composed of ladies and eminent personages belonging to the two Chambers and the magistracy, were present at the meeting.

At twelve o'clock, the President, supported by the members in office, and by the delegates of several National and Foreign Philanthropic Societies, took the chair, and opened the sitting by the following address:—

"LADIES AND GENTLEMEN,
"The Society of Christian Morals

continues its good works. The General Secretary will render you an account of them. The zeal of its Committee has been unabated; you will hear the Reports of each. Competition for prizes on the highest religious and social questions, have been opened; you will learn their happy results.

"Formerly some of its members, amongst others two of the present ministry, M. Guizot and M. Duchâtel, proclaimed a competition against national antipathies. A great number of our fellow citizens had not long since sought an asylum in different countries, and recollecting this verse of Scripture, 'Thou shalt not abhor

an Egyptian, because thou wast a stranger in his land :²² they sought, therefore, by this competition, to efface in every mind that animosity between one people and another, which frequently leads to war, and which is so opposite to the religious sentiment of the love of our neighbour, which recognises no limits either of situation or country. Therefore it was said at that time, that the Christian Morals Society had declared Peace to the whole world.

" We now follow up this idea in associating ourselves with the English and American Peace Societies, and in treating with the generous co-operation of that of London, the high question of the maintenance of concord amongst nations, which is certainly the most important of our social theories; and if our desires on this subject are regarded as utopian, let it be remembered that Montesquieu, who was no visionary, expressed similar ideas when he said, that the princes of the earth, who form amongst themselves so many ephemeral and frequently useless conventions, ought at length to contract a pacific durable alliance, which would be most favourable to the well being of all nations."

After this powerful address of the President, which was received with unanimous applause, M. Charles Malo, the General Secretary, rendered an account of the labours of the Society in the following words:—

" LADIES AND GENTLEMEN,—The Christian Morals Society has constituted itself the organ of interest, both moral and political, of an order so superior; a sympathy so universal surrounds and vivifies its work, that it owes it to itself to render every year a public and correct account of its acts, as well as of its doctrines; and whatever repugnance it experiences in thus lifting up the veil that conceals its labours, it feels that it accomplishes a duty, and submits. From thence the various discourses which

you will hear, and these few words that will precede them.

" Our Committee for the Abolition of Slavery, which reckons already more than sixteen years of existence, justly glories in having been the first cradle of that Society for the abolition of slavery, which treads so honourably in its steps.

" But besides this first necessary duty of restoring liberty to nations of slaves, there is another not less imperative, and still more universal—that of securing Peace to all nations. Ah! that is, you will say, very utopian, a fine dream! Well, it is twenty years since this sublime idea, of a perpetual Peace, sprang up in the bosom of our Society. And we were not alone in our dreams, for Geneva, Boston, and Philadelphia spread afar, on their side, useful seeds of concord among the nations; and Frederick William himself, King of Prussia, in a letter of the 27th of April, 1831, recorded in the Memoir of the late Count de Sella, founder of the Geneva Society, expressed his entire sympathy in favour of Peace Societies, which, said he, present the character of true religion, and deserve the gratitude of all who are interested in the happiness of man. We do not dream alone, for the Peace Society of London received, in 1838, and at the same time, from a minister plenipotentiary of France, and the ambassadors of Russia and Sardinia, the assurance of a complete adhesion to its views, and the desire that they might be realized. Thus, you perceive, that although still a problem, this great question progresses; it strikes the intelligence of the mass of the people, it awakens high solicitudes.

" Already the Society of the United States had opened a competition for a thousand dollars on the subject of a Congress of Nations. In 1840, the prize was divided amongst five competitors, and the whole of their labours united in a fine volume, which

was addressed to all the crowned heads and statesmen of various countries. Last year, the Peace Society of London offered a similar competition. This prize of a hundred guineas has also just been awarded. In the view of such glorious efforts, could France remain neuter? No; doubtless she had, like America and England, to place for a third time the struggle on her own soil, to say in her turn, a solemn word on this great question of the peace of the world, and it is this new prize, founded last year, which will be delivered before you. But, nothing, at least, will be wanting in the splendour of the reward; neither the number of competitors, nor the fine talent of the reporter, nor foreign sympathy; for whilst the American Society writes to us from Boston, 'Happy instruments of Providence, spread your pacific influence over your powerful kingdom, over the nations of your continent; and we, from this isolated point of land, will raise our ardent prayers for our common cause;' at the same time, the honourable delegate from the Peace Society in London comes, by his presence here, to render, in his turn, a testimony of the powerful harmony that reigns in the wishes and sentiments of three great nations."

This Report, listened to with attention, excited the interest of all the assembly, which expressed its satisfaction by its applause.

M. Villenave, Vice-President, then delivered the following Report on the competition opened for an inquiry into the means of securing Universal and Permanent Peace:—

"It is to France, and the most popular of her kings, Henry the Fourth, that belong, in modern times, the first idea of a project of Universal and Permanent Peace; and what deserves to be remarked is, that England received, before any other power, the communication of this vast and generous design, on which the negotiation

at first was secretly begun. Henry sent his project of Universal Peace to Elizabeth, writing to her, 'It is an enterprise more heavenly than human.'

"Henry and Elizabeth were the greatest monarchs of their time. Elizabeth died, and the negotiation continued with James the First, her successor. In 1603, Sully took two voyages to England. Overtures were made to Sweden, to the princes of Germany and Italy. But, Henry the Great, who wished for Universal Peace, fell by the hand of an assassin. Thus vanished the 'plan of the Christian republic,' which was the remarkable title of the first project of Universal Peace, conceived in France by an illustrious warrior, and *that was to* recognise that Peace is a precept of the Gospel.

"It is after the long calamities of war that the theory of Universal Peace oppresses and works upon the mind; it was after an age of devastation by arms, that the bravest and the best of kings wished to establish Universal Peace. It was after another age of European trouble, by the wars of Louis the Fourteenth, that the Abbé de Saint Pierre published, under the wise ministry of Cardinal de Fleury, his famous 'Project of Perpetual Peace,' (in three vols. 12mo.,) in which he advances that the plan of an European permanent Diet, which he proposes, had been approved, and even in part drawn up by the Duke of Burgundy, the pupil of Fenelon. It was after the disastrous Seven Years' War, a year before the peace of 1763, that J. J. Rousseau printed his analysis of the project of the Abbé de Saint Pierre. And lastly, it is after the wars of the revolution and the empire, that the Societies of Peace have been formed in North America, London, and Geneva, and that the Christian Morals Society, which by its very title is a Peace Society, has established in its bosom a Committee, entrusted with the same honourable object of

promoting the establishment of Permanent Peace, founded on a holy appreciation of the precepts of heaven, the common want of nations and kings, and all the best interests of the world.

"The people of England, who, like all other civilized nations, have need of Peace for their industry and commerce, which contains numerous friends of religion and humanity, have seen with joy, upwards of twenty-five years ago, the formation in London of a Peace Society. This Society wished to affiliate itself with ours, and presenting us with its numerous useful publications, and sending to Paris one of its most worthy members, Mr. Rigaud, descended from a French family, and now become our colleague, invited us to establish in France, the most brilliant focus of military glory, and under the very shade of immortal laurels, a competition for a prize on the blessing of Peace.

"The examination of the question of Universal and Permanent Peace, and the means of securing it without the assistance of arms, is the most important, as it is the most difficult that can be proposed to the contemplation of the mind of the wise, of Christians, philosophers, and statesmen.

"Whatever be the solution, more or less distant, I will not say of what has been called 'the dream of the good Abbé de Saint-Pierre,' but of the greatest problem which can possibly be examined, this competition will be renowned; for it is the first time that the question has ever been put in France, by a Society at once learned, religious, and philanthropic, and the era in which it is publicly proposed for examination, seems to announce a great social progress; it is a giant in the career of the human

"The Programme indicated in the question three parts:—

"1. To prove that war is in oppo-

sition to the true spirit of Christianity.

2. To establish that war does violence to all the sentiments of humanity, and that it is contrary to the prosperity of nations. 3. To inquire into, and indicate the means of bringing in and securing to the world, without the use of arms, the reign of Universal and Permanent Peace.

"The programme, therefore, required, in those who should treat this high question, the triple quality of being religious men, moralists, and civilians.

"We must acknowledge that the first two parts offer no difficulty. It is so easy to establish and demonstrate that war is in opposition to the spirit of peace and charity which breathes throughout the Sacred Volume. It is so of war amongst nations, as of duel in the enclosed field between two individuals; for war is the *duel of nations*, a duel of which the land and the seas are the vast theatre. But a single combat is less culpable than a battle, a bombardment, an assault, putting a multitude to death by the edge of the sword; for the single combat is generally sudden and unpremeditated; whilst battle, bombardment, and assault are in general calculated violences, whilst putting a whole garrison to the sword is too often a threat made beforehand, a chastisement promised to heroic defence, and the duels of nations are premeditated crimes against humanity. And it is sad to see legislators reserving severe pains, even the penalty of death, for the duellist, whilst they prescribe public rejoicings, religious songs, the hymn of the *Te Deum*, illuminations and national festivals, for thousands of men slaughtered or mutilated in the duels of nations!

"It is easy to prove that war does violence to all the sentiments of humanity, and to deduce from the history of ancient and modern nations, the every where apparent result that war has constantly led to all the misfortunes and calamities of the world,

and frequently caused the ruin and fall of empires.

"But it is, unfortunately, useful still to depict, to retrace incessantly the fatal results of war; to point to Greece, after celebrated battles, after having long torn each other to pieces, falling under the yoke of Philip and Alexander, then under the yoke of the Romans, and afterwards becoming a province without a name, under the sword of the Ottomans!

"It is again useful to point to Rome, aspiring to the conquest of the world, calling herself its queen, falling into decay from the republic to the empire; becoming weak by continually extending herself; grasping, with her legions, the world which escapes her; from being mistress becoming a slave, and from being the universal sovereign, reduced to a giant corpse, trampled under the feet of barbarians!

"It is useful to repeat again, and tell of the tragic end of almost every conqueror, to recall to mind that most of them, after having filled the old world with the terrible report of their name, die without having left a throne or a state. That Alaric, Timur, Gengis, have passed over the earth like hurricanes, and that nothing remains of their conquests, as of those of Cyrus, Alexander, and the first Cæsars, but unknown ruins and names, whose fame is more or less tarnished by the voice of humanity.

"One of the high lessons of history is to show how uncertain is the fate of arms. The loss of a battle may lead to that of a state. The nationality of a people may perish in the combat of a few hours. What would have become of France in the latter years of Louis the Fourteenth, if, after forty years of victory, his long reverses had not at length found an unhopèd-for term in the plain of Denain, so unhopèd-for, that the aged king was already projecting to mount his horse to go, said he, to bury himself under the ruins of the monarchy.

"Frequently fortuitous circumstances, what is called chance, has ~~almost~~ settled the fate of battles; there have been some which lost at the beginning, have finished by being won, as it happened at the fields of Fontenoy and Marengo; others have been first won, and then lost, as was the case at Waterloo. Thus was decided, at Marengo the establishment, and at Waterloo, the fall of the empire! What a subject of meditation for kings! What instruction for nations!

"The more an empire increases in extent by arms, the more it weakens in reality. The higher it rises in its false grandeur, the nearer apparently is its fall; it is like the line of battle, which in proportion to its extent, is the easier broken.

"Examples, the proofs of history, and lessons abound; but the ambitious know not how to listen to their voice. Charles the Twelfth saw not that the victory of Narva would bring on the great reverse of Pultawa. Napoleon did not see that the eagle rising to the sun at Austerlitz, might fall in the evening of Waterloo. Any government that would still dream of supremacy, of ruling the world, to whom incessant conquests and spoils would be necessary, and universal dominion, would but deceive itself, as have been deceived every invader and every conqueror. God has given the earth to mankind, and not to one man, or to one government. He punishes the insensate ambitious, even in the temporary duration of their splendour, and whilst what is called glory is displayed abroad, misery dwells and threatens within. War impoverishes every thing, even victory. Prolonged success ruins the conquerors; reverses come, and the world always escapes the grasp of the invader. It is not the war of arms that profits long; it is the peaceful struggle of rival industry and commerce which alone is always profitable.

"The first two parts of the pro-

gramme offer, therefore, no other difficulty than that of the choice of facts, to know how to sum them up, to reason, convince, or move.

"But the third part may, perhaps, for a long time to come, appear still as the chimera of an ideal and utopian virtue.

"The means of securing the universal blessing of immutable Peace, seem to defy all the efforts of science and genius.

"So, in the considerable number of Essays sent in for competition, we must not expect to find that, which at present, at least, is undiscoverable, the certain means of quick and easy application to lay the foundation of, and to preserve permanent Peace amongst the nations of the earth.

"All that we ought reasonably to hope for and to seek, is the most satisfactory work, which should best establish, not the near reality of success, but its possibility at some more or less distant future period of time.

"It was of importance to call the attention of the civilized world to this question, the greatest of our time; it is here propounded; this is a step in advance.

"Twenty-four Essays, some written in Italian, in English, and in German, and of which the greater number are volumes, were sent in for competition. Let us remark, by the way, as an historical singularity, that the Peace Society of London having proposed, nearly at the same period, the same subject for competition, received precisely the same number of twenty-four Essays, which would seem to indicate an equal degree of interest felt by two nations powerful in arms, in the question of Universal and Permanent Peace. In a first examination by our Society, the object was to exclude those Essays whose weakness, as it respects their form and matter, was relatively evident. In a second operation, were reserved those Essays which deserved to compete for the

prize, and they were found to amount to the number of seven. Lastly, it resulted from a third examination that the authors of Nos. 4 and 9 should divide the prize; that two silver medals should be awarded to the authors of Nos. 8 and 14; and that a bronze medal should be given to the author of No. 13.

"The sealed notes having been opened, discovered that the prize was divided between M. Bazan (de la Manche,) and M. Charles Pecqueur.

"M. Bazan, who appears a stranger to all desire of literary fame, seems to have been moved simply by a sentiment which makes him esteemed as the religious man, the unconscious scholar, and the friend of humanity.

"M. Charles Pecqueur has already been crowned, in 1838, by the Academy of Moral and Political Sciences, for his useful and beautiful work on the question, 'Of the Interests of Commerce, Manufactures, and Agriculture.' To him we are indebted also, amongst other works, for a book 'On the Physical Interests of Man in their relation to Liberty.' The subjects which hitherto have called forth the meditations of the author, have been social questions, the success of which rest upon peace; and, in sending in his Essay to the competition, he did but continue his civic work, and give it the last finishing stroke.

"There is, in the two works that divide the prize, *real merit*. The merit of principles; that of the most laudable sentiments; that of science and historical facts; that of thought to a remarkable degree; that of style to a sufficient degree.

"In No. 4 we find much, sometimes too much precision.

"In No. 9 we remark more detailed facts, sometimes too many citations, or too many details. But it is easier to retrench than to enlarge; to prune the exuberant shoots than to supply the absent branch."

"The author of No. 4, M. Bazan, in the historical picture of the evils of war from the most remote ages to our own times, appears, if not more methodical, at least more striking in his energetic precision, than the author of No. 9, M. Pecqueur, in the long exposition of the facts he reports, but which, however, have their utility. One supposes the facts known, and reasons; the other collects the facts, and concludes. The two processes have each their advantage.

"But if we compare the two works in their third part, which is the principal of the subject, the question of the means, which seem destined to remain for a long time, more or less hypothetical, or very difficult to resolve, M. Pecqueur recovers the advantage. His system is more judicious and more complete; it is developed in more than 250 pages. It is quite a treatise; it is a book that deserves to be read and meditated upon."

"The analysis of the means proposed by the two authors, even the citation of the summaries of their chapters, would take up too much room in this Report. In general, amongst the means suggested, are to be found the permanent Diet of the delegates of all nations, which it would be as difficult to have adopted now, as when Cardinal Fleury said to the Abbé de Saint-Pierre, on the subject of that diet, 'You have forgotten, Sir, for the preliminary article, to begin by sending a troop of missionaries to dispose the heart and mind of princes in its favour.'

"Amongst the other means, some are wise and happy; however they are, they could only be seeds which, generally, have still need to ripen under the sun of civilization.

"But it is much to have called forth

* This work is already in the press, and will soon appear at the publishing bookseller, Dupuis, Rue des Grés-Sorbonne, No. 3, and will form a volume in 8vo.

meditation on ideas, of which some may be admitted, others discussed, combated, or modified.

"No doubt every project which has for its object to bring nations and kings to an understanding to fix invariably, what I shall call the *Charter of Peace*, must be more or less utopian; but the highest and most holy occupation of the human mind, is to labour to bring to a possible state of execution, that which might appear at first but as the finest dream of reason and humanity.

"It remains for me to say a few words of the three candidates who have obtained medals at the competition.

"The first, M. Doublet de Boistilly, bault, a counsellor at Chartres, whom the Christian Moral Society has already crowned on the subject of stock jobbing, has employed the epistolary form, and developed his philanthropic views in a series of fifteen letters, of which the first is dated Paris, 1841.

"The epistolary form is more easy and agreeable than methodical. Here it does not conduct to the bottom of the subject, but it necessarily hurts the order and division of the parts.

"The first ten letters are devoted to a learned exposition of all the arguments supplied by religion, history, and humanity against war, and considerations in favour of Peace. The Letters 11 to 14, treat of the means to render that peace universal and permanent. The 15th and last letter is entitled, 'Recapitulation.'

"The style is correct and elegant; the views are just, and sometimes elevated. It is the work of a worthy and a learned man.

"The author of No. 14, M. de Montbrion, has divided methodically, each of the three parts of the programme into three sections. His plan is one of the best conceived. He never wanders from his subject, but he does

not grasp it with sufficient strength in all its elevation. Time failed him, he said, and we perceive it. Always faithful to his motto, 'To the happiness of man peace is indispensable;' he is constantly animated with laudable sentiments. The facts which he cites in proof or support of the propositions of the programme, appear less the result of newly made researches, than of information long ago acquired.

"The style, in general, neither shines by elegance, strength, nor splendour, but still it is pure, notwithstanding some negligence which the precipitation of the work rendered inevitable. The thoughts are seldom striking, but they are generally just and true.

"M. Paul Robert, author of No. 13, has taken for his motto this thought of Rousseau, 'The bounds of the possible are not so limited as we think; it is our weaknesses and our vices that straiten them.' These bounds of the possible, M. Robert has sought to overthrow; but he set himself too late to this difficult task, and the work has been precipitated. His long Essay, which is not even paged, was sent in full of crasures; however, in a style frequently negligent, we remark useful, attentive observations and happy thoughts. There are striking traits in the picture of the wars of the republic, and the wars of the empire. And if indignation seems sometimes to carry the painter too far in his irascible energy, we recognise that humanity alone supplied his pencil with the colours.

"The author reasons on the sentiment of Jean Jacques, and on the project of the Abbé de Saint-Pierre; he is not entirely of their opinion, he exhibits and explains his own sentiments. If he thinks, as the philosopher of Geneva, that the European congress is impossible with absolute governments, he thinks the institution of such a congress easy with those that are free and constitutional, and

with them alone. "We must therefore wait, he says, till these governments are established. However, he wishes for no revolutionary propagation of them. He believes in the tendency of all nations towards liberty; but he does not feel that liberty is incompatible with that monarchy that reunites together, by conciliating and strengthening the interests of people and kings; and he greets all those monarchies which are become constitutional with the prospect of future happiness, which appears to him to open before them.

"Amongst the Essays excluded from competition, but which were noticed, are Nos. 3 and 12. The first, written in an elevated style, but not free from bombast, was deficient in thought, and also in methodical general arrangements. The second offered a prodigious display of erudition. It had for its motto, in Chinese characters, this consoling maxim of a sage of the celestial empire, "All the reasonable desires of man shall be accomplished." This Essay is full of texts in Hebrew, Greek, and Arabic characters, taken from the Holy Scriptures and the Fathers of the Church. The author rambles with spirit over his subject, and does not seem to think sufficiently of making it enter into the domain of public opinion.

"One consideration struck us in reading the numerous Essays sent in for competition; that is, that the authors had to fulfil two almost irreconcilable conditions—to write at once for the learned, and for the mass of the people who require to be enlightened. That task was impossible; it was necessary to make a choice.

"Now, in general, the works sent in were less made for the ignorant than for enlightened men; but it is not the same with this question as with that of the greatness of God in the wonders of the universe; it is particularly for the people that the latter picture ought to be traced, and placed

in its proper point of view. But for the great question of Universal and Permanent Peace, it is, as in nature, on the most elevated spots the light must dawn before it spreads itself on the plains below.

"Until better times, when instruction shall be more general amongst the people, judicious, well written little tracts, such as those published by the Peace Society in London, will perhaps be the best means to make the mass of the people understand and feel the advantages of Peace.

"The grand and principal thing now is, to carry a greater degree of light into the councils of kings; as it is more for the governors than for the governed, that it is of consequence, at a period when the politics of interest rule, to demonstrate that peace, the greatest want of the people, is also the first interest of kings. This easy demonstration is better, perhaps, than all the means that can be indicated in the third part of the programme.

"And yet let us still seek these means, never, perhaps, did the truth appear more manifest than in the epoch in which we live, of that ancient maxim of the sage of China, 'All the reasonable projects of man shall be accomplished.' Already have we not seen the suppression of the slave-trade? which cannot fail to be followed by the abolition of slavery. The questions of the suppression of public gaming and lotteries, and other questions eminently social, the solution of which appeared difficult and far distant, brought forward in competition by the Christian Morals Society, and pass rapidly from the state of examination to the state of law? We are arrived at an era in which civilization advances on the wings of time; the present competition is itself a proof of it. We have not yet the realization of the plan of Henry the Fourth; but the hope that it might be so never before appeared so near

its completion as at the present moment.

"It is the duty of the wise of every country, and it becomes them to make an appeal to the general want, the first, the greatest interest of the nations of the earth; the people will hear them; opinion will be formed in the minds and consciences, and governments will not be able to remain deaf to its voice. The time is past in which we could apply the *Quidquid delirant regis plectuntur Achivi*. Reason has marched with the lapse of time; and when, in 1813, the coalition of sovereigns wished to engage the people in the European struggle against Napoleon, the people would not rise and march but on condition that constitutional laws should be given them.

"The peace of Europe has already been maintained for a quarter of a century. History offers not, perhaps, an instance of so long a pause of repose amongst the nations. This fact gives hope and seems a happy presage. All prospers in time of peace; the arts flourish; and it is at Paris, full of the trophies of victory,—it is in the Palace of the Fine Arts, that the first prizes, in the competition for Peace, will be awarded in France. This again is a happy presage.

"The Society of Christian Morals has discharged one of its great, its greatest duties, by opening in France, the career in which Universal and Permanent Peace has been held up as the object which it is the general interest to attain; and by crowning two works that point out, not infallible means of quickly realising that object, but the best means that have been proposed up to the present time, the Society of Christian Morals has deposited a seed which will spring up and grow in the minds of the people, and the understanding of kings; and the seed shall bear its fruit at an epoch which this society shall have hastened, on its happy arrival.

"The Peace Societies which exist in

the old and new world, and which will be multiplied, will unite with the Christian Morals Society in applying their zeal and their efforts to extinguish national hatreds, by rekindling every where the flame of Christian virtues, to secure the universal and permanent triumph of what may be called the cause of God and humanity, the holy cause in which are involved all the wants of the world, the prosperity of every people, and from henceforth the well understood interest of all governments and all kings."

This discourse, listened to with fixed attention, was several times accompanied with lively applause.

The honourable delegate of the Peace Society of London, Mr. Rigaud, expressed himself in these terms:—

"LADIES AND GENTLEMEN,—It is with sentiments of inexpressible joy I find myself once more in the midst of you: as a humble fellow labourer, and as delegated by the Peace Society of London, I have the honour to assist at the Annual Public Meeting of your excellent Society.

"I congratulate you cordially on the happy result of the varied and interesting labours which, during the course of the year, have occupied your cares and deliberations; and that, without prejudice to so many other philanthropic objects, which share your solicitude and your sympathy, you have been able to find time to labour for the advancement of the important cause of Peace, that cause which accords so well with all that is useful, and which tends to perfect all.

"I congratulate you that, in the competition opened on the subject of Peace, the genius and intelligence of the French should have been so brilliantly developed, that the only difficulty you have experienced has been to pronounce with justice between the numerous and skilful competitors. I

congratulate the honourable champions of Peace, whom you now crown with the olive—a crown infinitely more glorious than the laurel that encircles the brows of heroes and conquerors, and which reflects upon France the only glory yet wanting to her in the eyes of all the civilized nations of the world.

" 'Blessed are the peacemakers: for they shall be called the children of God.'

"But we must not conceal the fact that we have but just entered on this career of humanity and religion, that we must prepare to encounter many obstacles, and above all to struggle against a multiplicity of prejudices in favour of war, and of that false glory which is thought to be inseparable from it. It is not that we are insensible to the inestimable blessings of Peace, nor to the evils and misfortunes that follow in the train of war; but we have been so accustomed to these things, that at length, without searching deeper into this subject, important to individual happiness, as well as to that of our country and the whole human race, we have rested contented in the belief that this scourge is absolutely inevitable, and that war having always desolated the earth, it must continue from age to age, to exercise its malevolent and pernicious influence.

"But, in what consists this unhappy, absolute, and fatal necessity? Alas! shall the sword devour for ever? Let us strive to throw off the yoke of prejudice, and to contemplate, with a calm and impartial mind, by the light of the Gospel, this interesting subject, as if for the first time it presented itself to the mind; and perhaps truth will deign to unveil herself to our sight.

"Ah, could we but once imagine that one of those pure angelic beings who surround the throne of the Eternal, deriving all their felicity from their proximity and resemblance to

the uncreated Being, whose essence is love—had never heard of the character and state of the inhabitants of the earth; and could we further suppose that it were permitted him to visit this world, the imagination of man, fertile as it is, could not conceive, nor could the powers of man describe, the sentiments of horror mingled with deep compassion, that would seize the angelic mind in contemplating such an accumulated mass of malignity, sin, and misery, producing the most perfect contrast imaginable to that pure, celestial state of holiness, love, and felicity, in which it had been his high privilege to exist. Oh! how would he be afflicted by the evils that afflict human nature! He in his heart the tender compassions of the angelic nature; but when he beheld the climax of it in the mutual destruction of the human race by the horrible practice of war—cast down at the disgusting sight, he would avert his eyes from the ensanguined plain, and shed such tears as angels weep.

“And why should not we be equally affected at the sight of so much evil and unhappiness? It is because the mists of prejudice surround us, and conceal from our view the light of the sublime truth of the Gospel. But if we were to submit ourselves to that divine and infallible truth, we should be fully convinced that war is entirely incompatible with all the principles and all the precepts of Christianity, and that it cannot accord with that pure and holy religion, which is essentially a religion of love and charity the most unlimited. This religion was announced to the world at the nativity of the Saviour, by the celestial anthem of angels ‘Glory to God in the highest, and on earth Peace, good will toward men.’ This is the epitome, the very essence and nature of that kingdom which our adorable Saviour came to establish on the earth. And

in conformity with this angelic hymn, the Saviour said, ‘Love your enemies;’ ‘a new commandment I give unto you, that ye love one another as I have loved you.’ And God has given us this commandment that we may walk in his footsteps.

“Perfectly assured of the validity of our principles, let us persevere in this work of faith and love, with the sweet conviction that in following the holy and peaceable precepts of Christianity, we shall advance in the highest degree the civilization, the prosperity, and the felicity of man: for such is the object of the Christian religion, and it would not be without blasphemy should we dare to believe that He who is Wisdom itself, has given us impracticable precepts, which it would be impossible for us to follow.

“In labouring in the holy cause of Peace, we have also this encouragement to perseverance, that we are persuaded it is destined finally to triumph over all opposition, and over all difficulties; for the voice of the Lord has said, ‘They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.’

“At that blessed era when the peaceful spirit of Christianity shall triumph gloriously and become universal, then ‘they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.’

“Friends of mankind, peaceful soldiers of Jesus Christ, follow his steps; cultivate that spirit of love to one another, by which it shall be known that you are his disciples; labour to disseminate this feeling in every heart, and amongst every people. Cherish that sweet and intimate union which has happily been formed amongst the friends of Peace in

France, in England, in Switzerland, and America; may it be cemented still more and more, and may your united efforts be so blessed of Heaven, that they may at length intro-

duce upon the earth the happy reign of Universal and Permanent Peace."

This discourse, pronounced with sensible emotion, was generally applauded.

ORIGINAL COMMUNICATIONS.

WAR AND CHRISTIANITY,—NO. V.

"It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars."—37th Article of the Church of England.

INASMUCH as the Apostle declares, "all scripture is given by inspiration of God, and is profitable [for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, *thoroughly furnished* unto all good works; how much were it to be desired, that they who acknowledge this divine authority would search for themselves, that they might know the mind of God, and the will of God from his own teaching, rather than from the teaching of men.

The Church of England, as by law established, it were to be supposed would accord in its principles with the maxims of the civil government with which it is connected. It is therefore no matter of surprise that a nation professedly Christian, yet retaining those maxims of the world, which in all ages have been the fruitful source of violence and strife, should use the power it possesses of controlling its religious principles. How should it be otherwise? For then would it be a kingdom divided against itself, which we know could not stand. It is not only by the formal avowal contained in its articles, but in consistency with it, in a variety of ways, that the church by law established, countenances and encourages war. A

recent occasion* furnished a striking instance of it, when the standards of certain regiments were consecrated by two of its high dignitaries. How mournful are the reflections excited by those national monuments in St. Paul's cathedral, by which it would appear that military heroes and plunderers of nations, are still held forth as worthy of our highest regard! In contemplating them, the consideration forcibly presents itself, what is here, indicating it to be a temple for the service of Him who is styled the *Prince of Peace*; and *whose highest attribute is love*? What is here which would not have befitted the heathen temples of ancient Greece or of Rome?

"What do ye more than others?" was the consideration excited by our blessed Lord, when setting forth his exalted and pure doctrine. "If ye love them who love you, what thank have ye? for sinners also love those that love them." "And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same." The Christian is called with a high and holy calling. He is not allowed to be conformed to this world; and if those he is associated with uphold principles at variance with truth, the commandment still remains, "Come out from among them." There are many members of the Church of England who conscientiously believe all war to be unholy

* See Remarks on this subject in the *Herald of Peace* for April, 1842.

and anti-Christian : who are, perhaps, disposed "to forget that item in the Articles;" or who do not allow the judgment of men, when they perceive it to be discordant with the revealed will of God. With the consciences of these we desire not to intermeddle. But to all who name the name of Christ, it is a duty to study his doctrine, to learn of him, to imbibe his spirit. "If any man have not the spirit of Christ, he is none of his." It is to be desired that the righteous cause of Universal Peace may be free to all denominations of Christians. If we agree in this, we have a bond of union infinitely better than creeds and systems of human invention; and more in accordance with that mark of discipleship given by the Saviour himself, when he said, "By this shall all men know that ye are my disciples, if ye love one another." Were Christians agreed in the full reception of the law of love, they might look forward in hope of the speedy and complete fulfilment of all those prophecies which predict the enlargement of their borders and the universal dominion of Jesus; but if we bite and devour one another, an Apostle cautions, "take heed that ye be not consumed one of another." It can hardly be doubted, that the prevalence of a spirit of enmity amongst professors of the Christian faith, has been for ages a stumbling-block to the heathen world; and that consequently, the way of the Lord can be effectually prepared only by its removal. But alas! fleets and armies still go forth, and Christians are not known amongst the nations as lovers of Peace. How melancholy the reflection! Are they not rather known, especially at this time in the East, as a people that delight in war? More than paralyzing, it is to be feared, in that part of the world, all the efforts of devoted missionaries. We hope, nevertheless, for better things, and think we discern the dawning of a brighter day;

not however but by the appointed means—the divine blessing on individual faithfulness.

WAR AND CHRISTIANITY.—NO. VI.

"Blessed are the meek, for they shall inherit the earth."—Matt. v. 5.

MEEKNESS must needs be a prominent characteristic of the follower of Jesus Christ, for to this he especially invited his disciples: "learn of me, for I am meek and lowly in heart." It is no light consideration in our examination of the practice of war amongst professing Christians, that we find qualities which are approved of God, and this especially, which is declared to be "in his sight an ornament of great price;" not merely set light by, but accounted a reproach, and repugnant to the military character. It is recorded of Charles the Twelfth, king of Sweden, that before he ascended the throne, he amused himself one day in the apartment of the king, his father, looking at two geographical charts—the one of a town of Hungary taken by the Turks from the Emperor; and the other of Riga, the capital of Livonia, a province conquered by the Swedes during the preceding century. At the bottom of the chart of the Hungarian town were those words of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The young prince having read these words, immediately took his pencil and profanely wrote under the chart, *Dieu me l'a donnée, le diable ne me l'otera pas*. The disposition which this incident evinced, was consistent and worthy the man who had chosen Alexander the Conqueror for his model. The following extract from the life of the pious Fenelon, exhibits to us a character of another sort:—

"The severity of the winter of 1709, completed the desolation of Fe-

nelon's native country, which had been ravaged by war during the eight preceding years. This was a field for the display of his virtues. 'I love my family'—this was his maxim, and these his words,—'I love my family better than myself; I love my country better than my family; but I love mankind better than my country.'"

* * * * There was at this time, in his granaries, corn to the amount of an hundred thousand francs. Refusing any compensation, he distributed the whole to the soldiers. "The king," said he, "owes me nothing; and in the misfortunes with which the people are oppressed, I ought, as a Frenchman and a bishop, to restore to the state what I have received from it." It was thus that Fenelon revenged his disgrace!

His munificence, however, was not confined to his countrymen. Englishmen likewise shared his bounty; and to their honour be it recorded, they were not ungrateful. In return for that philanthropy, which the circumstance of being an enemy could not extinguish, a safe conduct was granted to the good archbishop, whenever the voice of humanity pronounced it expedient; and it was then only that it was valued. Of the use which he made of it we shall have a better idea, by attending to a particular instance.

It is but just to say, that on this occasion the wretched, without distinction, found in Fenelon a father, and in his palace a home. Nay, in cases where he had not sufficient accommodation at his disposal, he hired houses for the reception of the destitute. He became literally "the servant of all." At the board which he spread for the homeless and the destitute, he himself served.

He one day observed a peasant dejected and melancholy, whose grief did not permit him, though hungry, to repair decaying nature. "Why," said Fenelon, "do you not eat?" "Ah, sir," replied the peasant, "I

had a cow, the support of my family, which, when flying from my cottage, I had not time to take along with me, by this time it is in the hands of the enemy, and I never shall find her equal more." Under the protection of his safe conduct, the venerable Archbishop immediately set off, accompanied with a single domestic, found the cow, and restored her to the peasant.

In contemplating the Christian character here set before us, we are minded of the words of the text—"Blessed are the meek." The world thinks not so; but Christians who have believed, and have acted under such belief, have happily proved their truth. The meek are not left to their own helplessness, but they are taught of God, they are guided in judgment; they are peculiarly under the divine protection. See the 76th Psalm.

This truth might be illustrated by many special instances; but suffice it to refer to that which is open to constant observation. Meek and humble spirits do not generally excite anger and revenge; they rather conciliate, and bespeak kindness and love. Who knows not, that "a soft answer turns away wrath," and that "yielding pacifieth great offences?" It is also equally apparent, "a wrathful man stirreth up strife," so likewise, "he that is of a proud heart —."

The conduct of Isaac is an eminent instance of meekness. His prosperity excited the envy of his neighbours—the Philistines; they stopped up his wells, and so drove him from amongst them; but he forebore resentment, and looked to the Almighty. And the divine blessing attended him, inso-much that they who had hated him saw it, acknowledged it, and sought his friendship. The conduct of David, when persecuted by Saul, was distinguished by meekness and forbearance, so that he both disarmed his adversary, and constrained him to acknowledge, "Thou art more right-

eous than I." But a greater than David has set us an example, that we should walk in his steps. He bore the contradiction of sinners against himself. When arraigned before the judgment seat of Pilate, "as a sheep before her shearers is dumb, so he opened not his mouth."

Of godliness it is written generally, that it "is profitable unto all things, having promise of the life that now is, and of that which is to come." And again, more particularly, "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." "Blessed are the meek, for they shall inherit the earth, and shall delight themselves in the abundance of Peace."

G.

TO THE EDITOR OF THE HERALD OF
PEACE.

SIR,—Like your talented correspondent, Mr. Macnamara, I also expect great things from the Peace Convention, which it is proposed to hold next June, in London. The bare fact, that, in the present day, the lawfulness of war has been so far discussed, not to say negatived, as that the friends of peace should feel themselves strong enough to convene, from different countries, as well as from sections of our own, delegates whose business it will be to deliberate upon the propriety of publishing to the world some document condemnatory of war, as practised by Christian nations,—this simple fact is calculated to induce reflection in the minds of multitudes who have never yet fairly examined this momentous question. It is a great thing to gain the public attention to any given question of importance: because, with proper means of enlightenment, just views of that question may in many instances be reasonably expected to follow. In this way the Anti-slavery Convention of 1840 proved so influential for good, that a

second is fixed for 1843; an arrangement, of which, by the way, the London Peace Society has wisely availed itself, by appointing its convention to be held almost simultaneously with a Meeting, which, like the preceding one for the same object, cannot fail to concentrate in the British metropolis many of the ablest men of our own land, as well as of distant countries; most of whom, it may be presumed, are as decidedly principled against war, as they are against slavery; and therefore may be expected to countenance, by their presence and advocacy, the Anti-war Convention also. Here, then will be found the means of public enlightenment on a question involving some of the dearest interests of man; but which hitherto has been so little examined, and therefore so little understood. In order, however, that the cause of peace may derive from the pending Meeting the full benefit which it seems capable of rendering, I submit that in the mean time unusual efforts should be made to direct the public mind to a consideration of the criminality and impolicy of war; and also, that the utmost possible publicity should be given of the intention to hold the proposed Convention, with a view to secure the very largest attendance of auditors which the intended place of meeting can accommodate. Of course, the proceedings will be reported, and extensively published abroad, as well as at home. From this much may be anticipated. But while some are convinced by what they *read*, more, perhaps, are impressed by what they *hear*. The living, speaking voice is invested with a potency and a charm which in many instances carry prompt conviction to the listener; and where this is not the precise result, the impressions made at the assembly not seldom accompany the half-convinced into retirement, and there, by inducing reading and further reflection, issue in full conviction. But, without this

preliminary process, it is not easy to prevail on minds of a certain class to begin to read upon a subject, however important, on which their opinions are already made up, and as to which, therefore, they are scarcely open to conviction. In addition to the afore-cited advantages, the larger the assemblage on this interesting occasion, the more imposing in general estimation will be its proceedings. And, independent of each of the foregoing considerations, is it not in itself fitting, that a convention, whose ultimate aim is nothing less than the pacification of the earth, should be largely attended? On every account, then, this thing should not be done in a corner. The Convention will be an unprecedented affair. It may form an epoch in the world's future history; and, humble as may be the promoters of this movement, they may be putting in activity a moral power, whose salutary influence may possibly extend to unborn generations, and prove the harbinger of that long-predicted day, when "nation shall not lift up sword against nation, neither shall they learn war any more."

To aid in the expense of widely announcing the Convention, may I venture to trouble you, Sir, with a mite,* for the Treasurer of the London Peace Society?

I am, Sir, &c.

A MEMBER OF THE SOCIETY.

July, 1842.

TO THE EDITOR OF THE HERALD OF
PEACE.

47, Clowance Street, Devonport,
Aug. 26, 1842.

SIR,—When national armies are opposed to each other, deserters from either side are usually received with a degree of interest and satisfaction. It may therefore be presumed that the

friends of peace will also rejoice when deserters come over from the ranks of war. Of late years, their hearts have been cheered by a few deserters of no mean rank. If the accompanying testimony from one of somewhat inferior grade, shall appear sufficiently interesting to be inserted in the "*Herald of Peace*," you may consider yourself fully authorized to do so; and if any further particulars are calculated to be useful, as to the way by which my mind has been led to adopt the decisive step which I have so recently taken, I shall consider it my privilege, as well as my duty, to endeavour to furnish them. For about five-and-twenty years I have been enrolled as a member of the Peace Society; but have only now, at this late period, become a consistent one. However, the well-known adage, "Better late than never," is not, I trust, inapplicable to my case. That desertions may be multiplied a thousand fold, both from its professed and conniving advocates, and the friends of peace increased in an equal ratio, is and shall be the prayer of, Sir,

Yours respectfully,

JAS. EDWD. MOGRIDGE.

P.S. My rank was that of a Lieutenant of Infantry.

The following communication was addressed to the Half Pay Department of the War Office.

SIR,—Having become at length satisfactorily convinced in my own mind that war is unlawful, or not sanctioned and approved of by the laws of God, and quite repugnant to the precepts and the spirit of Christianity, I am under the necessity of relinquishing my half-pay, and consequently of returning to your office the accompanying documents. It will, I presume, be readily believed that my motives are conscientious, or such as my con-

* A sovereign.—EDITOR.

science dictates to be my duty, in adopting such a step, when I state that I have no other income, except an annuity of ten pounds per annum, and my health in so impaired a state as to render it highly improbable that I can ever earn a livelihood; but my conscience will not any longer allow me to countenance and uphold the system of war, by receiving the half-pay connected with it: because a system which teaches the art of killing our fellow-creatures in the most expeditious and extensive manner cannot possibly be an art approved of by the Founder of Christianity, who is, by the great apostle St. Paul, repeatedly and emphatically styled the "God of Peace," and who Himself, for the direction and encouragement of His disciples, declared, "Blessed are the

Peace-makers, for they shall be called the children of God."

I remain, Sir,

Your humble servant,

JAMES EDWARD MOGRIDGE.

Cawsand, near Plymouth.

July 26, 1842.

Sept. 1st. I have much pleasure in informing you that I have received a liberal supply of tracts, pamphlets, and *Heralds of Peace*, from our warm-hearted friends to the good cause, the Balkwills of Plymouth, and that I hope to make a useful distribution of them among clergymen, dissenting ministers, and others.

I cannot forbear adding, that it is much to be lamented that the Auxiliary for these towns,—these nurseries of war,—is in so dormant a state. Cannot something be done to revive it?

MISCELLANEOUS.

Yearly Meeting of the Society of Friends, May, 1842.

EXTRACT FROM THE EPISTLE TO FRIENDS IN GREAT BRITAIN, IRELAND, AND ELSEWHERE.

"We have been deeply afflicted by the consideration of the continued existence and extent of slavery in the colonies and dependencies of several of the nations of Europe, as well as in America; and we have been led into feelings of warm sympathy with the suffering victims of this cruel and anti-Christian system, wherever they may be. We earnestly desire that the day may be hastened when every yoke of oppression shall be broken.

"War still prevails in the East: we mourn over the calamities and miseries which it is producing. We think with sorrow of heart on the lot of those of our countrymen who are sent forth, not on works of mercy, to distant lands where the inhabitants of this favoured isle ought to show forth

the fruits of the mild and peaceable religion of Jesus; but on errands of revenge and bloodshed, from which they may never return. May it please the Almighty Parent of the universe so to influence the hearts of our rulers, as that peace may be speedily restored, and that they may maintain the bond of amity with every nation of the earth.

"Whilst thus adverting to the distresses of the people of different countries, we are not insensible to the sufferings of the poor at home. We turn with feelings of deep commiseration to the multitudes in this land who are pining from penury, and from an utter insufficiency of food and raiment. These privations are very hard to endure, but we may be instructed in observing the great patience with which they have been borne. Many of our members have taken an active part in alleviating the miseries

by which they were surrounded ; and we encourage all our friends liberally to perform this obvious Christian duty, of caring for and helping their distressed neighbours ; ever remembering the words of the Lord Jesus, how he said, ' It is more blessed to give than to receive.'

" GEORGE STACEY,
" Clerk to the Meeting this year."

COMMERCE.

ONE of our subscribers, an officer at the camp at Thoune, has transmitted to us the following details of a military *fête*, begun happily enough, but which terminated in a tragical manner :—

" *Camp of Thoune, August 25.*

" For the last fortnight a camp of 4,500 men has been formed in the plain of Thoune, a small town in the canton of Berne, under the command of Colonel Rilliet Constant, formerly in the Grand Army. There are eight battalions of infantry, and four companies of carbineers, artillery and cavalry of the several cantons. On Sunday last the federal Diet, now assembled at Berne, passed in review this body of troops in the presence of several foreign officers, particularly the Duke de Raguse. An immense crowd was present at this review, which took place in splendid weather, at the foot of the majestic mountains of Stockhorn. Yesterday a mock fight took place. The passage of the river Aar was effected by means of a flying bridge, and then the troops divided into two bodies, and fought in the open ground. One body fell back to the foot of Mount Chasseral, the other turned its position by the passage of the Niesen, and, by a sudden attack, completely routed it, and pursued it to the village of Grosse-Naar. There, unfortunately, the defence was no longer a mock one. The character

of the Swiss, who would rather be killed than retreat, gained the mastery, and a dreadful combat ensued. Not less than sixty men are wounded, and eight killed by the sword only. A horseman, who, from being unable to hold his horse, had broken into a square, gave the signal of this disaster, which, it is hoped, will be followed by no other unpleasant circumstances. The camp is to be immediately broken up, though it was to have lasted a month."—*Morning Chronicle, Sept. 1st, 1842.*

[In this account we have a dreadful proof of the evil influence of military display, and a complete refutation of the frequently urged sentiment of the advocates of war, that men may kill each other in battle, and yet entertain perfect Christian love toward each other. Here we read of men who in a sham fight being obliged to retreat, or *really* fight to maintain their ground, adopted the awful alternative. It is not in human nature to engage in the horrid business of war without being improperly excited either by defeat or conquest.—Ed.]

THE LOLLARDS AND THE PEACE SOCIETY.

Fox, the martyrologist, relates, that A.D. 1395 being the eighteenth year of the reign of Richard the Second, a remonstrance against ecclesiastical abuses was presented to Parliament, and also affixed to the door of St. Paul's and other places. This document is called, by its authors, " The Book of Conclusions, or Reformation." It contains twelve conclusions. The tenth refers to war, and the punishment of death, and shows, that although the Peace Society is of recent origin, yet the principles it advocates had zealous friends in this country above a century before the Reformation. The following extract is copied from Fox, with no other

alteration than that which was necessary to modernize the orthography:—"Manslaughter (either by war or by any pretended law of justice, for any temporal cause, or spiritual revelation),* is expressly contrary unto the New Testament, which is the law of grace, full of mercy. This conclusion is evidently proved by the examples of the preaching of Christ here on earth, who chiefly teacheth every man to love his enemies, and have compassion upon them, and not to kill and murder them. The reason is this, that for the most part, when as men do fight, after the first stroke, charity is broken, and whosoever dieth without charity goeth the right way to hell. And besides that, we do well understand and know that none of the clergy, neither by any other lawful reason, can deliver any man from the punishment of death, for one deadly

sin, and not for another; but the law of mercy, which is the New Testament, forbiddeth all manner of murder. For in the gospel it is spoken unto our forefathers, 'Thou shalt not kill.' The corollary is, 'It is a very robbing of the people when lords purchase indulgences and pardons à *pœné et culpâ*, unto such as do help their armies to kill and murder the Christian people in foreign countries for temporal gain, as we do see certain soldiers who do run among the heathen people to get themselves fame and renown by the murder and slaughter of men. Much more do they deserve evil thanks at the hands of the King of Peace, for so much as by humility and peace, our faith is multiplied and increased; for murderers and man-quellers Christ doth hate; he that striketh with the sword shall perish with the sword.'

CRITICAL NOTICES.

ESSAYS ON THE PRINCIPLES OF MORALITY, AND ON THE PRIVATE AND POLITICAL RIGHTS AND OBLIGATIONS OF MANKIND. By JONATHAN DYMOND, author of an "Enquiry into the Accordancy of War with the Principles of Christianity, &c." Fourth Edition. Royal 8vo. pp. xiv. and 198. London: Gilpin. Carlisle: Scott and Benson. Edinburgh: Oliver and Boyd. 1842.

As this work has long been an object of our approbation and delight, it cannot but be a matter of sincere joy to see it now reprinted in a handsome form, with a type clear though small, and at a price just *one-sixth* of the original editions, which were in two full sized octavo volumes, comprising 979 pages.

The author did not live to publish this invaluable work, not even to finish it in correspondence with his plan and intention. But his friends judged wisely in not withholding the precious, though imperfect, possession from the world. Men have praised those who rescued the Cartoons of Raffaele

from destruction; and the students and lovers of the fine arts will ever profit by even the fragmentary portions, though all taken together may give but a very defective idea of what the finished works would have been. Nor do we blame the zeal or enthusiasm of the connoisseurs, provided it intruded not upon better things, though we cannot but mourn over and abhor the idolatrous incense offered up to the man who sacrificed his health and life to vice and superstition. How much then of honour owe we to the faithful, meek, gentle, yet uncompromising servant of Christ? How should we value the unfinished labours of Jonathan Dymond! They are really a *working for eternity*. On their first publication, the "Quarterly Review," in despite of its prejudices and its subserviency to worldly and anti-Christian politics, which "ascend out of the bottomless pit and go into perdition," yet was, we may perhaps say, surprised and charmed by the beauty of *genuine* CHRISTIAN MORALS as here exhibited. Of that review (Vol. XLIV. 1831,) in a long and able article

* i. e. For religious opinions.

upon this work, as temperate and respectful as could reasonably have been expected, or even more so, we find these words—"Mr. J. J. Gurney, if he had been a clergyman instead of a Quaker, would have deserved a bishopric for his book upon the Evidences of Christianity. The poems of William and Mary Howitt are known to all lovers of poetry; and who has not heard of Bernard Barton? The present work is one which the same Society may well consider it an honour to have produced. It is, indeed, a book of such ability, and so excellently intended as well as well executed, that even those who differ most widely, as we must do, from some of its conclusions, must regard the writer with the greatest respect, and look upon his early death as a public loss."

Many persons, from ignorance or prejudice, or sometimes, we fear, from criminal delusions, have taken upon them to declaim against *morality*, as if it were something detached from and even opposed to evangelical godliness. There is indeed a pretended morality, which is "of the earth, earthy;" its principle, selfishness; its guide, expediency; its rule, the calculations of "the carnal mind, which is enmity against God." But the subjects illustrated in this book form a very different system. They are the *Ethics of Jesus*; the lessons of obedience which He taught, personally and by his inspired servants. It cannot be too earnestly impressed upon the minds of all teachers and learners of Christianity, that the body of HOLINESS, or the state of mind which is essential to salvation, consists necessarily of three component parts—*Piety*, or Religion, comprising right sentiments, affections, and actions towards God; *Virtue* in all self-government; and *Morality*, the impartial observance of all the rules of justice and kindness towards our fellow-creatures.

If we read the New Testament with an impartial mind, we cannot fail to see that these three branches are *necessary* to the constitution of holiness, both as a system in abstract conception, and as a concrete possession in human experience. Those divine records lay the stress of *absolute and unyielding necessity* upon each of the three; they can submit to no amputation, they can admit of no addition. Subtraction is impiety; addition is usurpation and superstitution.

Some other European nations, especially the Germans, have ample works exhibiting

the principles and rules of Christian morality, in a systematical order; and some of those writings, even popish, (notwithstanding their corrupt additions,) as well as Protestant, possess great excellency in both distribution and discussion. In our language we have not many. The great and holy Richard Baxter's "Christian Directory" is the best that we are now able to recollect; but it is very unequal, its order is desultory, many topics are deficient, and not a few are redundant. Others there are, such as the old "Whole Duty of Man," the "Gentleman's Calling," and the "Lady's Calling," which, with much partially good matter, are deplorably deficient in *foundation principles*; and are of most dangerous tendency, as being virtually instruments of Satan's subtilty to undermine and exterminate the Gospel of Grace by our Lord Jesus Christ. To a very different and far better order, belong the two works of the truly venerable Prebendary Gisborne, on the "Duties of Men in the Higher and Middle Classes of Society," and the "Duties of the Female Sex." But those excellent works do not comprehend many cases, especially in what are called the lower orders of society; and the amiable author pleads for war, when defensive and what men call justifiable; yet it is a gratifying circumstance that his Christian principles and feeling have led him to make concessions completely fatal to the warlike system.

These serious objections belong not to Mr. Dymond's work. Its matter is comprehensive, its arrangement luminous, its reasoning calm but powerful, its style simple and marked with the energy of conviction, and it rests upon the solid basis, that all true morality is derived from a supreme regard to the APPROVING WILL OF GOD, and is a branch from the root of FAITH in the LORD JESUS CHRIST.

Mr. Dymond was one of the Society of Friends, and on that very account it will give the greater pleasure to evangelical Christians of any other denomination, to read the only extract which we can make, the concluding paragraph of the work.

"— And finally, having written a book which is devoted almost exclusively to disquisitions on *Morality*, I am solicitous lest the reader should imagine that I regard the practice of morality as all that God requires of man. I believe far other; and am desirous of here expressing the conviction that, although it becomes not us to

limit the mercy of God, or curiously to define the conditions on which he will extend that mercy, yet that the true and safe foundation of our hope is in the redemption that is in Christ Jesus."

This new edition has an advantage over all the preceding ones, in being provided with a copious alphabetical index.

A MEMOIR OF THE LIFE AND WRITINGS OF JOHN ALBERT BENDEL, Prelate in Wurtemberg. Translated from the German by R. F. Walker, M.A., Curate of Purlough, Essex. pp. 533. London: Gladding. 1842.

THE memorials of men, who have been eminent in their day in the paths of literature and religion, are very valuable treasures for posterity. And the studious and devout will know how to estimate their worth. We are therefore happy in this short notice of this large and beautiful volume, which we have perused with much pleasure; and we cordially thank Mr. Walker for this faithful translation, the correctness of which he gratefully acknowledges in a Prefatory Address to the Rev. Dr. Steinkopff.

The first German edition was chiefly compiled from original MSS. in the family, and published in 1831, by the Rev. C. F. Burk, A.M., a maternal descendant from Bengel. And he had also various valuable memoranda, with a variety of published accounts, from which he has drawn these ample materials. The author, therefore, states that he has selected "such subjects as appeared the most valuable and interesting; so that the work contains many instructive remarks upon Education, Pastoral Theology, Pietism, Separatism, Church Government, &c.; likewise upon Authorship, Scripture Exegesis, the Spirit of the Times, Doctrinal and Moral Science, Prophecy, the Types, &c., which will doubtless be read with pleasure by many. Bengel's thoughts are here given just as they were found in his writings, and these were found amply sufficient."

The contents offer to the reader, Part I. Bengel's Education. Part II. His Official Engagements as a Tutor, Preacher and Pastor, and Member of Consistory, &c. Part III. His Literary Works, his Classical Researches, Criticisms of the New Testament, his Principles of Exegesis, his Interpretation of the Apocalypse, his Expo-

sitory Writings on the New and Old Testaments, &c. &c. Part IV. His Private Life, as a Family Man, as a Friend, Notices and Gleanings; his last illness and Death. Such, though given briefly, is the summary of contents of this learned and useful work.

Dr. Robinson, an English physician, with the Rev. John Wesley, appear to have first introduced the learned Bengelius, or Bengel, to the British public; the former by translating, and the latter by promoting subscriptions to Bengel's work upon the Apocalypse. Indeed, Mr. Wesley states in the Preface to his "Notes on the New Testament," his high opinion of this great luminary, and therefore, by translating from his "Gnomon," he had given in English a great number of Bengel's excellent annotations at full length, and had abridged and compressed the substance of many more.

The third Part of the volume, containing extracts from his literary and theological works, makes up more than two hundred pages, and is therefore more adapted to the learned and speculative reader than to others. The other three parts afford a lively exhibition of a man of great erudition, of indefatigable research, of remarkable modesty, and of most eminent piety. We confess that we should like to see these three parts published in a separate volume. As for some of Bengel's apocalyptic and chronological speculations, especially what relates to the years of 1830 to 1836, they are obvious failures; yet still his work on the Apocalypse is held in considerable estimation by those who have studied the prophecies. Of his chief work, "Gnomon Novi Testamenti," we may just add, in the language of the late Mr. Orme, in his Bibliotheca, "that the judgment of Bengel is not always to be admired; and he has thrown less light on the inspired writers than might have been expected from his learning, application, and religious attainments."

In the history of Bengel, we have a remarkable instance of a man of great piety, and a diligent student of the New Testament, struggling with the convictions of his own mind, and at the same time held in bondage by the custom of his country, and his own early prejudices in favour of war. He gives his views of this great question, "The military profession is one of difficulty to a converted man, and one which he will not be forward to prefer; but who

ever is thrown into it against his will, may consider, 1. That John the Baptist did not direct the soldiers to quit it. 2. That there are instances of pious soldiers recorded in the Scriptures. 3. That the commandment 'thou shalt not kill,' is not so absolute as to forbid 'the powers that be,' to 'bear the sword,' Rom. xiii. 4; also that God himself directed the Israelites to go to war, and concerning the wars they were to conduct. 4. That it cannot rest with private persons to determine whether a war be just or unjust, especially as the guilt is generally equal on both sides; whereas the soldier acts merely in obedience to superior authorities, and upon their responsibility. If he can quiet his conscience on such grounds, he may; but if he cannot, let him refer the matter to God, and quit the profession as soon as a lawful opportunity occurs." pp. 385, 386.

"If he can quiet his conscience on such grounds." Who can? Could Bengel himself? We conscientiously think not. He tries to defend the unchristian practice; but it is evident, that he thought *no enlightened follower of the PRINCE OF PEACE* could. But he could not condemn all who being in the army were not so enlightened. These arguments, if they may be so called, we have often answered, that it is not necessary here to trouble our readers with them. Yet, lest some one may take up this Number who is unacquainted with our principles, we will just say, 1. John the Baptist did not come to change the dispensation, but to prepare the way for the Messiah, who did; and in doing it say, "But I said unto you, resist not evil. Love your enemies. Do good to them that hate you." He will be a clever man who can find out how a person can love his enemy, and at the same time shoot a bullet through his head, or plunge a bayonet into his heart. 2. We do not deny but pious men have been found in the army; and so pious men have actually *been dealers in slaves*. But this is no reason why those whose opportunities enable them to come fully under the influence of Gospel principles, and into Christian light, should act as those who only "see men as trees walking," Mark viii. 24. 3. We are not quite so sure about the commandment, 'thou shalt not kill,' that it does not absolutely forbid 'the powers that be' to take away human life, except God himself gives directions otherwise, in clearly defined cases, as he did to the children of Israel. But now, we ask, who is to determine for

what crimes, or what circumstances, by what mode is human life to be taken away? There is nothing said in the New Testament on the subject; and the Old Testament is not taken by any Christian nations as their guide in this matter. 4. We read; Rom. xiv. 12, "So then every one of us shall give an account of himself to God;" and 2 Cor. v. "For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." It is a dangerous thing to tamper with human and individual responsibility. There is no ground in the Bible, we unhesitatingly say it, for the doctrine that kings and governors only are responsible for the sin of war. Every man is responsible for himself to God. This is the doctrine of the Bible. Let all men look well to this! But the amiable and pious Bengel felt that the army was not the place for a disciple of Jesus, and he advises every one who has scruples about it, to leave the profession. Considering the time in which he lived, his sentiments were in advance much of his age. He was born in 1687, and died in 1752. We consider his views enlightened on this subject than otherwise, and we heartily commend this volume to public attention; it will amply repay the price for which it may be obtained, (which just now is very cheap) and a careful perusal.

COTTAGE COMFORTS, with Hints for promoting them, gleaned from experience: enlivened with Anecdotes. By ESTHER COPLEY. Seventeenth Edition, revised and enlarged. London: Simpkin and Marshall. 1841. 12mo. pp. 234.

WE are happy to see this work in the seventeenth edition. Like all our friend's publications, it is full of good sound sense, wise counsels, and *practical* instructions. There are many books written on this and kindred subjects, they are well executed as literary performances, and they present us with fine theories and speculations, and what may by such means be effected for the comfort and happiness of domestic life; but they are too speculative and theoretical to be reduced to practice. This is not the case with the work before us. This is all practical. There is nothing in all the 609 counsels and recipes it contains for promoting "Cottage Comforts" but may easily

be reduced to practice. This book has been the means of directing hundreds of young housekeepers in the path of economy and happiness; they have to be thankful that this book ever came in their way. No housekeeper should be without it. It is a wise counsellor for time and eternity. We knew a very able, judicious minister of the gospel, who was accustomed to say, "Mrs. Copley's 'Cottage Comforts' is the next book to the Bible in importance to a family."

THE OLD SEA CAPTAIN. London Religious Tract Society. 1842. Square 18mo. pp. 824.

"THE Old Sea Captain" tells the most interesting tales, as we might expect an observant man, who having sailed on oceans, and travelled on the land nearly over the whole world—who having spent much time in mercantile sea-service, and having served on board of a man-of-war, to do. His tales are truth-telling stories, narratives of facts full of important instruction, and based on sound moral principles. And what is very gratifying to us, is, that "The Old Sea Captain," in his conversations with his young friends, to whom he tells his tales, takes every opportunity to show the evils and cruelty of war, and the blessings of peace. He exhorts his young friends to pray for peace. After giving them an account of a battle, he says, "This is the first time I have told you about a battle, and I trust it will be the last. Peace, boys, is a jewel that should be carried in every one's bosom. My pocket compass here, which you know is my Bible, says, 'Follow after the things which make for peace,' Rom. xiv. 19; 'Seek peace and ensue it,' 1 Peter, iii. 11; 'Live in peace, and the God of love and peace shall be with you,' 2 Cor. xiii. 11." We can recommend very sincerely this book as a very suitable present for young people, calculated to do them good, to establish in their hearts right principles, and imbue their minds with right views.

SCRIPTURE ILLUSTRATED BY ENGRAVINGS, DERIVED FROM EXISTING AUTHORITIES. Part II. London: Religious Tract Society.

We are happy to say that this well-designed publication carries forward its object in a style which must secure the

patronage of the discerning public, afford much pleasure to the lovers of the "fine arts," and tend materially to elucidate and illustrate the Holy Scriptures. The present number contains five beautiful engravings, with well-written accounts, derived from Scripture, of the events which they represent. 1. Jacob and his family journeying to Egypt. 2. The anointing of Saul. 3. The death of the first-born. 4. Elisha and the mockers. This work deserves a wide circulation, and we shall be greatly disappointed if it does not realize it.

THE TEACHER'S FAREWELL; a Parting Gift to Elder Scholars, on their leaving the Sunday School. By the Author of "Little Robert's first day at the Sabbath School." With an Address to the reader. By Henry Althans. London John Snow, Paternoster-row. 1842. 18mo, pp. 162.

THIS little tractate embraces a variety of topics, which are admirably well discussed, in a language plain and pleasing. The contents are, "Address to the Reader; Farewell Address, Personal Religion; Disposition and Habits, Relative Duties; Servitude, The World; Company; Books; Amusements, Public Duties; Condition in Life, Affliction—Death." These different subjects are placed before the reader in a very judicious and scriptural manner. It is a beautiful, useful, and valuable present for all young people.

A SERMON, ON OCCASION OF THE DEATH OF THE DUKE OF ORLEANS. Preached on Sunday, July 17th, 1842, at Mill-hill Chapel, Leeds. By CHARLES WICKSTEAD, B. A. London: John Green, Newgate-street. 8vo. pp. 19.

THIS may be justly designated a *Peace Sermon*. The author takes occasion to show, from the uncertainty of life, the unsatisfactory nature of all earthly delights, and looks to the train of circumstances which may probably follow the untimely death of the young prince, the heir to the throne of France. He then supposes that at some future time, in consequence of this event, "internal troubles may arise among our restless neighbours, from a government that shall not command their respect, or

give them satisfaction; that these internal troubles may seek an action or an outlet in foreign conquest or invasion; that nation after nation of Europe may thus be involved in the dispute, and that the peace of the world may undergo another extensive and disastrous interruption." Our author then asks why the nations of the earth should be afraid of such a result as this? and then he shows the necessity and importance of a council of nations to settle any international dispute; and until this is done, he says, "Nations will not have learned the alphabet of Christianity until they have learned this." This subject is well treated in the discourse, and insisted upon by very weighty arguments. We are happy to find such sentiments inculcated by a teacher of Christianity, and only wish that all the ministers of the gospel would "go and do likewise."

LOVE TO MAN ESSENTIAL TO THE TRUE KNOWLEDGE OF GOD. A Sermon preached at Surrey Chapel, London, May 11th, 1842, for the London Missionary Society. By JOSEPH SORTAIN, A B., of Trinity College, Dublin, minister of North-street Chapel, Brighton. London: Ward and Co. 8vo pp. 23.

WE may also say of this discourse, that it is a *Peace sermon*. It deserves a wide circulation. It contains some startling thoughts, searching statements, and solemn appeals. A perusal of it must do good, to every possessor of a conscience.

CHRISTIAN PATRIOTISM. A Sermon, preached before the friends of the Home Missionary Society, at the Poultry Chapel, on Monday evening, 16th May, 1842. By the Rev JOHN HARRIS, D.D., President of Cheshunt College. London: John Snow, Paternoster-row. 8vo, pp. 30.

THIS is an admirable discourse, in which Christian patriotism is defined and urged in a very masterly and convincing manner. The text is taken from Rom. ix 1, 2, 3; x. 1. In discussing the subject, we have the following propositions laid down.—I. "That enlightened patriotism is a Christian virtue." II. "That the highest order of patriotism is that which leads us to seek the salvation of our countrymen." III.

"That the highest order of instrumentality we can employ for this end includes *willing self-denial and earnest prayer*." IV.

"That, besides the great general motives for seeking the salvation of our countrymen in common with that of others, some of the special reasons which moved the apostle should equally operate upon us." We need not inform our readers that these different and important points are illustrated and urged by figures the most happy, and language the most felicitous, and with reasoning the most powerful and conclusive. The committee of the Home Missionary Society have done well in publishing this sermon. The cause for which the society was formed, and for which it has for many years laboured, is pleaded in this discourse, in a manner worthy of itself and its eloquent author. We are happy and thankful, Dr Harris, who was one of the adjudicators of our Prize Essays, has not in this discourse forgotten the cause of *Peace*. Speaking of Christian patriotism, he says, "We hope it is not deemed a disparagement to the gospel that it does not inculcate pride, nor military aggression. The patriotism of modern nations has been marked by selfishness, unrelenting selfishness towards all who lived beyond certain territorial limits. 'Is there any thing more ridiculous,' asks the sagacious Pascal, 'than that a man has a right to kill me because he lives across the water, and his prince has a quarrel with mine, though I have none with him?' We hope it is no imputation on the gospel that it does not inculcate such a spirit. No, it says nothing that has the remotest tendency to build in a nation with a Chinese wall of selfishness. It confers not on one state a right to forge fetters for another. It kindles no brand to ignite those popular passions and national antipathies, which are themselves liable to spontaneous combustion. It proposes to sanctify and subordinate patriotism to the nobler purposes of philanthropy—the love of country to the love of man. Assuming the principle that every true interest is universal, it refuses to entertain any project as *final* less than the amelioration of the species. In prosecuting its march, therefore, it consults the map of the world. And already its harmonizing effects are widely felt. As the Sun of righteousness ascends in the firmament, and our moral horizon enlarges, those whom we had seen only by the torch-light of prejudice, disfigured as phantoms, whom it was thought hard to hate, are discovered to be

men whom it is a pleasure to love. Nor is the healing process to terminate, till all kindreds, people, and tongues, are drawn into the close relationship of a family compact, preparatory to the final assembly of the church in heaven."

What a blessing it would have been to the church and the world, if such patriotism as this had always been preached in Christian temples! Oh, how much bloodshed and murder would have been prevented! What heart-rending pangs to mothers, and sisters, and brothers, would have been spared! And how many thousands of souls, hurried prematurely and unpreparedly into eternity, would have had many years longer of probation extended to them as time of preparation for the great world! Is not this the gospel? Then let the ministers of that gospel universally so represent the mission of Christ into our world, and their own commission from him, and it will soon create such a feeling against war, and love for the peace of Christianity, as will render it a thing impossible for governments, under any circumstances, to make the disciples of the Redeemer become the murderers of one another

ESSAYS ON JUSTIFICATION BY FAITH. By the late Rev. Thomas Robinson, M.A., Vicar of St. Mary's, Leicester. London Religious Tract Society. 18mo. pp. 69

THE author of these Essays is well and popularly known as the author of "Scripture Characters." The same simplicity and piety which characterize that great work, is seen in these interesting and valuable Essays.

THE FISH. THE ANIMALCULE. London: Religious Tract Society. Square 18mo.

THESE beautiful little books are the continuation of a series on similar subjects. They are full of information, and that the most interesting, as they are designed to show the great goodness, power, and wisdom of God in those of His works, which are not so plain to general observers. Accompanied as they are with plates, which are well designed and executed, to illustrate the different subjects on which they treat, we can strongly recommend them as very suitable presents for intelligent, inquiring

THE ECLECTIC REVIEW for July, August, and September.

WE take great pleasure in witnessing the prosperity of able and Christian Reviews. This speaks well for the taste and reading habits of a country. The Eclectic Review takes a very honourable and high standing amongst the critical periodicals of the day.

FROM OUR SCRAP-BOOK.

An Extract from "*Frederick the Great and his Times*," by Thomas Campbell, Esq.

This victory (the battle of Kesselsdorf) cost the Prussians several distinguished officers, who either fell during the engagements, or died of their wounds. The old Dessauer had his coat perforated in three places by balls; his valiant son Maurice had three horses killed under him, and a ball carried away the right skirt of his coat, but neither of them was wounded. By this glorious achievement Leopold crowned a professional career of fifty years. An eye-witness, Carstedt, chaplain of the regiment of Kalckstein, in an unpublished narrative of the events of this time, says, when he comes to the battle of Kesselsdorf, "Though the old Dessauer was accustomed often, for a mere trifle, in exercising the troops, to pour forth a deluge of curses, this affair wore too serious a look. He gave his orders, and advanced, with the words, 'Now, my lads, In the name of God!'" It is also related of him that, just before the battle, he pronounced this prayer, "O God, graciously assist me this day; or, if thou wilt not, at any rate do not help the rascally enemy, but look on, happen what will!"

ANECDOTE OF THE SISTERS OF CHARITY IN FRANCE.

February 20th, 1814.—Napoleon, on the second day after the conflict of Montenu, put his army in motion, and ascended the course of the Seine, to Bray and Nogent. Every where the Allied columns retired before him. At the latter town he found the most deplorable traces of the ravages of war, and decisive marks of the desperate stand which Bourmont, with his two guard, had made ten days before the attack of the Allies. The

walls were pierced with cannon balls; many streets in ruins; every where the traces of conflagration and destruction. In the midst of these disasters, the "Sisters of Charity" had remained at their post, tending alike with heroic devotion in the public hospital, the wounded and suffering among their friends and their enemies. Napoleon remained several days at Nogent, employed in making a new distribution of his troops.—*Alison's History of Europe*, vol. x., pp. 176, 177, London, 1842.

AMERICAN INDIANS.

From the Petition of the Cherokees to Congress, December 18, 1829.

By the will of our Father in heaven, the Governor of the whole world, the red man of America has become small, and the white man great and renowned. When the ancestors of the people of these United States first came to the shores of America, they found the red man strong: though he was ignorant and savage, yet he received them kindly, and gave them dry land to rest their weary feet. They met in peace, and shook hands in token of friendship. Whatever the white man wanted, and asked of the Indian, the latter willingly gave. At that time the Indian was the lord, and the white man the suppliant. But now the

scene has changed. The strength of the red man has become weakness. As his neighbours increased in numbers, his power became less and less, and now, of the many and powerful tribes who once covered these United States, only a few are to be seen—a few whom a sweeping pestilence has left. The northern tribes, who were once so numerous and powerful, are now nearly extinct. Thus it has happened to the red man of America. Shall we who are remnants share the same fate? The land on which we stand we have received as an inheritance from our fathers, who possessed it from time immemorial, as a gift from our common Father in heaven. They bequeathed it to us as their children, and we have sacredly kept it, as containing the remains of our beloved men. This right of inheritance we have never ceded, nor ever forfeited. Permit us to ask, what better rights can the people have to a country than the right of inheritance and immemorial peaceable possession? We know it is said of late by the state of Georgia, and by the Executive of the United States, that we have forfeited this right. At what time have we made the forfeiture? What great crime have we committed, whereby we must for ever be divested of our country and rights?"—*Tocquerille's "Democracy in America."* Translated by Henry Reeve, Esq. London, 1836.

PASSING EVENTS.

THE mission of Lord Ashburton to America, and the treaty he has concluded with that country in the name of her Britannic Majesty, are the all-absorbing topics of discussion in these days. Our readers, at least most of them, are well aware of the nature of his Lordship's mission to the United States—the settlement of the boundary line, and the case of the ships *Creole* and *Caroline*; and his Lordship has concluded a treaty on the former case—a subject which has baffled the diplomacy of our ministers and our allies for more than half a century, from 1783 to 1842. Whatever may be the opinions of different parties on this great question, and whatever blame all parties may attach to Lord Ashburton for the terms of the treaty, we sincerely congratulate our own countrymen, and our brethren in the United States, on the amicable adjustment of this long agitated question. We are not yet convinced that Lord Ashburton has given up any amount of territory to which England had a just claim. If he has, we say, the settlement of the dispute without a war is quite worth the price. In addition to the treaty, we learn that, owing to Lord Ashburton's exertions, the United States' legislature has passed a bill, enabling the two countries henceforth to settle international disputes without the obstructive intervention of local jurisdiction. Had this power existed previously, M'Leod's case would not have been attended with so much embarrassment and anxiety. The federal government would have set him free on the demand of our minister, and treated the burning of the *Caroline* as the act of Great Britain, instead of a few of her subjects. This bill is in itself a palpable sign of the conciliatory tone produced by Lord Ashburton's friendly and judicious negotiations. A gentleman in New York, under date of August 31st, 1842, has written to Joseph Sturge as follows:—"I have time, by the steamer, to write only a few words. Lord Ashburton has concluded a treaty with our government, on terms advantageous to

both nations. It has been ratified by the senate of the United States, and now awaits the ratification of Queen Victoria. Most of the troublesome matters in the dispute are happily arranged. The Creole case is not concluded. Those violent men in this country who asserted that adherence to the ground taken by the British government would be a first cause of war, have lowered their crests. Lord Ashburton has conducted the matter with great ability and address, and the people are forward in paying all the respect and honour to him that is in their power. How very thankful we ought to be that hostilities are prevented by this amicable arrangement. Just as easy would it always be to avoid war, and continue in peace, if both parties were determined on maintaining amity. May we not hope that the war spirit has subsided, and that the peaceful principles of the religion of Peace will hereafter sway the councils of nations?"—Another gentleman from Philadelphia, dated 8mo, 25, 1842, has also written to Mr. Sturge as follows: "We are increasing with astonishing rapidity. Lord Ashburton's treaty meets with general favour. It shows how quickly practical business men, accustomed to fair and honourable dealings, can make an equitable adjustment of a long-standing and troublesome account, which so many politicians have heretofore been unable to settle, to the satisfaction of either party; whereas Lord Ashburton and Daniel Webster's treaty will probably please both parties. 'Blessed are the peace-makers!'" It must gladden the hearts of all our friends to hear such tidings as these! It will be an honour to Queen Victoria to ratify this treaty, and an event that will make her reign gloriously memorable throughout the annals of time. A step towards the millennium this!

We are sorry that we have nothing of a cheering nature to say respecting the affairs of India, or of China. These events are a disgrace to our country, and greatly tend to dishonour Christianity before the Mahomedan and Pagan nations of the East. It grieves us at heart to find that Bishop Wilson, in Calcutta, has manifested such a martial, revengeful spirit. We find that at a public meeting, held in the Town-hall, Calcutta, to address Lord Auckland, on his leaving India, Bishop Wilson said, in reference to the late disasters in Afghanistan, and the preparations made to repair them, "The triumph of the Affghans will be short; the spring will come, the snows will melt, the pass will be ascended, and—*let us but get at them!*" What a speech for a Christian Bishop! Paul said that "a bishop should be no striker." This cannot be said of my Lord of Calcutta. The blessedness of the peace-makers cannot descend upon him. When he made that speech he must have strangely forgotten the words of Paul, "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine, I will repay, saith the Lord."

We are happy to find that the friends of peace in this country are bestirring themselves on every hand. The "Naval and Military Gazette" says that the members of the Peace Society, innocent but deluded creatures, have dropped papers against enlisting into the army and navy in every military station in the kingdom. This has set that paper upon a defence of war; and it is piteously amusing to see with what apparently pious love of Christianity, and weak, futile arguments they endeavour to defend a profession which every doctrine and precept of Christianity condemns. To try to do this is a libel on the age in which we live, a withering sarcasm upon its civilization and Christianity. The doom of war is sealed; it must perish sooner or later; and we have only to inquire, how soon, by what means, and in what way, this foul and terrible scourge can be brought to an end?

We perceive that a society has been formed by the philanthropic John Dunlop, Esq., and our enlightened and liberal Chairman, called, "*The Anti-Duel Society.*" This is a subject immediately connected with our cause, as duelling is but an offshoot of the upas tree of war. We wish this society all success. An interesting meeting was held at Aylesbury on the 2nd day of last August to advocate the claims of this new association. Our worthy, learned, and highly respected chairman presided on that occasion, and, in a beautiful speech, replete with historical allusions, and scriptural truths, explained the nature and enforced the claims of the society. He was followed by Mr. Dunlop, and the Rev. Mr. Spencer, a clergyman of the Church of England, and Mr. Stephen Rigaud, our indefatigable agent and lecturer, who, in a spirit of genuine philanthropy and Christianizing, addressed the meeting on the important subject. We hail such meetings with great delight. They must do good. And surely the time is come when men professing the Christian name should find a way to settle a dispute without first shooting at one another! We perceive, however, that our worthy chairman has not escaped censure for

advocating this and our cause. The editor of "The Bucks Herald" says, "Dr. Lee is a member of a Peace Society, or some such ridiculous association—we say ridiculous, because it would put down all armed force, and do away with armed soldiers and sailors, and all armed preparations; as if most men did not desire peace rather than war, and as if the best mode of preserving peace was not to be constantly in such a state of readiness for defence, as shall keep quiet those who shall become active aggressors. We shall next expect the learned Gentleman to become an apostle of the "Pro-Vegetable and Anti-Meat-eating Society," whose principle will be that it is against the laws of humanity to kill animals—that cabbages should supersede cows, and potatoes pigs—that bread should be without beef, and the killing of a calf be ruled 'manslaughter.'"

We congratulate Dr. Lee that he is honoured for his attachment to and profession of Peace principles to be made the subject of persecution. We need not waste words and time to make any remarks on the passage we have quoted from "The Bucks Herald." It carries its own condemnation in its vituperative language, ungentlemanly allusions, and the presuming and puerile character of the whole passage. But the seed of the serpent must hiss! The time is passed now for Peace efforts to be treated with contempt. The Peace movement, through mercy, has made too great an impression on the mind and feelings of nations for this; and the world is becoming too wise, and we hope too good, to tolerate much longer so barbarous and inhuman a practice as wholesale murder.

THE SLAVE-TRADE IN THE MEDITERRANEAN.

The following Address is to be proposed for acceptance at a general meeting of the Anglo-Maltese Anti-Slavery Association:—

"TO HER MOST EXCELLENT MAJESTY THE QUEEN OF ENGLAND.

"May it please your Majesty,—We, the undersigned, the residents and inhabitants of the countries within and around the Mediterranean Seas, humbly approach Your Majesty's Throne, as the most illustrious and most puissant Sovereign of the people who more than any other have devoted, through a long series of years, their substance, their labours, and their life, to the emancipation and civilization of the African race; and we humbly pray Your Majesty—

"That Your Majesty would be graciously pleased to confer and co-operate with Your Majesty's most faithful Allies, the august parties to the late and final settlement of the affairs of Turkey and the Levant—that is to say, their Majesties the King of the French, the Emperor of Russia, the Emperor of Austria, and the King of Prussia—in order that Your Majesty, together with those mighty Sovereigns, may, in perfect harmony and effectively, persuade and advise and admonish their common ally the Sublime Porte to declare illegal, and prohibit, the inhuman traffic in negro slaves, which is now actively carried on in Tripoli of the West, and likewise to use all its efforts to stop the exportation of negro slaves from the interior of Africa through that Ottoman dependency, forasmuch as the prohibition and stoppage of such traffic (a traffic contrary to both human and divine law) will tend equally to the good order and liberty of the subjects of the Sublime Porte, to the benefit and civilization of Africa, and to the freedom and happiness of all mankind."

FROM THE "CHRISTIAN OBSERVER," FOR JUNE, 1842.

"The Annual Meeting" (of the Christian Morals Society, Paris) "was very interesting. The Reports of the various Committees, on the Prisons, on the Beneficent Establishments connected with the Society, and on the Concurrence for the Prizes, which had been proposed and decreed on the subjects of Peace, Manifestation of God in his Works, and the Civil Virtues and Duties of the Military, were listened to with much attention. The Prize on the subject of Peace was proposed by the London Peace Society, which was most worthily represented, on this occasion, by Mr. Rigaud."

THE HERALD OF PEACE.

JANUARY 1843.

MEMOIR OF THE REV. NUN MORGAN HARRY.

WE are sorry to commence the New Year with so mournful a subject as the death of our beloved and lamented Secretary – the Rev. Nun Morgan Harry.

Our Christian brother and fellow-labourer in the cause of Peace has gone to his last home. He, with whom we have so often consulted, from whose thoughts, words, and actions we have derived so much benefit, with whose kindly feelings we have sympathized again and again, is no more among the dwellers upon earth.

Even now, while we write, we seem to behold his countenance lighted up by the cheerful smile, and beaming with intelligence; we fancy we can hear his sentiments expressed with their wonted energy, tempered by modesty and humility. Alas! it is but the delusion of memory that fondly cherishes thoughts of our deceased friend, and brings his picture before our minds.

The death of a good man is always a loss to society. One of its supports, one of its protectors, is then removed. But our loss, by the departure of our friend, is peculiarly serious. We have been deprived of one, who, unwearied in the cause of truth, devoted the energies of his powerful mind to the advancement of Christian Peace, and whose services were always at the disposal of our Society. As Honorary Secretary to our body, and as Editor of the *Herald of Peace*, he nobly did his duty; but three months ago he was conducting the periodical which now contains a notice of his life and death.

We have been kindly furnished with the principal facts of our departed brother's life, and believing that they will possess an interest, we at once place them before our readers.*

N. M. Harry was born in June, 1800, in Lampeter, in the County of Pembroke. By the same wise, though mysterious Providence, which has left his young children orphans, was he himself, at the early age of four years, deprived of his father. The death of a parent, at a time when his offspring are so much in need of an adviser to direct their steps, to superintend their education, and to instil a religious disposition by precept and example, can

* We are particularly indebted to the Rev. Edward D. Wilks for the full information on this subject, which he has kindly forwarded to us.

be appreciated well by those who have had the valuable privilege of enjoying these blessings. The mother, with her naturally kind and indulgent feelings, is admirably calculated to teach her child to perform his moral and social duties in life, and yet how often are also required the strength of a father's influence, and the fruit of the experience which he has gained in his more extensive intercourse among mankind. But there is a Heavenly Father who will not desert the widow and her children, who will protect the young and raise them into instruments for the promotion of His glory. Thus it was with the subject of this Memoir. He was not deserted by Providence, but, guided through the dangers of childhood, was led to employ his mind on matters of serious and vital importance. Even in his youth appeared the germs of many excellencies, which were fully developed in manhood. Among these may be mentioned strict integrity, kindness of disposition, and much warmth of affection. He exercised, and consequently strengthened those generous impulses which adorn the domestic society of home, which enlarge the sentiments of the heart, and render us willing to embrace mankind within the range of our sympathies.

In early life these excellent qualities appear in vigour and in strength. Too often they are blunted by frequent intercourse with cold and calculating men; sometimes they are repulsed by the ingratitude of those whom we would serve; but most frequently they are totally repressed by pernicious habits and sinful indulgences. It is the perfect system of Christianity alone, with its practical influence upon the heart, that can communicate and preserve these good feelings in all their warmth and freshness. And it was this power that, by the blessing of God, operated largely upon the character of our departed friend. When about the age of seventeen, he joined a church of Congregational Dissenters at Henllan, thus entering on that course of Christian profession which he so usefully and honourably maintained to the close of life. It was in connexion with this religious society that he commenced his occasional labours as a minister of the Gospel. A disposition and talent for the work soon became manifest, and he was encouraged in his zealous and devoted efforts to do good to the souls of his fellow countrymen. For this purpose he made frequent excursions into the neighbourhood, and his warm and spirited addresses excited much attention. A report of his character and ministrations having reached the late Lady Barham, he was brought under her notice, and her pious interest was awakened on his account. It was partly through her kindness and instrumentality that in the year 1822, he entered the college at Newport Pagnell, Bucks, and there commenced a course of study preparatory to his more entire devotedness to the Christian ministry. The Rev. T. P. Bull, at that time president of the college, in a letter to a friend, written at the period of Mr. Harry's residence under his roof, speaks of him with much affection, and bears interesting testimony to his fervent piety, his amiable disposition, and the uniform consistency of his conduct.

Having completed the usual term of study at Newport Pagnell, he complied with the unanimous request of the Independent Church assembling in Church-lane, Banbury, to become their pastor; to which office he was set apart by ordination in April, 1827. This was a most important epoch in his life.

During a residence of nearly seven years at Banbury, he secured the respect and esteem of all classes; here also he became acquainted with some of the principal members of the Society of Friends residing in the town, and here his attention was first directed to the principles of the Peace Society. It was Samuel Beesley, of Banbury, a member of the Society of Friends, that con-

versed often with him on the subject of Christian Peace, and furnished him with the publications of our Society. A mind like that of our deceased friend, imbued with the spirit of Christian love and charity, joyfully received intelligence on these all-important subjects; he saw that the arguments against war were all-convincing; he became at once a convert, and his name was enrolled among the members of the Peace Society. How delightful in after years must the retrospect of this period have been, both to him and to that friend, who was instrumental, under Providence, in impressing him with the importance of the pacific cause. Should not the happy results which followed be a strong inducement to all those who are interested in this subject, to make widely known their doctrines, and by persuasion and argument, and the circulation of their tracts, to lead others into the way of righteousness and truth?

In 1828, the Rev. N. M. Harry married Eliza, the eldest daughter of the Rev. William Warlow, of Milford, and she, with five young children, now mourns the loss of an affectionate husband and a kind and tender father. But she may not sorrow "as one without hope;" resigned to the unerring will of God, she may look forward to that time, when the good in this life shall meet in a happier and a better world. The Almighty and All-Merciful will not desert the fatherless and the widow.

In the year 1832, he removed to London, having accepted the unanimous invitation of the church in New Broad-street, and among them he laboured with increasing usefulness and acceptance to the period of his death.

In the year 1837 he was elected one of the Honorary Secretaries of the Peace Society, and in the same year he became the Editor of the *Herald of Peace*. In both of these departments he gave great satisfaction, and nothing could exceed the warm interest which he displayed for the advancement of the pacific cause. He generally drew up the annual report of the proceedings; in addition to the excellent articles which he composed for the *Herald*, he wrote several valuable tracts, and circulars, which were published by the Committee; he occasionally preached and lectured with much effect upon the subject so dear to his heart, and we have been told that when asked to take part in any public meeting, he always stipulated that he should be allowed to say a word on Peace.

On Sunday, the 2nd of October, 1842, he preached three times in New Broad-street. These were his last public services; and they were performed with much difficulty, owing to the indisposition which he then laboured under. At the commencement of the following week his illness increased, and his disease, which had appeared to be that of acute rheumatism, assumed a new and very complicated form, of which one alarming feature was an affection of the heart. He received, with perfect composure, the intimation of the fears which were now growing upon his medical attendants.

The Rev. Caleb Morris, his bosom friend, was also present, and spoke to him on the subject of his temporal affairs first, that he might not excite him too suddenly. He merely answered, "I have not been able to accomplish all I intended and wished;" and he then sank into a state of partial inattention.

Mr. Morris asked him, when a little aroused, how he felt? He replied, with a pleasant smile, "Happy—quite happy!" On his medical attendants afterwards expressing their belief that he was *dying*, his firm and characteristic reply was, "I know it—I know it!"

Mr. Morris said, "I trust, my dear friend, you do not let your spirit sink?" With a fervour and warmth of feeling he exclaimed, "My spirit does not sink!"

Towards the afternoon of Friday, the 21st, and the evening of that day, it was evident that his departure was at hand, and about three o'clock on the following morning the spirit returned unto God who gave it.

Under all his suffering no complaint, much less murmur, escaped his lips. The language of gratitude to the Father of Mercies, and expressions of his own unworthiness, alone were heard.

"Mark the perfect man and behold the upright; for the end of that man is peace." Psa xxxvii. 37.

Thus, at the age of forty-two years, died our beloved friend and secretary. His mortal remains were interred in Abney Park Cemetery, on Monday, the 31st of October, in the presence of a vast concourse of spectators.

The funeral procession was composed of the members and immediate friends of the family, of the ministers of the Congregational Churches in London, of the members of the church and congregation over which he had presided, and of a portion of the committee of the Peace Society. Every person present evinced a deep and affecting interest in the proceedings, and showed how sincerely they lamented the deceased. Never was the sentiment, that "the memory of the just is blessed," more fully illustrated.

Addresses were delivered by the Rev. Dr. J. P. Smith and the Rev. Joseph Berry; and prayers were offered by the Rev J. Clayton, Jun., and the Rev. T. Binney.*

In summing up the character of our departed friend, we see one whose whole life was a practical illustration of Christian love and charity. Endowed with a sound judgment and great moral courage, with wonderful decision, activity, and energy of mind, he was admirably adapted for the positions which he filled, while the sweetness of his disposition and his amiable modesty endeared him to all with whom he had intercourse.

He was distinguished by a deep, though unostentatious piety, and by a generosity of heart which was ever developing itself in acts of benevolence.

His kindness was disinterested, and entirely free from a narrow and sectarian spirit; while his sympathies for suffering man were universal and knew no limits. He did not neglect those private opportunities for the exercise of charity, which were more immediately within his reach. The fatherless and the afflicted shared largely in his solicitude and attention, thus exemplifying that "pure religion" which he professed and preached. He never forgot his duty as a Christian minister, or sacrificed to his own ease the calls of his office. Day and night he would be found at the bedside of the sick and dying, teaching them the truths, and consoling them by the hopes of Christianity.

He was the practical, not the theoretical Christian, and the high character of his moral worth commanded the respect and affection of a very large circle of the wise and good in all religious denominations. His loss is mourned, not only by his bereaved widow and children, but by a sorrowing church, by his brethren in the ministry, by not a few who shared his more intimate friendship, and by many who were temporally or spiritually benefited by his instrumentality.

Though we may lament for ourselves, we must not, however, lament for him. He has left a world stained with blood and filled with strife and anger, for realms of eternal peace. "Blessed are the peacemakers, for they shall be called the children of God."

* This account of the funeral is for the most part taken from the *Evangelical Magazine* for December, 1842, in which is an ably written and just tribute to the deceased.

It would be selfish in us to wish to detain a friend among us for our own sakes, who is fitted for a purer and happier state. Let us rather join in the sentiment of Cowper—

——— "This world is such,
So little to be loved, and thou so much,
That we should ill requite thee to constrain
Thy unbound spirit into bonds again."

We should never entertain the idea of death without connecting with it the idea of eternity, and then while this robs the grave of its terrors to a good man, and renders the sinful anxious to become better and wiser, it also affords hope and consolation to the mourner.

Above all, let us not forget to bow with Christian humility and fortitude to the decree of our Heavenly Father, and say in our heart as well as by our lips, "Thy will, not ours, be done!"

WAR AND CHRISTIANITY.

"Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."—1 John iii. 15.

"Love worketh no ill to his neighbour, therefore love is the fulfilling of the law."—Rom. xiii. 10.

THE fruits of the Spirit and the works of the flesh are contrary, the one to the other. These latter are sufficiently manifest. The world abounds in those corruptions, which entered therein through the fall of our first parents. One of the earliest effects of this depravation of our nature, recorded in holy Scripture, is the murder of Abel, by Cain, his brother: and in the further unfolding thereof, when men had multiplied, we are informed, the earth was "filled with violence through them." Doubtless, it was the design of our beneficent Creator, through his divine economy, that mankind should have formed one great family cemented together by love. To a certain extent, the conjugal, parental, filial, and other relative ties, do still operate, and happily secure a degree of concord, but the evil working of our corrupt nature, as it did in the beginning, so it continues to do, marring the works of God, converting "that which be-

fore it is as the garden of Eden into a desolate wilderness." These are the works of him who was a murderer and a deceiver from the beginning. But Christ came into the world to deliver us from his dominion; to destroy his works. He came in love; and his law is a law of love. As Gideon of old said, "let Baal plead for Baal:" but how can the professed followers of our crucified Lord plead for the continuance of strife and bloodshed? It is not the design of these brief essays formally to argue the subject, but rather to exhibit in contrast, that which is the fruit of corruption, and those good fruits which are from above, "fruits of righteousness," of "true holiness."

As many as have not the Spirit of Christ are none of his. Now the fruits of the Spirit, as described by the Apostle, are these; love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. The life of our divine Master exhibited these in all their fulness: and they are not truly his disciples who follow not in his steps. We are commanded 'to walk even as he walked.' Who can assert, with any degree of truth, that they do so who

engage in war? However it may be characterized, whether offensive or defensive, let us regard war in that light which shines from above. "Christ is the true light:" his precepts the Christian's rule, which no plea or doctrine of expediency may lay aside. "Christ came to destroy the works of the devil." We have seen in many instances that Christian faith and love possess a power which is above that of sin and Satan. Let us believe that it will finally prevail. "Behold," said our Saviour to his Apostles, "I send you forth as sheep in the midst of wolves:"—How unequal to human apprehension, the conflict they would have to sustain! yet were they conquerors. "Yea," said one of them, "more than conquerors through him that loved us." "If ye be followers of that which is good, who is he that shall harm you?" "Greater is he that is in you than he that is in the world." It is written, "the angel of the Lord encampeth round about them that fear him:" and at the prayer of Elisha, the eyes of his servant were miraculously opened to see it so. But, it may indeed be given to the Christian to suffer—to endure tribulation: nevertheless, duty is ours; and the path of duty, even in this life, is often known to be that of safety and of peace.

G.

WAR AND CHRISTIANITY.

"Every battle of the warrior is with confused noise, and garments rolled in blood."
—Isa. ix. 5.

"The weapons of our warfare are not carnal, but mighty through God."
—2 Cor. x. 4.

It is great encouragement to the mind when occupied in the promotion of an important work, to have good ground for believing, that the object desired will be finally attained, that the labour employed is sure of its reward. Such is the belief and hope of the Christian; a hope which makes

not ashamed, though all around appear adverse, and threaten to overwhelm; though the work is great, and the means for its accomplishment appear very small. He knows that it is of the Lord, "to save by many or by few." That it is consistent with divine wisdom often to employ feeble instruments; means, weak and contemptible in the eyes of the world, to confound the mighty; "yea," in Scripture language, "and things which are not to bring to nought things that are; that no flesh should glory in his presence." Thus, we read in the account of the dream of Nebuchadnezzar, of a stone cut out without hands which smote the image, and which became a great mountain, and filled the whole earth. We cannot peruse the prophetic declarations contained in the holy Scriptures without having the mind carried onward to contemplate a period, wherein there will be a remarkable change in the whole aspect of human affairs. If we believe in these sacred writings, we must believe that truth and righteousness will finally prevail on the earth; that the power of the wicked will be subdued; and that the righteous government of our Lord and Saviour Jesus Christ will be fully established. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." "They shall not learn war any more." "In his days shall the righteous flourish: and abundance of peace so long as the moon endureth." Cheered by these, and a great number of similar declarations, the Christian believer can go on his way rejoicing, knowing that his work is not in vain in the Lord. But they who are called to this work have likewise an assurance, that, in the prosecution of it, they have need of patience; they have need of constancy and persevering endurance; they have need to put on "the whole armour of God." For theirs also

is a warfare, though not with carnal weapons. "We wrestle," writes the Apostle, "not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." In this warfare we have to remember Christ as our Leader and Commander; we have to follow in his steps. If we are soldiers of Jesus Christ, we must be willing to endure the discipline which he prescribes. He promises victory to his followers, but requires their fidelity. This warfare differs from that of the world, for its character is *love*; love above the conception of any creature; it is only by the renewal of our nature, that we can be brought to comprehend it; "to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge."

It has been the design of these observations to show, that if the mind become imbued with this divine principle, we cannot fight in the warfare of this world: for the elements of it will not exist in our bosoms. Hatred and revenge cannot possibly thus prevail with us; rather we shall be prepared to endure reproach; to suffer wrongfully.

Let us now contemplate Christian

love in its active character. The disciple of Christ accounts it both his duty and privilege to follow his Lord in going about doing good; in acts of universal benevolence; in healing the sick, feeding the hungry, clothing the naked, teaching the ignorant. He is ready to help in every good word and work: and in this line of conduct, as throughout the Christian course, he who is our Leader is also our Helper. The apostles and the seventy disciples sent forth by our Lord found him so: his power has accompanied his people in every age. "Lo, I am with you alway, even unto the end of the world," was his own encouraging assurance. What then is wanting? On the part of those who thus believe, faithfulness and diligence in upholding and publishing their testimony; engaging therein with the like earnestness which influences "the battle of the warrior." Is any labour of love so worthy to engage us? or any object of desire on this earth, so calculated to animate and embolden us? Further, there is wanting on the part of professing Christendom, FAITH. When this shall generally prevail, our Saviour's language will assuredly apply, even as heretofore, and on very many particular occasions, "Be it unto thee according to thy faith." G.

NARRATIVE OF S. RIGAUD'S LAST JOURNEY, IN 1842.

AFTER taking an affectionate, and, alas! a final farewell in this world, of my very dear and esteemed friend, the Rev. Nun Morgan Harry, and his family, I left London on the morning of September the 9th, and lectured the same evening in the Friends' Meeting House, Bridgewater. The next day I went on to Taunton, where I was very kindly received by the

Rev. Mr. Luke; and on Sunday, the 11th, addressed the Sabbath-school of the Independent chapel, of which he is the pastor. The following evening I lectured to a very respectable congregation in the Friends' Meeting-house, and at the close of my discourse, Mr. Luke addressed the meeting, recapitulating the principal points of my lecture, and enforcing

the duty of following out the peaceful principles I had advanced, as founded upon, and developed in the Gospel of Jesus Christ.

These were the only engagements we had found it practicable to make from the office in New Broad-street, consequently the whole of the arrangements for lectures, and other addresses, throughout the counties of Devon and Cornwall, I had to settle by correspondence and otherwise, as I proceeded, and which I found by no means the easiest duty that devolved upon me.

I took the north of Devon first, and lectured at Ilfracombe and Barnstaple, in the Independent chapels; and also addressed the Sunday-school. After the lecture in the latter place, the Rev. Mr. Kent addressed the people, saying that, he coincided in every sentiment expressed by the lecturer, believing them to be in strict accordance with the whole tenor of the Gospel, and exhorting to a serious study of the subject, as it was recorded for our instruction in the whole of the New Testament.

On the 20th I lectured in the Public Room at Hatherleigh, and the next day at Oakhampton. In both places the people seemed much interested, as the subject was to them entirely new. The next meeting was at Tavistock, on the 23rd, in the Temperance-hall, Mr. Rundle, M.P. for the Borough, in the chair; who, in a short and able speech, expressed his attachment to the Society, and introduced me as its Agent. The attention of the meeting was so fixed, and the good feeling so apparent, that I spoke for two hours; after which Mr. Pearce rose, and acknowledged that he and the Tavistock Peace Society, (which was the first Auxiliary to the Parent Society that had been formed in England,) had been asleep, but were now desirous of putting their hands again to the work, and requested me to visit them again on

my return from Cornwall, to re-organize the Society; which I promised to do. A gentleman then rose, and wished to enter into a discussion, asking me if I were willing to do so; to which I replied, that personally I had no objection, but referred it to the decision of the chairman; who observed, that it appeared to him too late in the evening, but, that as the lecturer would be present at another meeting, it should be understood that the discussion should then take place. I addressed some Sunday and other schools in the town and neighbourhood, and, taking leave of my kind hospitable friends, proceeded to Launceston, where I lectured in the Public Room, to an audience of about 500 persons, Mr. W. Pearce in the chair; being thus encouraged on my entrance into Cornwall with a numerous and respectable meeting, in which much interest was excited, and a very good feeling seemed to prevail.

On the 27th I lectured at Bodmin, and the next day at St. Austle, in the National School-room, William Browne, Esq., in the chair, who introduced me to the meeting; and the following morning, by permission of the vicar, and in his presence, I addressed the children of the National School, who were exceedingly attentive. In the afternoon Mr. Brown kindly drove me in his gig to Mevagissey, where I lectured in the Wesleyan chapel, to a congregation of about 400 persons, who listened with deep attention, and as I retired, many of them very cordially shook hands with me, and thanked me for what they had heard.

On the 30th I lectured in the Town-hall, Truro, William Tweedy, Esq., in the chair, who introduced me to the meeting as the Agent of the Society. At the house of this kind friend I passed the following Sabbath, which gave me an opportunity of addressing a large and attentive Wesleyan School.

On the 3rd of October I lectured in the Friend's Meeting-house, Redruth, to between 400 and 500 persons. The Rev. Mr. Hawksley, of Bedfordshire, and his son, the vicar of Redruth, were present, and expressed their satisfaction.

I lectured on the 5th in the Friends' Meeting-house, Penzance; on the 7th, in the Town-hall, Camborne; and the next day at Hayle, in the School-room. On Sunday, the 9th, in the same place, I addressed a Sunday-school in the morning, and in the afternoon another large school, connected with the Wesleyan chapel, at Camborne.

I arrived on the 10th at Falmouth, where I was most kindly received by a good friend of the cause, Elizabeth Fox; the next day, addressed the British School, and in the evening, accompanied by Lovell Squire, walked on to Penryn, and lectured in the Assembly-room, and the following day in the Friends' Meeting-house, Falmouth; on both these occasions I was favoured with the presence and assistance of J. T. Price, Esq., of Neath Abbey, who made some very excellent observations and powerful appeals to the meetings.

On the 13th, I lectured at the little town of East Loo, in the Friends' Meeting-house, which was small, but well filled; it appears there had never been a Peace Lecture there before, and it seemed to create a considerable interest.

October 14th, at Liskeard, I addressed the British and Infants' Schools, and in the evening lectured in the Town-hall; J. Allen, who presided, introduced me with an excellent address, and the meeting was very satisfactory. This closed my labours in Cornwall, which I quitted the next day, and arrived in the evening at Plymouth. Here I had the gratification of addressing five Sunday-schools, consisting of upwards of 600 children, of different denominations; one in

the morning, two at 2 o'clock in the afternoon, and two others at 3 o'clock, in three different places of worship.

On the 17th, I lectured to a large, respectable, and very attentive meeting, in the Mechanics' Institution; the audience seemed much interested, and several times testified their approbation; at the close, some members of the Auxiliary stated that a depôt was opened, for the sale of Tracts, and that they should be glad to receive subscriptions. A person in the gallery then expressed a desire that an Association of working-men might be formed for promoting the objects of the Peace Society.

On the 18th, I lectured in the Philosophical Lecture-room, Devonport, to a very attentive audience; and at the close, Mr. J. E. Mogridge declared his full adhesion to the principles of the Peace Society, and that as a proof of his sincerity, and from a conviction of duty, he had resigned his commission as lieutenant in the army, and had relinquished his half-pay. This statement was received with considerable applause. The Rev. J. Pyer also spoke, and stated, that although there were a few reserved points in his mind, in which he did not entirely coincide with the Peace Society, yet he fully desired that success might attend its operations; thanked the lecturer for his address, and hoped it would have a very beneficial influence upon their minds.

On the 20th, according to promise, I returned to Tavistock, and attended a public meeting, in the Temperance Hall, Mr. Flamank in the chair, when the Tavistock Auxiliary Peace Society was re-organized, and the following officers and a committee appointed; J. Rundle, Esq., M.P., president; John Paul, Esq., treasurer; George Pearce, secretary. I then addressed the meeting, and a discussion ensued, which continued till past 10 o'clock; and it was the firm persuasion of

many that the effect would be highly favourable to the cause of Peace. It was resolved to hold quarterly meetings on the same important subject, as the best means of diffusing the principles, and promoting the object of the Peace Society.

I lectured on the 21st in the Temperance Hall, at Modbury, and went on, after the lecture, with Mr. Joseph Hingston, to Kingsbridge, where, on Sunday, the 23rd, I had the privilege, in the Independent chapel, of addressing, unitedly, the Wesleyan, Baptist, and Independent Sunday-schools, and afterwards the Church of England Sunday-school, separately in their own school-room, consisting, altogether, of about 500 children.

The next morning my kind friend, J. Hingston, accompanied me to see the Rev. Hugh Watts, with whom I had become acquainted a few years ago, when visiting South Devon for the Bible Society. He is now entirely confined to the house by illness, but is in a sweet frame of mind, enjoying perfect peace. His countenance beamed with joy when my friend told him of my journey on the Continent, and the encouragements I had received in disseminating the peaceful principles of our Society abroad; he pressed my hand, and wished me success in the name of the Lord. On taking leave of him, and observing that it was more difficult, and required more grace to *suffer*, than to *do* the will of God, he replied, "Yes, it is true; we must work while it is called to-day." This solemn injunction was still more forcibly impressed upon my mind, by the receipt that very day of the afflictive and overwhelming intelligence of the death of my very dear friend, the Rev. Nun Morgan Harry. He truly abounded in every good word and work, and especially delighted in that of promoting peace on earth, and good will towards men. He rests from his la-

hours, and his works do follow him. May his example of holy diligence not be lost upon us, but may we follow him as he followed Christ.

In the evening, having to lecture in the Public Room, I announced the mournful event to the respectable assembly convened, who evinced a considerable degree of interest and good feeling on the occasion; and it was remarked afterwards, that it had been the largest and best public meeting of a religious and philanthropic nature that could be remembered to have taken place in that town.

On the 25th, at Totness, I lectured in the Mayoralty Room, to what appeared to me a very small meeting, but which, to my surprise, I was told was considered by the townspeople as a very capital one. The next day I went down the exquisitely beautiful river to Dartmouth, where I had a crowded and overflowing meeting of 500 or more in the Bethel Union chapel; a mixed audience of various ranks and denominations, who seemed deeply interested in the subject, frequently expressing their approbation of the principles enforced by the lecturer in the course of his address.

On the 27th and 28th, I lectured in public rooms at Brixham and Torquay, where in both places the subject was entirely new, as well as at Teignmouth, where I lectured in the Independent chapel on the 30th. For some time past I had been labouring chiefly amongst those who have not adopted the principles of the Peace Society, but who nevertheless, in the spirit of Christian kindness and friendship, have assisted in making arrangements for me, attended my lectures, hospitably received me in their houses, and then in a friendly way opposed these principles with the strongest arguments they could bring forward; which, although very trying to me, is yet encouraging, as I have reason to hope that several, if not entirely con-

vinced, have had their prejudices shaken and considerably weakened. I then proceeded to Exeter, where a Juvenile Association has lately been formed to revive the cause of Peace, and assist the Auxiliary Society, which has long existed, though latterly in a drooping state, in that important city.

On the 3rd of November, I lectured in the Athenæum to a numerous and respectable audience, who favoured me with their undivided attention, and expressions of approval; and I hope from the good feeling which seemed to pervade the meeting, that a beneficial effect will be the result. The next day I lectured at Topsham, and returned the same night to Exeter, where on Sunday, the 6th, I addressed three Wesleyan Sunday-schools unitedly in St. Sidwell's chapel, amounting, with teachers and friends, to upwards of 500 persons. The children were extremely attentive, and several of them seemed to be much impressed.

On the 8th I lectured at Exmouth; and on the 10th of November at Honiton, which closed my labours in the county of Devon. The next day arriving at Wellington, I was disappointed to find that no place had been obtained for me, and the next morning, Nov. the 12th, went on to Bristol, where, according to the arrangements of the Committee of the Auxiliary Peace Society, I commenced operations on Sunday, the 13th, by addressing the Sunday-school of Lodge-street chapel, on the peaceful principles and duties of the Gospel; elucidating the subject by giving them some anecdotes of good children who had followed the peaceful precepts of their blessed Saviour. The children were remarkably attentive, and on going out I was pleased and encouraged by hearing some of them saying, "Was not that a nice anecdote?" "I shall be sure to remember what he said." The four succeeding days I was engaged lecturing in the neighbourhood of Bristol,

at the following places, Thornbury, Yatton, Winterbourne, and Clavedon. In all these meetings, which were well attended, the subject was entirely new, and excited a considerable degree of interest.

On the 18th I went over to Bath, and lectured in the Friends' Meeting-house. For an account of this meeting I refer to the annexed extract from the *Bath and Cheltenham Gazette*. Returning to Bristol, I had an opportunity on Sunday, the 20th, of addressing the Friends' Sunday-school, and was very much gratified with the attention evinced by the children on this occasion. Bristol being so important a city, it was considered by the committee desirable that I should deliver a course of lectures, which I accordingly did on the following subjects:—

1st. The Evils of War, and its inconsistency with the spirit and precepts of Christianity.

2nd. A consideration and refutation of Objections to Peace Principles.

3rd. On the means proposed for the Promotion of Permanent and Universal Peace, and the late encouraging progress of the cause on the Continent of Europe.

At the last of these lectures, Nov. 25th, Samuel Capper being in the chair, opened and closed the meeting with some very excellent and impressive observations.

This was my last engagement, and I was favoured to return to London from this arduous tour in safety, health, and renewed strength, on the 26th of November, 1842.

I have been induced in the above narrative to enter more into particulars than I could have desired, in order to give a practical reply to the questions of late industriously circulated, —What is the Peace Society about? What is their Agent doing?

In the course of the above tour of eleven weeks, forty-four lectures have been delivered; and twenty-four Sunday and other schools addressed;

making sixty-eight separate addresses.

By these and other means, as well as by a liberal gratuitous distribution of tracts after the lectures, the principles of the Society for the Promotion of Permanent and Universal Peace have been extensively disseminated, and its glorious object promoted.

I cannot help availing myself of this opportunity to express my warmest thanks to the many dear and respected friends who have so kindly and hospitably received me during my recent journey, which has not only diminished the expenses of the Society, but has been very grateful to my feelings, and has greatly cheered me in the discharge of the arduous and important duties in which I have been engaged.

S. RIGAUD.

London, Dec. 1842.

LECTURE ON WAR.

From the Bath and Cheltenham Gazette of Nov. 22, 1842.

ON Friday evening, Mr. Rigaud, the travelling Agent of the London Society for the Promotion of Permanent and Universal Peace, delivered at the Friends' Meeting-house, in this city, a lecture on the Evils of War, and its Inconsistency with the Spirit and Precepts of Christianity. We can give only a sketch of the address. On the evils of war the lecturer did not much enlarge; because, he said, they were pretty generally seen and admitted. The inconsistency of the practice with the spirit and precepts of Christianity was, however, dwelt upon at some length. Those who appealed to the New Testament for proof of the unlawfulness of war, did not need to rely upon a few texts simply; they could refer to the whole scope and tenor of the Gospel dispen-

sation, which was essentially pacific. There was no lack, however, of precepts which, either directly or by manifest implication, condemn the practice of war. Take, for example, the one which enjoins the "golden rule" of doing to others as men would be done unto. The track of an invading army had aptly been assimilated to the course of the locusts: a country which, before them, had presented an appearance as the "garden of the Lord," behind them, might truly be described as a "desolate wilderness:" its fields ravaged, its dwellings desolated, and many of its innocent inhabitants (it might be) slaughtered. Was this doing as men would be done unto? Again, take either of the "beatitudes" in Matt. v. What, for instance, had poverty of spirit, or purity of heart, to do with the military spirit and character? Bonaparte has said, "the worse the man, the better the soldier;" and to the Duke of Wellington was ascribed the admission, that "a conscientious Christian had no business in the army." Another evidence of the anti-Christian character of war was, that it systematically dishonoured God by desecrating his holy day—war had no sabbath. The battle of Waterloo was fought on a Sunday. That there might be great difficulties in the way of bringing about the abolition of war was not to be denied. This was true of every great and good work. In the case of slavery, at first there appeared to exist insuperable difficulties. But Christian principle, prospered by the Divine favour, had at length triumphed over every obstacle. Thus would it fare with war—it must at length give way before continuous Christian effort. As motives to encouragement in the arduous enterprise, several well known Old Testament prophecies were cited, which predict a time of perpetual and permanent peace; particularly Isa. ii. 4. These would have their eventual fulfilment through the growing moral influence

of Scripture truth—no new revelation was to be expected by man; for none was promised. If this were true, then must Christianity forbid war; for every effect must partake of the nature of its cause. Most unphilosophical were it to argue that the Gospel sanctions war, when it is destined, in the providence and grace of God, to work its overthrow. What Christianity would require of Christians under the millennium it required of them now. In proof that the views of the Peace Society were not novel, the lecturer referred to the well authenticated practice of the primitive Christians in declining to bear arms under the Roman emperors. About the period of Constantine, however, the Christian profession began to deteriorate; and it was then held, that although Christians might not serve in the wars of pagan princes, they might lawfully do so in those of Christian ones! And in the middle or dark ages the priests of a corrupted Christianity broached the pagan doctrine, that whoever died fighting in battle was sure of entering heaven! Under the influence of this miserable delusion those frantic expeditions, the Crusades, were undertaken. Unhappily, also, the Reformers, instead of imitating the example of the early Christians, resorted to violence in defence of their faith; and in every such instance they retarded the great work which they had so much at heart. For example; in France, the contests between the Huguenots and the Papists issued in the destruction of the former; and the Reformed doctrine was only now just beginning to revive in that country. In not a single instance, where Protestantism was fought for in the sixteenth century, did it gain the ascendancy! To the erroneous views respecting war, thus originated, might in good measure be ascribed the false ideas of

military glory, which to a great extent have been perpetuated even to the present enlightened age—ideas which, no doubt, are much strengthened by the circumstance of all our classical attainments being acquired through the medium of heathen authors, by whom “heroes” are constantly idolized and applauded. With these mistaken views of war, the lecturer contrasted those of converted heathens of modern times; who, on embracing Christianity, invariably give up their former fighting practices; instancing here the well-known case of Mosheu, as related by the Rev. Robert Moffat. The lecturer then shortly alluded to our contests with the Affghans and the Chinese, in illustration of the recklessness of principle with which wars were even now engaged in by Christian nations. He then gave the particulars of a late mission to France, Switzerland, and Belgium, in which he had been engaged as the advocate of Peace principles, and the encouraging reception he had met with in Paris,* Brussels, and other places; and, after having touched on the crushing burden of our present National or War Debt, and upon some other points of interest, concluded with expatiating upon the growing conviction in our own country, that the practice of mutual slaughter in war is at utter variance with both the spirit and the precepts of the Christian religion. He was heard throughout with the most fixed attention; and, from what subsequently transpired from several of his auditors, there is good reason to believe that the large assemblage were of one mind and one heart with the lecturer, to whom the thanks of the meeting were voted by acclamation.

* A full account of this mission will be found in the last number of the *Herald*.

ANTI-WAR CONVENTION.

[The following address proceeds from the pen of a staunch friend to the cause of Peace. In the notice to correspondents in the last number of the *Herald*, this paper was highly commended by the late lamented Editor, and we now submit it with pleasure to the attention of our readers.]

TO THE CHRISTIAN PUBLIC.

"Shall the sword devour for ever?"—*Old Testament.*

IN the course of the last quarter of a century, the subject of war, as practised by nations calling themselves Christian, has undergone considerable examination. In not a few instances this examination has resulted both in a settled conviction that the custom is utterly irreconcilable with the precepts of the New Testament; and in a feeling of astonishment that so many centuries of the Christian dispensation should have passed away without its incongruity with our holy religion having been more generally seen, and corresponding efforts made to supersede a practice so inhuman and calamitous. The words, "more generally," are here employed advisedly; because, in the course of the examination, it has appeared that in various periods of time, namely, antecedent to the establishment of Christianity by Constantine, and from the Reformation downwards to the present day, wise and good men have, in terms more or less decided, recorded their dissent from the warlike usages of Christian nations. Not to specify the early fathers, who, in common with the Christian church of that period, condemn war; it may suffice to particularize a few eminent men of subsequent dates, and to refer to others now living, from whose writings or confessions,—to adopt the phraseology of certain modern theologians,—a "catena" might easily be made out, furnishing, either directly or by fair implication, a con-

nected and unanswerable argument against the defensibility of this practice. The names alluded to are, among others, those of Wickliff, Erasmus, Milton; Archbishop Secker, Bishops Watson and Porteus; President Dwight, Dr. Franklin, Dr. Channing; Robert Hall, Thomas Scott; Drs. Jortin and Paley; Drs. Johnson and Robertson; Southey and Washington Irving; John Foster; Clarkson; Dr. Edward Williams, of Rotherham; Dr. Adam Clarke; Dr. Bogue, Dr. Pye Smith, Dr. Campbell; Buckingham, the "lecturer of nations;" Thompson, the Demosthenes of the age—as forcible in argument as he is powerful in declamation; the missionaries, Williams, Medhurst, and Moffat; the respective authors of several Prize Essays, and of other works as well in verse as in prose, including numerous talented American, and several able French writers; the late Count de Sella, of Geneva; the present Marquis de Rochefoucauld, of Paris, with other advocates of Peace resident in various parts of the Continent; and, finally, several naval and military British officers, who, from a conviction of the anti-Christian character of their profession, have, at great sacrifices, relinquished the service with its emoluments, both present and prospective. From this catalogue are purposely excluded the names of Penn, and Barclay, and Dymond, and of every other member of that Christian sect which has constantly borne its testimony against war. One object in adducing the foregoing names has been, to show that the anti-war principle has

not been confined to the particular class of Christians referred to, but that it has been recognised by reflecting members of other Christian communities. Nor should the fact—as striking as it is interesting—be overlooked, that uncivilized pagans, when truly converted to Christianity, infer from our mild and merciful religion, that consistently with its requirements, they can no longer shed the blood of their enemies. This, as must be well known, abundantly appears alike from missionary records and from parliamentary reports. Thus, then, have we evidence, both civilized and savage, of a coincidence of opinion between the early Christians, who uniformly repudiated war, and Christians of later times, whose perfect competency to form a judgment on the question, will not be denied by any one who reflects on the commanding intellect, the Scriptural knowledge, and the general attainments of the “civilized” class of witnesses, and on the simple faith, the unsophisticated judgment, and the unhesitating obedience of the “savage.”

That the common opinion of such men is not also the collective opinion of Christendom, may be ascribed, not to any insuperable difficulty in the question itself, but, among other subsidiary causes, mainly, it is to be feared, to supineness. Men, from certain long-indulged habits of thought as respects war, will not investigate the matter—so much more convenient is it to *assume* the rectitude of what has prescriptive sanction. But, in the present case, is this indolent acquiescence rational? Does it comport with the tremendous character of the evil denounced, or with the awful concomitants and the fearful consequences that it necessarily involves? Let us glance at a few of these—

The value of human life, considered

whether with reference to time or to eternity, or to both, is absolutely inestimable. But by war this precious treasure is lavishly squandered and irreparably lost: and in what state can we suppose that the souls of men, who have fallen on the battle-field, have appeared, unbidden, in the presence of their Maker? This thought will acquire additional intensity when it is remembered that the *number* of victims who have been sacrificed in war is ascertained to be so great, as almost to defy the capacity of the human mind to realize the mighty aggregate—the effort resembles that of attempting to *comprehend* the magnitude of the sun, the distances of the planets, or the number of the fixed stars. The calculations of such competent authorities as Burke and Alison, in this department of history, raise the sum-total to an amount which only the respectability of their names could shield from the charge of exaggeration and absurdity.

The demoralization produced by war is justly described by the celebrated Robert Hall in the following pithy sentence:—“War reverses, with respect to its objects, all the rules of morality. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are incorporated.” Voltaire describes a belligerent army as “ten thousand assassins, practising rapine and murder according to discipline.” Which, however, is saying no more than what is asserted, less offensively, by a clergyman of the Church of England, in a recently published address—“Falsehood, lewdness, rapine sabbath-breaking, murder, are all consequences of war.” He adds—“A single campaign does more harm to the morals of a people than years of virtuous teaching can remedy.” Napoleon was wont to say, “The worse the man, the better the soldier;” a military aphorism akin to the remark ascribed to

our Duke of Wellington—that “a conscientious Christian had no business in the army.”

The truth of the dreadful representations of War made by divines and moralists might be proved from the details, did we possess them, of every single campaign by which any portion of our earth has ever been converted into an arena of mortal strife; its villages, its towns, and its cities prostrated, and their occupants subjected to cruelties, horrors, and indignities, which the historian always fails adequately to describe, and which, therefore, it is left to the imagination fully to paint—its hills, its valleys, and its plains affrighted by

“The tread of armies, thickening as they come,
The boom of cannon and the beat of drum.”

The din and fury of the onset; the succeeding struggle of agony; the heart-rending shrieks of the wounded; the soul-piercing groans of the dying; the wailing cry of defeat; the “earthquake voice of victory”—its mountain torrents and its meandering rivers dyed with the blood of men, or impeded in their course by the bodies of beings created in the image of God, late stout-hearted, exulting in health, and clothed with strength, but now dead, disfigured, and defiled; while their souls, albeit infuriated by malefic rage or burning with fell revenge, have been forced by the hand of antagonist Violence prematurely to exchange a state of moral probation, the appointment of high Heaven, for the unalterable destinies of a dread eternity—This is War.

The expense of War may be but too easily illustrated from our own national history. At the abdication of James II., the National Debt of England amounted to only about half a million. By the wars which we waged from that period to the over-

throw of Buonaparte it had increased to 865 millions! The “Christian Almanack” for 1841 says: “According to the official returns, the national defence has cost the country, in the thirty-six years, from 1800 to 1836, the sum of 1,007,938,076*l.*; of which, 63 per cent. was expended in the fourteen years of war, and the remaining 37 per cent. in the twenty-two years of peace.” To pay the interest of our National Debt—all of it the fruit of war—requires about ten shillings in every pound of our multiplied taxes: of the remainder, half-a-crown goes to support the Government and pay the Civil List; and the remaining seven shillings and sixpence is devoted to the payment of the Army and Navy. Is it too much to ascribe primarily to the crushing burden of our National Debt the present commercial difficulties and fiscal embarrassments of the country, as well as the dreadful amount of physical suffering experienced in our manufacturing districts? It has been computed that the funds which England has expended on wars would have sufficed to “educate every one of her inhabitants, to build a cottage for every peasant in the land, to strew the island with comforts, and to make it as the garden of the Lord.” In brief: a respectable American writer asserts that “the vast military and naval establishments of Christendom consume seven-eighths of the income of nations!”

But the value of life will be admitted; the demoralizing tendency of war will not be denied; the expensiveness of the practice will be acknowledged: still it will be replied by many—“The evil is irremediable. Man is a fallen being—a pugnacious creature; and until you can change his very nature, wars will necessarily occur.” To this it may be rejoined—There exists a vast difference between changing man’s moral nature and re-

• straining overt acts prompted by any of his sinful propensities. With a perfect cognizance of man's depraved nature, the Divine Author of the Decalogue said—"Thou shalt not kill:" a prohibition, by the way, which the Lawgiver alone could on any occasion lawfully suspend; as we find He actually did in the case of the extermination by the Israelites of the depraved Canaanitish nations, and as in the sanguinary yet divinely-directed acts of several of the Judges. If man had been under any moral necessity to engage in War, we may be assured that the prohibition not to kill would never have been issued. On the same principle are human laws enacted. They assume that men *can* avoid committing such offences as militate against the personal safety of others: otherwise the penal inflictions of such laws were unjust. In private quarrels, is it considered that even the injured party is brought under any moral necessity to avenge himself by personal violence? Is he not, rather, required to bring the delinquent before the proper tribunal, there to be dealt with, not according to the ebullitions of his own passion or even the decisions of his own judgment, but according to law and justice as administered by *other* men? And is not this course actually submitted to? In this way why should not, and why cannot jarring nations act?

This important question seems latterly to have engaged the attention of the Honourable Judge Jay, of West Chester, State of New York. This learned and excellent person has conceived a plan, by means of which, he believes, *Wars between Christian nations may be rendered of rare occurrence, and eventually entirely abolished.* His thoughts on this subject are developed in a Treatise, entitled "*War and Peace: the Evils of the First, and a Plan for preserving the Last.*" The London Peace Society has re-

cently brought out a re-publication of this Essay, and at so low a price as sixpence, in order that it may be universally accessible. The Treatise (of which Ward and Co., Paternoster-row, are the Publishers) is not simply an abstract disquisition upon those principles of equity and forbearance which should regulate as well the acts of Christian *communities* as the conduct of Christian *individuals*; its positions are, besides, extensively illustrated by historical facts and economical details, which are both interesting and valuable.

Judge Jay's proposition for eventually pacificating Christendom is, in substance, this,—that, in all conventional treaties between Christian nations, a clause should be introduced, binding the contracting parties to submit every international dispute to the arbitration of some one or more friendly powers. And he proposes that an arrangement of this kind should be commenced by some two powers—as France and America—actually entering into such a compact. This example, he expects, would be followed by other nations, until at length the whole civilized world should consent to have their differences adjudicated by reason and equity, instead of being decided, as at present, by brute force.

It may further promote attention to this production if it be stated, that next year, probably in the month of June, there will be holden in London a Convention, consisting of friends of religion and of human happiness, resident not only in Great Britain, but also in America and on the European continent; and that it will be the business of this convention to deliberate upon the expediency of making to the civilized Christian World some general declaration of Gospel principles, having for its object the promotion of permanent and universal peace. The promoters of this movement of mercy are desirous that, i

the intervening period, the views of this eminent American jurist should be widely known and fully examined by Christians of every name and denomination: trusting that such an investigation may induce a general persuasion that the project referred to is feasible; and, therefore, that it deserves the sanction and countenance of Christians. At the intended Convention it is probable that Judge Jay's proposition will be maturely considered, and perhaps incorporated into the proposed Declaration. It may here be added, that the Anti-War Convention will take place in such close sequence with a *second* Anti-Slavery Convention which it is likewise proposed to hold in London, as to afford reason for hoping that the attendants at the one Convention may, without inconvenience, also be present at the other.

It is extremely gratifying to observe that, of late years, wars between civilized nations have sensibly diminished in number and frequency: a fact from which some may be disposed to argue against the necessity of any such Convention as the one just adverted to. In answer, it may be said, that this abatement of the war spirit is not believed to have been induced by any *religious* objection to War, but is the result mainly of *political expediency*, and of some respect to public opinion, which to a considerable extent is now, perhaps, from various considerations, enlisted in the cause of international peace. But that wars are not yet considered *wrong in principle* is but too manifest from the unhappy conflicts in the East, in which the British power is even now actually engaged.* *The*

* It will be evident to the reader, that this Address was written antecedently to the close of the Afghan and China contests: a consummation in which the writer devoutly rejoices. At the same time, he may be allowed to observe, that the termination of these wars affords no valid reason for remission of effort in the cause of Peace. On

world has no guaranty against the recurrence of War until the practice is admitted by Christian governments to be absolutely forbidden by their religion—a change of sentiment which, humanly speaking, can be brought about only by enlightened public opinion acting upon those governments. Public opinion is likely to be much influenced by such a Declaration as may be issued by the proposed Convention. It is the remark of Bishop Watson, that "when the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, war will cease throughout the Christian world."

There is nothing easier than to condemn any proposal that aims at superseding a custom which, from its long continuance, and the innate depravity of human nature, some are disposed to regard as destined to be coextensive with our race; or, at least, to survive until the arrival of that peaceful era, the Millennium. Perhaps the former of these desponding views may be dissipated by a reference to the moral triumphs which have been effected as regards both slavery and intemperance: and, as to simply looking for the Millennial period to put an end to war, without the expectants' intermediately exerting any sort of personal energy to accelerate so happy a consummation; not to advert to the differences of opinion between commentators and divines as to whether the Millennium will be the cause or the consequence of Universal Peace, it may safely be affirmed, that for Christians to inculcate implicit obedience to Gospel precepts and prohibitions must at *all* times be their imperious duty. That the religion of the New Testament will be found, on a fair and unprejudiced examination, to for-
the contrary, it obviates any the slightest scruple or objection, upon political grounds, for prosecuting so holy a work.

bid the practice of bloodshedding under whatever provocations, is no more doubted by many who have patiently and prayerfully investigated the question, than that the New Testament itself is a revelation from heaven, containing the last and most perfect dispensation of God to man. Such persons believe that the strength of their cause lies in the Gospel. The rock on which they rely is the command of our Saviour, "I say unto you, Love your enemies." "If any man can devise a method of loving his enemy and shooting him at the same moment, then this rock is undermined: but so long as that is impossible, the advocates of peace know that they stand upon a foundation that cannot be shaken." They who think that the Missionary enterprise will not succeed upon a large scale previous to the Millennium do nevertheless feel themselves called upon to co-operate in *present* efforts to evangelize the world; from a belief that every such effort, whenever made, in a spirit and manner agreeable to the Divine word, must be pleasing to its merciful Author; who willeth not the death of a single sinner, but rather

that every sinner should repent and live. In like manner, let every Christian, who is brought to admit the unlawfulness of war, not hesitate to concur in any sober and reasonable project originated by his Christian contemporaries for restraining, if not entirely removing from the world, one of the greatest scourges which sin has introduced into it. If, by such means, only one hostile collision between opposing powers should be prevented, incalculable benefit would thus accrue to bleeding humanity. In this department of duty, the path of the Christian would seem to be as obvious as in the case of Missionary claims: while here, as in the other instance, the result of all such exertions must be left with that great and gracious Being to whom belong the times and the seasons at which He is pleased to use human instrumentality, especially when scripturally influenced and directed, for effecting, either suddenly or in succession, those mighty moral changes by which, doubtless, He designs in mercy eventually to regenerate and to bless this apostate world.

MACNAMARA AND MATROSS,

THE following controversy on the subject of Christians engaging in war has appeared in the columns of the *Naval and Military Gazette*, and as it will be perceived, was commenced by Matross. We think it but candid and fair to place the whole of the correspondence before our readers, without any comment of our own.

MUSINGS IN CAMP. BY MATROSS.

Ought a Christian to engage in War?

To the Editor of the *Naval and Military Gazette*.

LETTER I.

OULD a Christian to draw the sword? Can a Christian, remembering whose divine name he bears, and

who it is that will be his Judge, consistently with the principles and spirit of his allegiance to the King of kings, remain in the profession of arms? Yes, this is a question which we sometimes hear propounded by men whose motives we ought, at least, to respect, however much we may differ with them as to the correctness of their reasoning. It undoubtedly is a question of deep import, requiring a calm

and prayerful consideration of Holy Writ,

—that lamp
Which God threw from his palace down to
earth,
To guide his wandering children home—

that we may as far as possible know "the mind of the Lord," and then, as far as in us lies, follow His holy will.

In musing, then, on this subject, perhaps those arguments which I shall adduce, and which satisfy me, may also convince some individuals who may be undecided on the point, while they confirm others in their opinion—1st, That war, defensive war—I do not say aggressive war—is perfectly lawful for a Christian nation to engage in; 2dly, That the revealed will of God, neither in letter nor in spirit, any where enjoins a man to quit the navy or army, because, since he had entered the service, he may have been brought to the light of the "glorious Gospel," and have become a true and faithful soldier of the Cross—but rather that he should remain in the profession; that profession not being in itself sinful, although a profession that may be, and is often, sinfully exercised.

In entering upon this question, I candidly admit that that "pence and good will towards men," which is so strongly inculcated in every page of the inspired writings of the Apostles, is, in spirit, directly opposed to war; but at the same time it is evident that the love of God is not yet sufficiently shed abroad in the hearts of mankind at large by the Holy Ghost to show that the period has arrived when Christians, needing no means of self-defence, are to "beat their swords into ploughshares, and their spears into pruning-hooks."

Having thus freely admitted the leavening and ultimate effects of the Gospel, let us fairly meet the arguments of those who, with excellent

intentions, but, I am constrained to think, with morbid feelings, urge against the lawfulness of Christian men bearing arms in defence of their country. First, then, we are reminded that Christ himself, in his practical sermon on the Mount, distinctly says, "Resist not evil; but whosoever shall smite you on one cheek, turn to him the other also." Now surely this expression is not to be taken literally, but is to be received only as a general principle to inculcate forbearance and moderation under provocation and insult. That this only was intended, we have the example of Him who gave the precept; for when He was smitten on the one cheek, He did not court a repetition of the insult by turning the other cheek to his enemy. On the contrary, he said to the officer of the court, who had struck him, "If I have spoken evil, bear witness of the evil," (here I am before the high priest, who is anxious enough to hear evidence against me)—"but if well, why smitest thou me?"

Now let us bring the case home to those who construe this precept into a positive injunction, and sweepingly denounce war as anti-Christian; and let us put it to them,—If they were to see a man armed for their destruction, or a maniac rushing on them with a drawn sword, would they think themselves, as Christians, bound to bare their breast to receive the stab? Or, if burglars were breaking into their house at night, would they patiently suffer themselves to be despoiled? Rather, if there were no police at hand, would they not seize any weapon they could lay their hands on, and also call to their servants to arm; and, if they could not prevail otherwise, would they not use their weapons, even if they thought that blood would be shed? Again, if a monster were to attempt to violate the daughter of one of those who urge the many texts with

which Scripture abounds, with regard to forbearance and loving our enemies, as conclusive against war, would they think they were bound to remain passive spectators? Would they offer their other daughter to the ravisher? Would not the father rather "rise up and thrust the man through with a javelin?" By the law of the land, based on the law of God, the perpetrator of such a deed would suffer death. Then, do you think, even in the holy sight of God, that a father, having had at the moment no civil authority to appeal to, would be condemned for thus taking the law and the execution thereof into his own hands? Now carry out this principle, and multiply these individual cases, and we have defensive war of nations. Surely, then, we may conclude that that which is lawful in single individuals, is not unlawful in a nation of individuals under like circumstances, and who have no civil tribunal to appeal to but that of the government of their own country.

Again, let me ask, will any one maintain, in the case of an insurrection, that loyal men may not arm at the call of, and in defence of, "the powers that be," who from divine authority, we learn, "are ordained of God?" Or in the case of riots, when a lawless and tumultuous rabble, setting all authority at defiance, are on the point of destroying life and property, that a body of men, under authority of the magistrates, is acting contrary to the laws of God in maintaining the public order and safety, even if it be done at the point of the bayonet? If, then, it be lawful to draw the sword against a domestic foe, surely it is justifiable to bear arms against a foreign foe.

Further, those whose amiable, but, as I humbly conceive, mistaken zeal prompts them to decry war as sinful, remind us, as an unanswerable argument, that our Lord himself said, "All they who take the sword shall

perish with the sword." But mark the circumstances under which this speech was uttered by our blessed Redeemer. Certain officers, accompanied by an armed force, and guided to the garden of Gethsemane by "Judas, one of the twelve," who had betrayed the Lord, had been sent, commissioned by the high-priest, to apprehend Jesus. When the officers approached and laid hands on Him, Peter, in his zeal for his master, drew a sword and cut off the ear of one of the officers who was executing the warrant of the high-priest; when Jesus, as it would appear to uphold authority, even although unjustly exercised, reproved him for his assault on an officer of the law, and as much as said, "Do you not see, however innocent you know me to be, that these men are in the lawful execution of the orders of 'the powers that be,' and such 'are ordained of God:' and do you not know that 'all they who take the sword' (to resist legally constituted authority) 'shall perish by the sword' (of justice?) therefore, 'put up again thy sword in its place.'"

Now, what is the lesson taught to Christians by this aphorism? Why, not that they are on no account to "take the sword;" but that, if the government of their country persecute them for their religion, they are not to resist with the sword, or indeed resist their government on any pretext whatever, but patiently "submit themselves to every ordinance of man for the Lord's sake," trusting to their Lord to deliver them if He should think fit; if not, to endure even crucifixion as their Master did, or die at the stake as the martyrs of the Reformation. But it does not follow that if any nation should arm against England, on account of the doctrines held by our national church, with a desire of setting up anti-Christ in the state, that we are not to use carnal weapons; neither, indeed, if

we are threatened by any hostile nation upon any other account, does it forbid us to draw the sword at the command of ~~our~~ sovereign.

Indeed, if what our Lord says about the "sword" is to be taken literally, then we might even say that the lawfulness of war is not only affirmed, but commanded. For He says, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." At another time, when warning His disciples of approaching danger and tribulation, He says, then, "he that has no sword, let him sell his garment and buy one." But with the context before us, and from the whole tendency of the Gospel, we know that these expressions are only illustrative; while at the same time we cannot see any thing positive or inferential which forbids defensive war. As men become Christianized, they will refrain from offensive war, and consequently all war will cease. O that that glorious time had come!

But let us turn to the record of an interview which a Roman captain, the first Gentile convert, had with our Lord, as this may throw some light upon the subject. Here we have an officer of that very army which the omniscient Redeemer knew would shortly "cast a trench about the holy city, and hem them in on every side, and lay it even with the ground, and her children within her," standing before Jesus, clad in the attire of his profession, with his sword by his side, imploring Him to heal his servant. Now it must be observed that previously to this the Lord had delivered his sermon on the Mount, wherein He told his hearers, if smitten on the one cheek, to turn the other also to the smiter. Surely, then, if it had been His intention thereby to denounce all war as sinful, he would now have said to the centurion, "Why come to me? You can have no faith in me, or I should not now

see you in a dress so repugnant to the principles I have laid down." At any rate, we may imagine that He who, on the Mount, had defined murder to be not only the act of the assassin, but to be even "anger with a brother without a cause," and had explained adultery to mean, not only the physical act, but the very looking on a woman to lust after her—surely would have taken this opportunity to have informed one who had publicly put his trust in Him, as the centurion did, that his profession was directly contrary to the Gospel, if it really had been so. But no, the Prince of Peace did not tell this warrior that the time was come when he should "break his bow and cut his spear in sunder, and burn his chariot with fire;" but He said to the bystanders, "I have not found such faith, no, not in Israel." Indeed, the "Mighty Prophet" who was "to prepare the way of the Lord, and make his path straight," had given a sanction to the profession of arms, when he told the soldiers who came to him for advice, "Be content with your pay."

LETTER II.

Another very prominent military character in the New Testament, from whose history we may also learn something to the point, is Cornelius, a Roman captain—an excellent moral and pious man, but who knew not the way to salvation—who was instructed in a vision to send for the Apostle Peter, who, he was informed, would "tell him what he ought to do." Now, what did Peter tell him? That war was sinful? No—he told him that his morality, however necessary as an evidence of faith, would not save him, but that "whosoever believeth on the name of Jesus Christ, shall receive remission of sins."

So much, then, as to whether war be lawful, under certain circumstances,

for a Christian to engage in; and from the example of Cornelius, we may learn that a man converted to the Gospel of Jesus Christ, after his embracing the profession of a soldier, is not called upon, on that account, to quit his vocation; for surely had he been instructed by Peter to throw up his commission in the service of the Emperor of Rome, an act involving, as it would have done, such important consequences, would have been recorded for our guidance. But I think the authority of Scripture clearly points out a contrary course—authority, too, quite sufficient to show that the profession of arms is not, in itself, unholy; for St. Paul tells the Corinthians, (1 Cor. vii. 20,) "Let every man abide in the same calling wherein he is called;" that is, remain patiently in the same profession or station in which he was when he became a Christian, and cheerfully fulfil the duties of that station, whether it be that of a soldier or a slave—unless other causes should induce him to leave the former station, or he should be manumitted from the latter.

Thus, we may clearly see that Christianity was never intended to disturb the peace of the world, or comforts of society, by suddenly or forcibly changing the civil institutions of men; although it is evident that the effects of its gradual influence will be such, that in time slavery shall cease, and "nation shall not lift up sword against nation; neither learn war any more." And, thanks be to God, as regards slavery, such has already been the effect of that holy influence on our highly-favoured country. Indeed, St. Paul carries out the injunction he gave the Corinthians, in his Epistle to Philemon, wherein he informs him that he has sent back to him from Rome his runaway slave, Onesimus, whom he had converted to Christianity, and who, most probably constrained by the ob-

luntarily surrendered himself. Nor does Philemon, who himself appears to have been an eminent Christian, a "fellow-labourer" with St. Paul, and, as some learned divines imagine, a bishop or deacon at Colosse, think that he is acting an unchristian part in those times, in being the owner of a slave—nor does the Apostle say one word in reprehension.

Independently of the broad fact that a large proportion of Constantine's army was composed of Christians, history is replete with proof that since the days of the Christian Centurion Cornelius, to the present time, very many of those who loved the Lord Jesus have not thought that bearing arms in the service of their earthly sovereign, was incompatible with their duty to that sovereign's King. Without multiplying instances, I will cite one case as recorded by Tertullian, the first Latin writer of the Christian era whose works have come down to us. He makes mention of a Christian soldier who was punished for refusing to wear a crown of laurel with the rest of his corps, in obedience to the orders of his commander. The reason of refusal was that the laurel crown savoured of some pagan rite, clearly showing that the soldier was a Christian. Now, the Christian writers of those days, excepting Tertullian, blamed the soldier—for what? Not for bearing arms, he being a Christian, but because his conduct had a tendency to irritate, needlessly, the reigning powers. This brings the fact of Christians being found in the profession of arms to within ninety years of the apostolic age, as Tertullian wrote A. D. 192.

Maintaining then, as I do, because borne out as I think I am by Scripture, that defensive war is not only not unlawful, but, alas! necessary in the present partially evangelized state of the world, I can, at the same time, have no hesitation in affirming that aggressive war is unholy, most

unholy, and such as no Christian government ought to engage in. We must, however, recollect that defensive war need not be confined to the country threatened or attacked. For instance, Scipio invaded Carthage to draw the Carthaginians out of Italy. This, then, was actually a war of mere defence. When England seized the Danish fleets of men-of-war, I look upon it to have been a war of prevention or defence—for if England had not possessed herself of this fleet, France would have taken it from this impotent neutral to have employed it against our country, which she had threatened to invade. To illustrate my position, if two strong men were quarrelling, and a feeble lad were looking on with a loaded pistol in his hand, which one of the contending parties was evidently about to wrest from the lad in order to shoot his opponent—surely that person would be justified in anticipating the act and taking it, even by force, from the lad—especially, too, if he promised to restore the pistol when he had subdued his adversary.

When Spain would have invaded England with a view of extinguishing the light of the Reformation in our land, and for this purpose had equipped the celebrated Armada, our fleets were only acting on the defensive, when, instead of waiting the attack in port, they sailed forth in quest of the enemy; which, in the guardian providence of God, they overthrew. Again, Marlborough, instead of stationing his troops in a cordon around our isle, purely in defensive war, made the Low Countries the battle-field. And here, again, it pleased the Lord of Hosts to bless our arms. And the heaven-directed General of our own days averted invasion from this hallowed isle, by his glorious victories over the French in the Peninsula, and thus arrested Napoleon in his design of conquering all Europe in detail.

Then, perhaps, some will say, every

sailor or soldier must judge for himself as to whether a war which his government has declared, be aggressive or defensive. Unquestionably not; for not being in possession of state secrets, he cannot judge of the righteousness of the cause. Having taken the sword, his imperative duty is to be "subject to the higher powers, for there is no power but of God." Strict obedience, even to wicked governors, we may learn from the history of the Jews, is "the will of God;" and it appears from the whole order of God's dealings with men, that disobedience is abhorrent to Him. "Rebellion is the sign of witchcraft," and how abominable this is we may judge, as it is also written, "Thou shalt not suffer a witch to live." When aggressive war is waged, a heavy and fearful responsibility certainly lies somewhere or other—but surely not on the soldier who, in his desire to serve his God, humbly obeys his sovereign and those in authority under him, believing that "whoso resisteth the power, resisteth the ordinance of God," and that "they who resist shall receive to themselves damnation."

But the question must be fully and fairly met; and, therefore, I will suppose some one to say—Well, then, if war is justifiable, the obedience demanded of a soldier is such, that he is not to question its righteousness. But can a Christian soldier be justified in being present, as English soldiers frequently are required to be, at any idolatrous ceremony? Some persons there are that answer this question by saying, that when our troops are employed on such occasions, they are there merely as a police force to keep peace. But this is not an honest way of dealing with the subject; for, in truth, troops are not paraded on these occasions to preserve the peace—there is no chance of the peace being broken by the deluded creatures who flock to see the prog-

sion. The real fact is, that the soldiers with their gorgeous trappings and martial music are there, amidst the roar of cannon, at the desire of the priests, expressly to add to their pageant; for without pomp and show these men know that they might carry about a bit of pastry, or a doll, or a saint's thumb, without collecting any concourse of people, or exciting any interest in their idolatrous ceremony.

Is not, then, every Protestant soldier employed in these ceremonies consenting thereto by his presence? I deliberately say, No; if they be not voluntarily engaged. For as "circumcision is that of the heart, in the spirit, and not of the letter," so I believe idolatry to be that of the heart, in the spirit, and not in a mere constrained presence of the person, and that, too, in obedience to "the powers that be," knowing them to be "ordained of God." In this view of the subject, I think I am borne out by the case of Naaman, the captain of the host of the king of Syria, who had been brought to a knowledge of Jehovah, and had determined "to offer sacrifice to no other gods but the Lord;" and who, when he told the prophet, by way of a question as it were, of his intention of attending the king, his master, in his official capacity, when he went "into the house of Rimmon to worship," received for answer, "Go in peace." I might quote as a high act of submission to "the powers that be," the example of John, Elector of Saxony, who, notwithstanding that he was the great Protestant champion, consented, as Grand Marshal of the Empire, to carry the sword of state before the Emperor Charles V., in a pompous procession of the host, previously to the opening of the Extraordinary Diet at Augsburg, alleging that he was performing a civil office, serving the Emperor, not worshipping God.

A soldier's duty, especially one who acknowledges Christ as the Captain

of his salvation, and who professes to obey the orders he has issued through his Apostles, is to "submit himself to every ordinance of man for the Lord's sake; whether it be to the King as supreme, or unto governors, for so is the will of God." And when he is told by authority to "do this"—to do it; unless the idolatry of his will be demanded; or he should receive a command, like that given to Daniel, not to "ask a petition of any God or man, save of the King;" or, "to fall down and worship any golden image the King has set up;"—or should be required to engage in some such affair as that enacted in France on St. Bartholomew's Day, 1572. But when a soldier is ordered to attend any idolatrous ceremony, he may, and should first humbly and respectfully remonstrate; and if that be not attended to, then, with holy obedience, perform the duty on which he is ordered. But woe, woe unto that Government which instructs their governors or commanding officers to order their troops to participate in any idolatrous ceremony whatever! And woe to that commanding officer who, without such instructions, takes upon himself to comply with the requisition of any priests, and directs the soldiers under his command to assist in, or sanction even by their presence, that which in point of fact is nothing else but devil-worship!

So far from it being necessary for a soldier or a sailor to abandon the profession of arms, because he is under the influence of the Gospel, I apprehend that then, more especially, he is called upon to remain in the service, that by means of his example and the influence of his rank, others may be brought to a knowledge of the saving truths of the Gospel. Indeed, I verily believe there is no station in life where a converted man may render more, or so much service to the God of Hosts, as in the camp or in the fleet.

A "devout soldier" may, by some, be at first derided as a "saint," and stigmatized as a "Methodist;" but after a time his steadfast and consistent Christian course must prevail—his doing good to those who despitefully use him—abstaining from "rioting and drunkenness, chambering and wantonness"—rendering cheerful evangelical obedience to his superiors—performing his regimental duties "not with eye-service as a man-pleaser, but as a servant of Christ, doing the will of God from the heart"—seeking fitting opportunities of affectionately making known to his comrades God's message of mercy to his fallen children, viz. that "though their sins be as scarlet they shall be as white as snow," if they will but place faith in what God in Christ has done for their salvation. This man, I say, must have an influence on his comrades, although he be but a private soldier. He will assuredly gain the esteem of the well-disposed; and as vice is constrained to pay tribute to virtue, even the profligate will be restrained in his presence. So true it is that even the reflected light of the Sun of righteousness—the moonshine, as it were, of religion—is seen on those who are not themselves walking in the light itself.

If, then, a soldier of the cross, in the lowest station in the army, have an extended sphere in which he may let his light so shine before his comrades, that they may see his good works, and thus glorify the Captain of Salvation—how much more may be expected from an officer, who, from the influence of his station, has more talents committed to his charge! This influence will, humanly speaking, increase with every step of promotion—the godly centurion will have many "devout soldiers that wait on him continually"—the Christian colonel, and the general, who is "a just man, and one that feareth God," will seek

to establish authority, not by the terror of the law of the Mutiny Act, but by inculcating the constraining indwelling principle of obedience to those in authority, in obedience to the command of God; themselves showing their own obedience to God by making His commandments the rule of their life.

Here, then, is the only foundation on which solid subordination and discipline can be established—the only system of subordination which can restrain the blood-hounds of war, and thus deprive war of half its sting. Therefore, let those who are dissuading men from enlisting and those who are crying out against all war as sinful, let them rather use their endeavour to ameliorate that evil which must exist, until God's will be universally done on earth as it is in heaven, and advocate the proper means for establishing godly discipline, so that British soldiers may be converted into Christian warriors, having the written Word of God not only in their knapsacks, but its sacred truths impressed on their hearts. Then, so far as regards English troops, the appalling horrors of war at least will be mitigated; then, at any future time, if it should please the Lord of Hosts to crown again the British arms with victory, when the terrific conflict shall have ceased, we shall not see a similar passage to the following recorded on the faithful page of history—"Now commenced that wild and desperate wickedness, which tarnished the lustre of the soldier's heroism. Shameless rapacity, brutal intemperance, savage lust, cruelty and murder, shrieks and piteous lamentations, groans, shouts, imprecations, the hissing of fires bursting from the houses, the crashing of doors and windows, and the report of muskets used in violence, resounded for two days and nights in the streets of Badajos."

July 21, 1842.

MATROSS.

P.S.—Let me ask the reader, if a file of the *Naval and Military Gazette* should be at hand, to take the trouble to turn to those dated 1st Jan. and 16th April, 1842, where they will see, under the head, "Musings in Camp," Nos. 1 and 2, those sacred truths more fully entered into, which are here only alluded to.

THE ANTI-CHRISTIAN NATURE OF WAR.

To "Matross," author of "Musings in Camp."

LETTER III.

SIR,—The candid and yet kindly spirit in which you have lately considered the objections that many Christians urge against all war, induces me to address you upon the subject. You have not substituted ridicule for argument; nor have you censured those who conscientiously may differ from your views; but you have offered something substantial and tangible, that will admit of a calm discussion. I believe the object of both of us is merely to arrive at the truth, and not to blind ourselves or others. May the all-wise Providence, whom we both revere and serve, guide us into its paths by His Holy Spirit.

You commence your letter, (which appeared in the *Naval and Military Gazette* of the 10th inst.,) by making a strong admission, but one which must be made by every candid Christian. You admit that all offensive war is plainly opposed both to the letter and the spirit of Christianity, and that even defensive war is opposed to its spirit, inasmuch as when the true religion exerts its due influence among nations, all war must cease for ever.

The excellent Bishop Watson, among many others, has expressed the same opinion—"When the spirit of

Christianity," he says, "shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, war will cease throughout the Christian world." Yes, Sir, the war spirit and the spirit of Christianity are irreconcilable. The tiger and the lamb are not more opposite. Passions are nourished and exercised by the one, which are totally forbidden by the other. In origin, in character, and in fruits, how different! how struggling one against the other!

In origin—for in the words of St. James, "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

In character—this, meek and gentle, inciting to love, peace and mercy; that, cruel and bloodthirsty, exciting hatred, revenge, malice, lust, and all uncharitableness. "War," observes Dr. Chalmers, "reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included."

In fruits—for "the fruit of righteousness is sown in peace of them that make peace," (James iii. 18; and see Gal. v. 22;) "but if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." James iii. 14, 15.

I will endeavour, then, to dispose first of this admission, which you have very properly made, and which forms a point of agreement between us. If war be anti-Christian, whether in letter or in spirit, a duty of awful responsibility is at once cast upon every Christian, to put an end to war. The Almighty works His glorious reforms by human agency,

and imperatively calls upon his children to proceed towards that perfection, of which he has rendered them capable. It is for us to destroy this monster, which fights against the kingdom of the meek Jesus, and to hasten that period when men "shall beat their swords into ploughshares, and their spears into pruning-hooks;" when "nation shall not lift up sword against nation, neither shall they learn war any more."

I speak not now of the awful waste of blood and treasure, the amount of slaughter and of misery, the injury to commerce, and other like incidents to war, that may well impress us with the necessity of putting an end to the cause of such evils, if only on the grounds of policy and humanity; but I place my appeal on the basis which you have chosen, that war is opposed to the spirit of our religion, and, therefore, it is the duty of every Christian to join in the extinction of war.

But how shall we be able to do without war? By the simplest means in the world—settle international disputes by reason instead of by brute force. We are told by the Holy Scriptures that war will cease, therefore it will be possible at some time to do without it. You admit that it is unchristian, therefore it must be right to attempt to do without it. Now, if it be right and possible to dispense with war, the Christian who does not exert his powers to cause it to be dispensed with, is guilty of a crime for which he must assuredly answer at the Day of Judgment. The principle of arbitration we have seen frequently adopted by nations with most beneficial effect. Unfortunately it has seldom been made use of, until the force of arms has been first tried, and found incapable of terminating the dispute. Why not try arbitration in the beginning instead of in the end? And if after the angry passions of the

disputants have been excited; if after the loss of much blood and treasure, and after the infliction of irreparable injury, the moral power of reason has been able to decide the question, and to pacify the belligerents, how much more easily could every dispute be amicably arranged, if it were referred before the occurrence of these evils!

The settlement of disputes between nations by reason instead of by force, was warmly advocated by the warrior-king, Henry the Fourth of France, and his plan will be found in the 30th Book of Sully's *Memoirs*, where much praise is bestowed upon it by that great statesman. "I found it," he says, "just in its intention, possible and even practicable in all its parts, and infinitely glorious in all its effects." The kings of Sweden and of Denmark, and nearly every ruler in Europe, were favourable to this design. The knife of the assassin Ravallac, however, prevented its execution. The names of Penn and Franklin will be found among the advocates of a pacific tribunal for the different states.

The writers on the Law of Nations have not been silent on this point—"If men were always rational," says Vattel, (Book 3, c. iii. s. 25,) "they would terminate contests by the arms of reason only."

The late W. Ladd, of America, proposed an excellent plan of a Congress and a Court of Nations; but, to my mind, that of the American Judge Jay—not an experimentalist, but a practical man of great experience—is the most simple and the most advisable, at all events as a first step. He proposes that a clause should be inserted in the treaties entered into between different nations, to the effect that if, unhappily, any controversy should thereafter arise between them, and which could not be satisfactorily adjusted by negotiation, neither party should resort to hostilities against the other; but the

matter in dispute should, by a special convention, be submitted to the arbitrament of one or more friendly Powers, the parties agreeing to abide by the award.

It is an obligation by the Law of Nations to perform treaties; and thus we should find the Law of Nations imposing as a duty, not the promotion of war, but the preservation of peace. And I believe that were this remedy adopted, nations would gradually acquire, by the blessing of Providence, a pacific character. Even if but one war, with all its horrors, could be prevented by any lawful course, we are bound to take it.

In my next letter, should space be afforded to me, I propose to show the unchristian character of *all* war, and to answer the interpretations placed by yourself on certain passages in the Holy Scriptures.

I remain, Sir,

Your obedient servant,

HENRY MACNAMARA.

Temple, Sept. 21, 1842.

MATROSS TO HENRY MACNAMARA,
ESQ., OF THE TEMPLE, ON THE
SUBJECT OF WAR.

LETTER IV.

MY DEAR SIR, — As a perfect stranger I have ventured thus to address you, because, although your letter, dated from the Temple, intimates that we are not, in one sense, brother soldiers, still "thy speech bewrayeth thee," and shows that we are, by God's grace, fellow-soldiers in that army "which no man can number."

Educated, as I have been, in "the tented field," I may be thought presumptuous in entering into argument with one whose education, to qualify him for the forensic art, must be so superior, and whose reading must be so much deeper than I know mine to

be; but I am encouraged so to do, feeling assured, that as we are directed to the "forbearing one another in love," you will overlook what is defective in style, and be pleased with your pen to change into affectionate words any expression that may strike you as unkind or uncourteous towards yourself, and which may escape me in the warmth of argument: and then read the amended letter, as if the corrections were made by me.

You do, I trust with truth, say that we both revere and serve the same Master. I am sure you will then give me credit for having the same end in view, although we differ as to the means to the end.

You will tell me that Bishop Watson says, "When the spirit of Christianity shall exert its proper influence over the minds of individuals, and especially over the minds of public men in their public capacities, war will cease throughout the Christian world." Surely no one will gainsay this. I admit it as an axiom. Now, even if this blessed spirit did reign paramount in the councils of England; if our rulers were none but "able men, such as fear God;" still, if the rulers of other nations were not like-minded, England might be involved in a war of self-defence. Take, for example, the threatened invasion of Great Britain by Buonaparte; would the Christian people of this country have been justified in then resisting the call of their king to take the sword?

Suppose some Balak in India, or in our other distant possessions (I speak not now of the way in which any of those settlements have been acquired, although I can see how God may thus make England the honoured instrument of proclaiming His pardon to the heathen)—suppose, I say, such a one should say, "Behold there is a people come out from England, behold they cover the face of the earth; I will now smite them that I may

drive them out of the land ;" do you think that every European in the country, especially those who profess to be followers of the meek and lowly Jesus, would be acting derogatory to their profession in using carnal means to protect themselves ?

You remind me that Dr. Chalmers says, " War reverses, with respect to its objects, all the rules of morality. It is nothing less than a temporary repeal of all the principles of virtue. It is a system out of which almost all the virtues are excluded, and in which nearly all the vices are included." Unquestionably ; and I only wonder that so powerful a writer as Dr. Chalmers has not put it more powerfully. War indeed not only lets loose the vilest passions of sinful man, but it is a concentration, a showing in strong relief of those unbridled hellish passions, together with their woeful train of consequences. Look at the scene so pathetically and so indignantly recorded by the admirable historian of the Peninsular war, on the entry of the British army into Badajos after its capture by assault. Divines can only moralise on it ; it is the soldier who alone can tell the fearful tale. My own testimony I could add, were it necessary, of war-scenes and the attendant furies, diametrically opposed to Christianity, whether in the letter or the spirit ; for—

I cross'd the Atlantic with my comrades
brave,
Where sickness swept whole regiments to the
grave,

without one minister of God being nigh to tell me and my dying comrades of the message of reconciliation through the atoning blood of Emmanuel ; to whisper into their ears, " Believe in the Lord Jesus Christ and thou shalt be saved," and that " though thy sins be as scarlet, they shall be as white as snow." I have seen towns burning to the ground, while ladies of condition have been

at my feet suing for mercy. I have seen the earth strewed with the carcases of my comrades, whose souls had fled to give an account of " the deeds done in the flesh." I have seen a room full of wounded men, whose souls were on the point of winging their way to the world of spirits—alas ! I fear, without knowing " the only name given among men whereby we must be saved," while the air was absolutely darkened with swarms of flies satisfying their craving ere life was departed. The sickening scene is now passing before me as a dissolving view. Such is my experience even in " a little war." Tell me, then, my dear Sir, do you think that I can advocate wars of nations ? If I mistake not, our names (I know not if you have deciphered my *nom de guerre*) both stand in the roll of a society whose object is to do away with the murderous law of honour, individual warfare in the " cited field." Can I, then, advocate on an extended scale that which I thus profess to abhor in duel ?

Well, then, there is no difference between us as to the horrors and unchristian spirit of war. Now to the remedy you propose.

In reply to your question of " How shall we be able to do without war ?" you say, By the simplest means in the world—settle international disputes by reason instead of brute force. This is undoubtedly a simple way ; but the main thing to carry out the remedy is wanting—reason. You and I, it is true, understand the word alike ; you mean, I presume, assisted reason. But the republican, for instance, will tell you that monarchy is contrary to reason. We know that God made man after his own image, and that man made himself a sinner. But the infidel will tell you that original and imputed sin is contrary to reason ; that the God of Revelation is against all reason ; and that God's future punishment of man, whom He

himself has made, is contrary to reason. So that in the settlement of international disputes, until the Holy Spirit is more shed abroad in the hearts of mankind at large, we shall find that reason, human reason, will, as in the case of the disputes of individuals, often stand in the way of the settlement of national disputes, and brute force will be applied. We must recollect that the acquiescence of two governments is necessary to a treaty of two nations, and if one of the parties cannot manage the affair according to their notion of reason, the probability is that that party will attempt to carry their point by brute force. Is, then, the other nation, who is willing and anxious to settle the question by honest reason, passively to suffer violence? In quarrels of individuals, there is the strong arm of the law to appeal to— not so in national quarrels. But suppose you had a difference with some irrational man, who should resort to brute force; do you maintain that you are forbidden to protect your life, because you are a Christian? I think you will not. Well, then, I only contend that what individuals may lawfully do, is not unchristian in a nation. This is all that I contend for.

Vattel, you say, lays it down that "if men were always rational, they would terminate contests by the arms of reason only." We need not such high authority to tell us this; but the very *if* shows that Vattel knew what every one knows, that men are not always rational.

I am almost ashamed to trespass so much on the columns of the *Gazette* to follow you in your argument, because, in point of fact, I fully agree with all the authorities you have quoted; but I cannot help remarking on the proposition of the American Judge Jay, viz., that in points of controversy between nations, neither party should resort to hostilities, but that the matter in dispute should be

settled by the arbitration of some friendly power. Now I am afraid that the American judge, whom you commend as a practical man of great experience, seems to have profited but little from the knowledge of the state of society of his own country, where every man seems to do that which is good in his own eyes. For instance, the boundary dispute was submitted to the arbitration of the King of Holland; but was his award acquiesced in? Was not brute force on the point of being resorted to, and no doubt would have been resorted to, had not the "Britishers" assumed a determined front? Now, suppose "the enlightened people" should have attempted to mark the boundary with the sword, were the people of New Brunswick to have submitted to be turned out of house and home by such respecters of the arbitration of a friendly power?

Again, when the Canadians took up arms against "the powers that be," was not the government of the country, in a Christian point of view, warranted in calling upon all loyal subjects to draw the sword in support of the lawfully-constituted authority? And how would Judge Jay have advised Lord Seaton to have dealt with those "free and enlightened citizens," whose sympathies were so awakened, and who, in defiance of their own government, chose to interfere with fire and sword in behalf of the rebels?

And further, in the recent unhappy tumults in the manufacturing districts of our own country, was it unlawful for loyal Christians (Christians must be loyal, they must "honour the king,") to resist brute force with bullet and steel? Would you yourself, my dear Sir, had you chanced to have been in one of those towns, have thought yourself justified in resisting the call of the magistrates to arm in keeping the peace? I am sure you would not. Well, then, the war which I contend for as being lawful

for Christians to be engaged in, is nothing more than this. The resisting of an invading enemy, and the resisting of an aggressive mob, are alike a defensive war.

"I will not now conclude, as I find I shall have another opportunity in replying to the sequel of your objections to my "Musings" on War. But let me assure you that I am, yours, with warm feelings of respect and regard,

MATROSS.

Cheltenham, Oct. 3, 1842.

TO "MATROSS," AUTHOR OF "MUSINGS IN CAMP."

LETTER V.

MY DEAR SIR,—I have read your friendly reply to my first letter with much pleasure, and I now venture to offer a few more observations on the unlawfulness of war. I must own there is nothing I have more at heart than the desire of seeing the blessings of peace established on a sure and permanent basis among mankind; and if in the course of our discussion I appear strongly to differ from your views, do not attribute it to any unkind or presumptuous feeling on my part, but place it to the account of that zeal which every man should feel in so heart-stirring a cause.

In your first and second letter on this subject, you draw the common distinction between aggressive and defensive war, and say that the latter, though opposed to the spirit—that is, the life and life-giving influence—of Christianity, it is "perfectly lawful for a Christian nation to engage in." I pass over the contradiction which, it seems to me, these two propositions involve, and at once deny the second. The first reflection that suggests itself is the extreme difficulty in practice of drawing the line of distinction between offensive and defensive war. Each conflicting state always main-

tains that it acts merely on the defensive. One must be wrong. Napoleon, that "mighty murderer," contended that his wars were only defensive! I take one of your illustrations, which clearly shows this difficulty; and, as it is one which in cause and effect greatly resembles our recent attack upon the Afghans, I fear that also will be called a war of defence, on the same grounds. "When England," you observe, "seized the Danish fleets of men-of-war, I look upon it to have been a war of prevention or defence; for if England had not possessed herself of this fleet, France would have taken it from this impotent neutral to have employed it against our country, which she had threatened to invade."

I cannot help, my dear Sir, regarding our attack upon Denmark as an unprovoked, unjustifiable act, stained with tyranny and injustice, leading to much loss of life and property, and committed merely for the sake of dispelling a phantom which our own fears had created. Until 1807, Denmark had preserved a strict neutrality. We feared France might destroy the balance, and that Denmark could not resist. We, therefore, sent an armed fleet demanding her alliance with ourselves. She refused. We took Copenhagen, destroyed many of its defenders, and carried away her sixteen ships of the line (most of them old and unserviceable). Was it just, was it Christian, to make such an attack? The very thing, also, that we sought to prevent, we thus brought about. Directly we quitted Zealand, Denmark threw herself, as our determined foe, into the arms of France. We were excluded from the Danish territory; the Sound was closed against our commerce, and the men of Denmark enlisted among our enemies! *

* See this view of the question most ably supported in the article, "France, America, and Britain."—*Baltimore Review*, April, 1842.

Such was our war of defence! Short-sighted mortals that we are, swayed by groundless fears, by base and interested motives, or by the dictates of angry passions, the more we wander from the simple line of Christian rectitude, the more we become involved in disgrace and ruin; the more forcibly we are taught that injustice is folly, and that a great crime is also a great fault.

By what right, save that of force, do we destroy small states because of our fears from a larger one? And would not the excuse of prevention and defence, even if Christian and valid, at once put an end to the neutrality of weaker powers? But say a war is strictly defensive in its commencement, yet how frequently does it lead to the aggression produced by revenge, and how often are fire and sword then carried against those who were wholly innocent of participation in the first attack! The stream of passion once allowed to flow, rushes onward in a destructive and overwhelming flood.

Even in defensive war, those very passions, the exercise of which is forbidden under the Christian dispensation, are generated and nourished. Anger, hatred, pride, retaliation, revenge, and a disregard of the sanctity of human life, shed their baneful influence around all the combatants. It is unlawful to hate an enemy, for hatred is the disposition which tends to his destruction, and whatever interpretation we may put upon the words of Jesus, "Love your enemies," we cannot turn it into, "Hate your enemies; kill and destroy them!" The moment the arm is raised to slay, that is the moment of anger and hatred: these impulses are unchristian; they are partial, and do not allow him, whom we are to love as ourselves, to hold an equal place in our affections. The true test is, could we indulge such feelings in the presence of our

God, whose will is to be performed on earth as it is in heaven?

Alas, my dear Sir, how painful is the reflection that human life should be sacrificed in the conflict of passion, and that the immortal soul should be dismissed to the judgment-seat of its Creator, while under the influence of rage, hatred, and a thirst for blood, and with all its sins clinging to it, unchecked, unrepented of!

The meek, humble, kind, and forgiving spirit of our religion, we both agree, is opposed to such a state of things; and we should also remember, as strong indirect evidence, that all the fervent exhortations of Jesus to his followers for the exercise of goodwill, love, forgiveness and charity towards the human race, were addressed at a period when all men were their enemies and persecutors, so that though applicable to all times and all generations, yet in that age they were so many commands to love their enemies and to benefit those who sought to injure them.

The direct inducements against all war to be gathered from the Gospel are, in my humble opinion, decisive. You interpret the words of Jesus, when he reproved Peter for wounding Malchus, "Put up again thy sword into his place, for all they that take the sword shall perish with the sword," as being a command against resisting the civil powers; while I cannot but regard it as an universal caution against the practice of having recourse to the sword. I find no such restriction as you impose: "all they" are the words, and they call to mind the passage in Revelation, (xiii. 10.)—"He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed by the sword." And we must not forget that, shortly after this, our Lord declared before Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my

servants fight, that I should not be delivered to the Jews." Thus not restricting his former words to the character or office of his opponents, but resting his forbearance on the nature of his own kingdom alone. He here declared his kingdom to be of heaven, and to exclude those passions which lead men to fight and slay!

The words, "I came not to send peace, but a sword," clearly relate, by their context, to the approaching conflict between the Christian, the Jewish, and the Pagan systems, and the persecutions that would befall the followers of Jesus; for he immediately adds, "I am come to set the daughter at variance against her mother . . . He that loveth father or mother more than me is not worthy of me." Matt. x. 34, 35, 37. The words, "He that hath no sword let him sell his garment and buy one," were understood literally by the disciples, who answered, "Lord, behold here are two swords." Now, what was the reply of Jesus? "It is enough."

1. Two swords could not possibly be enough for the physical defence of twelve men. By this answer a recourse to the sword was shown to be neither expressed nor implied by his injunction.

2. The disciples were soon undeceived by our Lord's conduct at the time of his capture, and before Pilate.

3. Neither the disciples, nor their successors, for two centuries after the death of Christ, understood the passage as authorising resistance by the sword, for after the memorable night when our Saviour said, "Put up thy sword," we find no instance during that period of their having recourse to it, though, with the exception of the Jews, they suffered more persecution than any other sect in the world.

4. In order to wrest this sentence into an argument, we must, as it appears to me, violate the whole tenor and spirit of the Christian religion.

It is evident, then, these words must be understood in a figurative, not in a literal sense; and that they imported (as is the opinion of the most learned commentators) nothing more than a general warning to the disciples that their situation was about to be greatly changed: and that, deprived of their Master, they would be driven to the sword of the Spirit, the moral fortitude which a trust in God ever gives, for protection against their persecutors.

It may be asked, How was it the disciples possessed two swords? It is plain that, previous to the sending of the Holy Spirit, some of the disciples were not imbued with truly Christian principles, but they had too much of the world within them. How evident is this in the desire of John and James to destroy the Samaritan village, and in the general character of Peter! He it was that doubtfully asked whether he should be required to forgive his brother seven times. He it was that advised our Lord to resist his foes, and was told, "he savoured not the things which are of God, but of men;" he it was that our Lord addressed at the last supper, "Satan hath desired to have you: when thou art converted, strengthen thy brethren," showing he was not then converted. On the same night two swords were produced (of one or both of which Peter probably was the owner). On the same night Peter struck off the servant's ear, and before the morrow's dawn he had denied his Lord thrice! Hence, two swords might well be found among the twelve disciples, who had not then witnessed the enduring constancy of their Master, nor perfectly learned to obey his sublime lessons.

I must no longer trespass on the columns of the *Gazette*, but hope for permission to insert one more letter, in which I shall reply chiefly to the last one which has appeared from your

pen. With sentiments of esteem and regard, believe me,

Dear Sir,

Yours faithfully,

HENRY MACNAMARA.

Temple, Oct. 11, 1842.

"MATROSS" TO HENRY MACNAMARA, ESQ., OF THE TEMPLE, ON HIS SECOND LETTER IN REPLY TO "MUSINGS ON WAR."

LETTER VI.

MY DEAR SIR,—Your second letter, dated 11th of October, resolves itself into three sections, each occupying about the same portion of your epistle.

For perspicuity, both as regards my own reply, and to render the points of our amicable controversy more clear to the readers of the *Gazette*, I will follow this arrangement; and in so doing, I will notice the sections as briefly as is consistent with courtesy. But first, I must thank you for the kind way in which you pass over what appears to you a contradiction on my part—merely observing, that with the text and context fully compared, I do not think you will find such to be the case. At the same time, I admit, that in so difficult a subject as that I have ventured to take in hand, it is not at all to be wondered at if there should be an apparent discrepancy in what I say.

It will suit my line of argument better not to deal with the sections in rotation, therefore I will begin with the third or last section. Now, my dear Sir, if you will refer to what I said respecting our Lord's words, "I came not to send peace, but a sword;" and "He that hath no sword, let him sell his garment and buy one;" you will see, so far from "wresting" these sentences into an

argument for war, that I noticed them distinctly to show the error that people might be led into by always interpreting literally. With this explanation you will, I think, allow me to discard this section as irrelevant.

I will now notice the first section. In my "Musings," (I refer readers who may not have read the original article to the *Gazettes* of the 10th and 17th of September,) I incidentally said that the seizure of the Danish fleet was purely a defensive measure on the part of England. You, it appears, think otherwise. Now as neither of us are in possession of the state secrets of those days, neither of us, perhaps, can form a correct opinion on the subject; but if it were permitted to us to ransack the archives in Downing-street, we might possibly get a peep at state papers which would uncontestably prove that, so far from our attack on Denmark causing that country to throw herself into the arms of France, this weak neutral, then already in the secret embrace of Napoleon, only did that, without a fleet, which, had it not been for the promptitude of the British cabinet, she would have done with sixteen sail of the line, with which to augment the navy of the "mighty murderer," and thereby have prolonged the contest for the supremacy of the seas. Thus a greater effusion of blood must have flowed on the ocean. But at Trafalgar the Lord of Hosts was pleased, in His inscrutable ways, still to let "Britannia rule the waves."

The same section of your letter suggests a doubt, or rather a contrariety of national opinions, as to whether Napoleon's threatened (thanks to the only Lord of victory, and to Britain's armies as His instruments, that it was only threatened) invasion of this country was not, on his part, a war of self-defence. Be this as it may, had the invasion actually taken place, surely every Briton would have accounted it an act of aggression on

the part of France. Well, then, this section of your letter being merely argument, as to whether this or that war was aggressive or defensive, it must be allowed, has nothing to say as to the lawfulness or the unlawfulness of defensive war; therefore I shall take the liberty of dismissing this section also, as not belonging to the point at issue.

With the field thus cleared before me, I will now proceed to the second or remaining section, with which I admit I must manfully grapple; for here is really a point of contest.

In this you object to my construing our Lord's words into a command against resisting the civil power, when, reproving Peter for drawing a sword on the officer of the High Priest in the execution of his duty, he said, "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." This you interpret as a universal caution against the practice of having recourse to the sword. I should, indeed, my dear Sir, rejoice exceedingly if all the world looked upon this not only as a caution, but a command, and acted upon it. But here, then, we are at issue. Now, I must observe, that even had Peter been a man of war, when we consider the time and the circumstances under which the words were uttered, I cannot see that a denunciation of the profession of arms would even then have been implied. And it is to be remarked that the command was not to put away the sword entirely, but to return it to its scabbard. But when we look to the particular juncture at which the Lord made this speech, it is, to my mind, strong presumptive evidence that it was only intended to inculcate tacit obedience to the civil power. And He who had but to ask, and ten thousand angels would have been sent to his rescue, nevertheless did set the example of obedience to lawful authority by His

own meek submission. From what we know of those who have been found in arms against the civil power, and of those who have been in the profession of arms, it is evident that the words are not to be taken literally and universally, in either the sense in which you or I interpret the passage.

I have confined myself strictly to replying to your letter, without going into points which, in my rejoinder, after the one more letter which I see you propose writing, I must enter upon.

I am yours,

Very cordially,

Oct. 24, 1842.

MATROSS.

TO "MATROSS," AUTHOR OF "MUSINGS IN CAMP."

LETTER VII.

MY DEAR SIR,—In continuing my review of the passages adduced from Scriptures in your letters, I come next to the interview between our Lord and the Roman centurion. I cannot believe that the exclamation of Jesus, that he had not found "so great faith" as that displayed by the soldier, implied the consistency of the profession in which he was engaged with our religion. Faith is a mental confidence, totally abstracted and apart from occupation or works. Our Saviour, impressed by the trust reposed in his power, added, "as thou hast believed, so be it done unto thee," not, "as thou hast done."

Rahab, the harlot of Jericho, is commended by St. Paul for her faith, which was manifested in receiving the spies; but who will justify her profession on that account? Jesus, if silent as to the centurion's occupation, was also silent as to his religion; and yet he, doubtless, was an idolator; and if such silence would justify war, it would also justify the cruel, unprovoked aggressions of the Roman armies.

"The words of John the Baptist to the soldiers, "Do violence to no man, neither accuse any falsely, and be content with your wages," it must be owned, form an odd exhortation for slaying, deceit, and spoliation. It is difficult to see how they could persevere in war, without doing violence; and if it be said that the words, "be content with your wages," sanction war, then they also sanction the idolatry and oppression practised in Pagan Rome.

The question as to the lawfulness of war, moreover, was not put to the Prophet: and if it be asked why he did not preach more directly against war, it may as reasonably be inquired, why he did not lay open the crimes of polygamy and idolatry, and the horrible licentiousness which prevailed in a Roman camp?

Remember, also, that, however we may interpret the words, John, though proclaiming the approach of the Prince of Peace, belonged himself to the Mosaic dispensation, being the last prophet under the old law.—(See Luke xvi. 16. Matt. iii. 16; xi. 11; and see Tertullian's opinion, post.)

In the absence of proof to the contrary, there is every reason to believe that Cornelius the centurion, (Acts x.) on receiving baptism, renounced his profession, or at all events resolved to take no active part in its duties. I base this presumption on the practice of the primitive Christians, and on the fact that all Roman soldiers were compelled to worship idols—a species of adoration totally opposed to the first principles of our religion.

In answer to your last letter, (Oct. 29th,) I admit, my dear Sir, you did not attempt to "wrest" the passage, "He that hath no sword, let him sell his garment, and buy one," &c., into an argument for war; but, as you merely alluded to it, I thought it a good opportunity of explaining that by which so many have thoughtlessly been misled.

The conduct and opinions of the primitive Christians on this important subject, it would be beyond the limits of a newspaper discussion to enter upon at any length, but as you state that they did not refuse to serve in the armies, I must endeavour to meet the assertion. Whoever reads the venerable Clarkson's treatise must, I think, agree in his proposition, that not only the fathers of the church held it unlawful for Christians to go to war, but that all who embraced the Christian religion abstained from the use of arms, while the faith itself was pure and inviolate, and that not until it became corrupt did its professors become soldiers. In the Epistles of Barnabas, Clement, Hermas, Polycarp, and Ignatius, (contemporaries of St. Paul and St. John,) we find proof of this assertion.* Justin Martyr, (A.D. 140,) believed the prophecy of Isaiah to be already fulfilled, on account of Christians refusing to fight. "We who were once slayers of one another," he says—"do not now engage in warfare even against our enemies," (*οὐ πολεμοῦμεν τοῖς ἐχθροῖς.*) Tatian, his disciple, speaks in the same terms of war, and Irenæus (A.D. 180,) also affirms the prophecy to be accomplished, for "Christians," he declares, "have changed their swords and lances into instruments of peace, and they know not how to fight; but being smitten on one cheek turn the other likewise." (*Percussa et alteram præbent maxillam.*) Sentiments of a similar character will be found in Athenagoras and Theophilus, who flourished about the same period; and in Clement, (A.D. 196,) who declares that Christians never used instruments of warfare. Tertullian, (A.D. 200,) whom you also quote, says in his early discourses, "No

* See Epistles of the Apostolical Fathers, translated by Archbishop Wake. Primitive Christianity, by William Caye. Gibbon's Decline and Fall of the Roman Empire.—Chap. 15.

Christian soldiers are to be found in the armies, and had not religion forbidden them to have recourse to arms, they are sufficiently numerous to defend themselves against persecution, but they say the weapons of our warfare are not carnal. . . . Though the soldiers came to John, and received a certain form to be observed, and though the centurion believed, yet Jesus by disarming Peter disarmed every soldier afterwards—for custom never sanctions an unlawful act." (*Omnem postea militem Dominus in Petro exarmando discinxit.*—*De Idol. cap. 19*, and see *De Cor. Mil. &c.*)

Tertullian, however, lived long enough to behold a different spirit manifested among professing Christians. At the commencement of the third century, the purity of Christian conduct began to receive fatal blemishes; certain Christian casuists, of whom Tertullian speaks, began to relax in their morals, and to conform to many of the Pagan customs, asserting that they might go any length, provided they did not sacrifice to heathen gods or become heathen priests. Many now admitted into the ecclesiastical order were actually (according to Tertullian) manufacturers of idols! As a fit associate with such crimes came the war spirit among professing Christians, but that such were merely the casuists above mentioned is evident, if only from the circumstance that Roman soldiers were still compelled to perform idolatrous rites.

Nevertheless, those who still preserved their faith in its simple purity did not fail to inveigh against all war. Origen, (A. D. 230,) Cyprian, (A. D. 250,) Lactantius, (A. D. 300,) Arceilaus, Ambrose, Chrysostom, Jerome, and Cyril, were all of opinion that it was unlawful for Christians to take part in any war.

In the reign of Dioclesian, (A. D. 300,) many Christians suffered martyrdom rather than serve in the armies. Among others was Max-

imilian, who said, "I am a Christian, and cannot fight; I am not a soldier of this world, but a soldier of God." To him may be added Cassian and Marcellus, the latter of whom was a centurion, and being converted, he immediately quitted his profession, declaring in the face of the legions, "It is not lawful for a Christian to bear arms for any earthly consideration."*

When I consider, my dear Sir, all these things; when I remember that prophecies foretold of Jesus as the "Prince of Peace," and of his reign as promising universal peace; that angels at his birth sang "Glory to God in the highest, and on earth peace, good-will toward men;" that his perfect precepts and example had this end always in view; that his disciples and primitive followers imitated him particularly in this; that the life of man is sacred and inviolable, the property of the Almighty, and by Him alone to be summoned from its earthly tabernacle, and that its separation from the body is attended with infinite consequences; that under the blessed Christian dispensation, the whole world is to be as one human family, having one Father, one God; I cannot help feeling that war—all war, with its certain crimes, passions, and horrors—is opposed both to the letter and the spirit of Christianity. If so, how can it be lawful for Christians to engage in war? I hear many say, as you have urged, that others will attack us. What then? This touches not the principle itself. It does not show that any war is Christian or lawful, but that many persons are unchristian. Suppose one were to say, Unless I fight a duel I shall be horsewhipped, and scouted by society. Does that prove it to be Christian to fight a duel? No; it only proves his opponents to be unchristian. Such extraneous matters do not

* See *Ruinart Acta Martyrum*, and also *Clarkson's Treatise*.

touch the intrinsic truths for which I contend. The fact that individuals may suffer by adopting a certain course, is no argument, on principles of morality, against that course. Jesus told his disciples they were to suffer for the truth. If, then, to engage in war is unchristian, I see but one path for the Christian convinced of this to take; namely, to endeavour by every lawful means to avert evil from himself and others, but to place an unlimited trust in Divine Providence alone, without reference to consequences, wherever, by any other line of conduct, he would violate His decrees.

And this brings me back to the proposition with which I started, that it is the duty of every Christian to provide some substitute for war, to strive with heart and soul to promote peace among mankind, and thus at the same time to promote the cause for which the Prince of Peace lived and died.

I suggested the plans which had been proposed by wise and good men, but I and others will be happy to adopt any more feasible project.

You object to my proposals, on account of the variety and infirmity of human reason, which is to be the arbiter. But, my dear Sir, would not your objection apply to the prevention of duels and the settlement of individual disputes by reason? And if reason can amicably arrange quarrels between nations after the irritation and loss produced by war, should it not more certainly arrange them before such irritation and loss? We have seen the effects of reason in deciding the long-disputed questions between this country and America, by our Government wisely sending Lord Ashburton to negotiate with the representative of the American Government. We desire to have the Law of Nations commanding the different states to preserve, and not to violate, peace. The moral power of mankind

would exert an energy never yet exercised in this cause; and the blessing of Providence, we may hope, would be upon the work. The loss of commerce,—the being regarded as an outcast among nations, like Cain with the brand of murder upon his brow,—the pressure from within and without would, under the Divine protection, I believe, compel the perjured government to fulfil the agreement into which it had entered. Our executive would be the Christian world. No country now dares to infringe any certain and settled point of international law; and had the submission to arbitration been one of its clear commands, the United States would not have dared to reject the award of the King of Holland on the line of boundary.

Your objection, as to the reason of two governments differing, does not so closely apply to the plan of William Ladd for a Court of Nations, where the decision of the majority would bind.

Did I believe man ever to be driven to the necessity of committing crime, and that war would be necessary to enforce the decree, I yet would say, let us have the rational plan tried first, and then, if a state refused to obey, it would be truer policy and humanity for the world to rise in arms against the invader of its peace and the violator of the law of nations, than to proceed, as at present, rushing to the sword for every trifling act or imaginary insult, or shadow of a fear; and after the destruction of life, and the loss of treasure, having recourse to reason.

I agree with you, that we can scarcely hope for Universal and Permanent Peace until the world is sufficiently Christianized; but this belief does not induce me to relinquish my conviction, that war is unchristian; and it only confirms me in my opinion, that we should commence in real earnest the work of Christianizing the world by preserving its tranquillity,

by instilling a love of peace into the hearts of men, by repressing the passions exercised in war, by appealing to reason, and by commencing to act as Christians. Let us establish peace on the basis of Christianity.

I never yet could understand how we can make heathens see the love and charity of our faith by exterminating them, or by driving the Bible down their throats with the points of our swords. This may do for Mahometanism, but not for Christianity.

Slavery and intemperance have been wonderfully checked by human exertions, aided by the Omnipotent Creator. Why not use similar efforts to drive war, whose destruction is told by prophecy, to the grave of the past?

This, probably, will be my concluding

letter upon this momentous question, though, I believe, I am entitled to the last word. I tender my sincere thanks to the Editor, for the kind and indulgent manner in which he has afforded space for my remarks. I thank you also for having commenced this inquiry, and for having conducted it in so fair and candid a manner. I hope we may yet be fellow-labourers in striving against both individual and national duelling. That you may long continue to deliver your excellent advice to those who are now, or may hereafter be, in the army and navy, is the sincere wish of,

Dear Sir,

Yours faithfully,

H. MACNAMARA.

Temple, Oct. 31, 1842.

PEACE WITH CHINA.

YES, at length we may congratulate all those who are friendly to pacific principles, on the cessation of hostilities between Great Britain and China. How many a heart must have beat with joy when this happy event was announced, and how many a Christian must have offered up thanks to God when he remembered that the terrible slaughter of his unoffending brethren in China had ceased; that the miseries, crimes, and horrors of war no longer made widows and orphans, no longer, in the midst of wrath and vengeance, plunged immortal souls into eternity, and no longer proved to the heathen world how closely professing Christians could imitate the followers of Mahomet. This has been proved to them: irreparable loss and suffering have been inflicted by the British troops; the lives of thousands that can never be restored on earth, have been taken away; the dead cannot again bless

the eyes of their mourning friends and families; the ruin that has been hurled upon towns and cities can never be repaired; the ill-feeling and hatred excited against us, it may require centuries to remove; the cause of our Saviour, the Prince of Peace, has suffered lamentable wounds, that may long defer the happy period when He shall reign, and his name be blessed throughout the earth. Such were probably the mixed feelings of numerous Christians in this land, when they heard of the treaty concluded with China. Deep anguish for the past, and forebodings for the future, must have oppressed their minds, but yet they felt grateful that some check was placed upon the destruction that had continued for so long a period.

Very different, however, were the sentiments of others. With them all was glory, honour, success! From their lips was heard nothing but the terror of our arms, and the blessings

of our victories. Even some of those who had spoken most loudly against the Chinese war during its useless and fruitless continuance, began to suspect they had been mistaken, and almost felt inclined to acknowledge that after all there was something of honour and of benefit to be derived from it. The two great political parties of the kingdom seemed disposed to renew the war among themselves in fighting for the "glory" of its commencement by the one, and of its continuance by the other.

Let us, however, who endeavour to free our minds from the false prejudices of such wicked glory, such blood-stained honour, review calmly the nature of this treaty and the peace which it is said to have established, and which we fervently pray it may have established.

The attack that immediately preceded the treaty, was directed against the city of Chin-kiang-foo. We are told by the official despatches that when "the left brigade of English troops had got on shore, it became obvious that the Tartar garrison intended to defend the city, from the walls of which they opened a heavy and incessant fire of cannon, jinjalls, wall-pieces, rockets, and matchlocks. After a fearful struggle the place was carried. The strength of the garrison is supposed to have amounted to 3,000 men. Of these it is said, forty mandarins (officers) and one thousand men were killed and wounded! The Tartar General commanding-in-chief retired to his house when he saw that all was lost, made his servants set it on fire, and sat on his chair till he was burned to death!" Of the British, one hundred and sixty-nine were killed and wounded. At this time also sickness had extensively appeared among the troops, and upwards of 100 men belonging to the 98th regiment alone had died. The batteries, gates, and many of the buildings of the city were destroyed by cannon

balls and shells. But, oh! this was all a most glorious event—most gratifying for the Lieut.-Gen. Sir Hugh Gough to relate, and most happy for this Christian land to hear.

The expedition having proceeded to Nanking, were about to bombard this city, when a flag of truce was sent out, and this being followed by three Imperial Commissioners, the treaty was arranged. Of this the most important provisions are:—

1. Lasting peace and amity between the two empires.
2. China to pay 21,000,000 of dollars (about 5,000,000*l.*) in the course of the present and three succeeding years.
3. Five ports to be thrown open to British commerce.
4. The island of Hong Kong to be ceded to her Majesty; and
5. All British prisoners to be released.

Many of the war steamers, which are aptly termed by the Chinese, the "Devil's ships," are to remain until the first instalment of the booty be paid.

The most obvious feeling in regard to this one-sided treaty, is extreme surprise that there is not one word on that which was the cause and origin of the war, viz., the opium trade.

The money is carefully enough looked after, but all mention of the poisonous drug, for which blood and treasure have been so profusely wasted, is carefully avoided! Could any fact more clearly show the utter uselessness of war, as a means of settling a disputed question? When reason and the principle of arbitration have been adopted, they have seldom failed of deciding the matter, but yet we are Utopian and visionary for advocating this plan, while those are the only practical and safe men, who undertaking at an immense cost, and by immense crime, to arrange the affairs of the world, leave off as to

the point in issue just where they began. And so it has ever been when recourse has been had to arms. Look at our Affghan war, commenced for the professed purpose of raising a bulwark against the advance of Russia. What has hitherto been the result? Not only the loss of 13,000 men by one blow, the destruction of many more thousands by continual skirmishes and sickness, not only the waste of more than 20,000,000*l.*, but we have actually broken down the very barrier which we endeavoured to strengthen! We have made a pathway through Affghanistan for our enemies, or those suspected to be so, who, merely because they are our enemies, will now be received by the inhabitants with welcome and assistance. Turn back to the page of history, and read there that Napoleon sought by the force of arms to be the master of the world. He died a prisoner and an outcast on the barren rock of St. Helena. The peace of 1763 placed the affairs of Germany in precisely the same position as at the commencement of hostilities. Great Britain commenced her attack on her American colonies, to unite them more closely to her monarchical government; she ended by recognizing them as a republic. And a war, which for eleven years had desolated the greater part of Europe, and which terminated by the peace of Utrecht, was "concluded on the very terms which might have been procured at the commencement of hostilities." *

We do hope, however, that in regard to China, reason may even now be allowed to supply the defects of force, as far as is possible, and that one of our legislators will bring the subject before Parliament at its first meeting, and call upon it to declare that the opium smugglers shall not again involve the two empires in war. This point left unsettled, is alone quite sufficient to render any good that

* Cox.

may have been effected by the treaty, nugatory and useless.

As to the amount of 5,000,000*l.* to be paid, it seems a large sum, and many have on this fact founded their joy at the treaty. But large as it is, and assuming that it will be paid,* yet it will not even satisfy our pecuniary losses. We enter not now into the question, whether it be extortionate and unjust to demand it, but we repeat that we have actually lost more in money by our "glorious" war.

In a letter on this subject by Joseph Sturge, published in September, 1841, he says, "It is probable that little short of ten millions sterling has already been expended in naval and military armaments, and the enhanced price of tea and sugar, in the monstrous attempt to force the Chinese to pay about two millions to these opium smugglers." Add to this another year's expense, and from the 5,000,000*l.* deduct about 2,000,000*l.* as "compensation" to the traders for their opium, and also a large sum, which it is proposed, to distribute among the officers and soldiers, and then see of what immense pecuniary advantage has been this "glorious" war!

We trust that lawful commerce may be increased with China, and that our poor country may derive some future benefit from this source. But we doubt whether the Chinese will have more to do with us than they can possibly avoid. We have joined them to us by the weakest tie, that of fear; not bound them to us by the more lasting chain of affection.

How great must be the commerce to repay us for some years what we have lost in our unholy attack against them? And may we not think that we should more surely have opened their ports to our merchants, by

* It is reported that the Emperor of China intends to raise this sum from ourselves, by increasing the duty upon the exportation of tea.

having displayed justice and integrity towards the nation? Might not conciliatory conduct and liberal justice have secured terms of alliance, favourably and much more likely to endure, than those thus extorted? Had we said, "We will not assist in violating your municipal laws; we will not protect smugglers, nor sanction the sale of intoxicating and poisoning drugs; we wish to benefit, not to injure you;" had we said this, we might have been friends at heart, as well as in outward show. Nay, more, we should have had an opportunity of gradually Christianizing three hundred millions of our fellow-creatures! Oh, what a victory would this have been!

There is scarcely any idea more fallacious than that we can introduce the religion of the meek Jesus, by such means as we have been recently employing. The very thought of doing so approaches to impiety. Did our Lord thus send forth his disciples to "teach all nations?" When our missionaries attempt to instil the truths of Holy Writ into the minds of these heathens, they will be scoffed at and rejected. "Physician, heal thyself," they will say; "insult us not with thy hypocrisy. You tell us not to kill, while you have only just ceased from slaughtering our countrymen by thousands. You teach us to love our enemies, while you but lately first made us your enemies, and then displayed towards us nothing but ma-

lice, hatred, and a thirst for our blood, as well as for our gold. You talk of some of our sanguinary customs, but what are they compared to your soul-destroying wars, which slay million after million of your own flesh and blood? 'Thou hypocrite, first cast out the beam of thine own eye; and then shalt thou see clearly to cast out the mote of thy brother's eye.' Speak not to us of the Prince of Peace, whilst thou and thy race profess to be his followers. We were peaceful; we were the most pacific people, as a nation, upon the face of the earth. Lo! thy 'enlightened and religious' countrymen taught us how to war; they first made us skilful in shedding blood, and now if we thirst for it, and like them give way to the rage of tigers, may the curse fall on them and not on us! You have ravaged our fields, you have destroyed our dwellings, and our homes; you have slaughtered, in cold blood, our children, our parents, and our kindred. Pity never touched your hearts. The voice of justice was never raised for us. You say it is 'pure religion' to visit the fatherless and the widow; is it also pure religion to render them fatherless and widows? When addressing us from your Bibles, or discoursing on moral subjects, you Christians can speak as angels, but what of that? We judge men by their actions, and you act as devils."

THE WAR IN AFFGHANISTAN.

THE policy of the late proceedings of the British in the East, like that of all other important national enterprises, under the canvass of public opinion, has been subjected to scrutiny; and whilst on the one side its wisdom has been justified, the sentiment of

opposition and reprehension has been strongly and loudly expressed on the other. Those who regard subjects of this kind in the light of Christianity, have little to do with the suggestions of political expediency. Theirs is a simple rule; they turn not aside

into the crooked paths of worldly policy. Regarding, as we do, with sadness, the desolations of war in whatever cause it originates; and only recognizing therein the worst display of human depravity, we desire to confine our attention to this view of the subject; and when it is considered how ramified are its evils, and how banefully they operate, openly and insidiously, throughout the human family, it must be regarded as sufficiently extensive. When we reflect that ours is a nation professing the benign principles of the Gospel, that our government is professedly a Christian government, it might be hoped, seeing that all acknowledge war to be a great evil, never desirable, and only to be advocated at all under the plea of cruel necessity, it were at least to be hoped that it would never be resorted to without that cruel necessity was very apparent. We account ourselves also a powerful nation, not needing to be quickly alarmed by the movements of those around us. It would show our magnanimity then, even on moral grounds alone, to be gentle and forbearing, slow to take offence, willing to be appeased; in the consciousness of our own security, mindful of the weakness of others. But on the higher ground of Christianity, it were to be confidently expected, that no effort would be spared to avert so dreadful a calamity.

It is the part of wisdom to deliberate calmly, carefully, diligently, before proceeding on any important measure. Mistakes have no apology where the results they involve affect ruinously the lives and happiness of thousands. It was the observation of the wise man, "The beginning of strife is as when one letteth out water;" and the truth of it has never, perhaps, been more apparent than it is in connexion with the subject now under our review. His counsel, therefore, "leave off contention before it be meddled with," we think most

will now be ready to allow it would have been our highest wisdom to have adopted.

We have before us the official proclamation of the Governor-General regarding the evacuation of Affghanistan. It would appear, as now admitted, that the ruinous events which have taken place, originated in error, in a mere apprehension of danger; that the measures adopted and vigorously pursued by our nation, after producing extensive suffering and misery to the inhabitants of the invaded country, at length aroused a spirit of vengeance; which being favoured by circumstances, fell on the heads of the invaders, producing "disasters unparalleled." This again excited feelings of revenge and a desire for retaliation; which, having power at command, our country was in no disposition to forego.

Considering our profession of Christianity, and the direct commandments we have received, the precepts of Jesus Christ, which are read in our families, and in our churches—to be merciful; to cultivate feelings altogether opposite to hatred and revenge; it appears remarkable that the unrighteous sentiment so extensively prevailed, that it was permitted in so great a degree to overbear the religious sensibility of the nation. "Cruel is the necessity imposed upon England," says one of the journals of the day, "she must avenge her betrayed and slaughtered forces; justice and policy equally command that. Affghanistan must be scourged from one extremity to the other, and the savage Affghans taught to dread the power, and shudder at the name of Britain. There is now no retreating, and yet what a fearful amount of wrong, injustice, and suffering must necessarily result from such a course." Such a course appears to have been the one decided and acted upon. It is stated in the proclamation, "disasters unparalleled in their extent, unless by the errors

in which they originated, and by the treachery by which they were completed, have in one short campaign been avenged upon every scene of past misfortune; and repeated victories in the field, and the capture of the cities of Ghuznee and Cabul, have again attached the opinion of invincibility to the British arms." The war we are reviewing, appears to have been one peculiarly cruel; great, if not full license seems to have been given to the worst feelings of our nature. And the last part of its course, it would seem, has had no object but to gratify revenge, and to display the British power.

The country is now to be evacuated, and on the part of some a complacent sort of satisfaction, it would appear, is derived from the prospect, that the miseries of its inhabitants will be still continued, resulting from the anarchy into which they are thrown.

Truly painful must be the consideration of these things to every Christian mind. Painful on various accounts. On the ground of humanity, how distressing to contemplate! Villages burned to the ground; towns and cities wasted; great numbers of the miserable inhabitants destroyed; their cultivated lands ravaged; their fruit trees cut down; their fruitful territory converted into a wilderness. On our part no benefit derived, but an immense expenditure of life and treasure; * the burdens of our own already heavily oppressed country being thus yet further increased. It is im-

possible fully to estimate the amount of evil which these occurrences have brought, and will yet bring, upon ourselves. Regarding yet higher considerations, not temporal, but eternal things, it is not for human speculation to tell. We know there is a power which rules over all; which can say to the raging deep, "Thus far shalt thou come, but no farther; and here shall thy proud waves be stayed:" which maketh the wicked his sword, causing the wrath of man to praise him, and restraining the remainder thereof. But as far as we are able to estimate, there is no means so likely to retard the Gospel of peace and salvation, as the inconsistencies thus exhibited on the part of those who profess its doctrines. It is now a season of rejoicing. In the prospect of returning peace, we are prepared fully to participate therein, and to be thankful; thankful to the "Preserver of men," who has so mercifully and so unexpectedly interposed. We are not, however, prepared to participate in that feeling of exultation so widely diffused, which says in effect, "our arm and our power hath gotten us the victory;" knowing that we have no power at all "except it be given from above." Neither do we sympathize in those expressions of assurance of future repose, which are introduced towards the conclusion of the proclamation; on the contrary, we believe that love, not fear, is the true basis of tranquillity, that "the throne is established by righteousness."

The history of the world, to which that of the British dominions in India affords no exception, furnishes us with no warrant for presuming that we can maintain in peace that which has been acquired by the sword.

In these days of Christian light and knowledge, it is time to look higher for security than to fleets and armies, the confidence of the heathen, and of the nations who know not God.

* This war, about six months ago, i.e. from 1838 to 1842, had cost us 12,000,000*l.* A large expedition was sent out to revenge the massacre of 13,500 men, and each man sent out, on landing in India, had cost this country 100*l.* 100*l.* a man! (See Letter by R. M. Martin, in the *Times*, April 15, 1842.) The 12,000,000*l.* above, was estimated exclusive of this. It was undertaken to crush Russian influence; it has ended in promoting it, by making the Afghans our foes. The only plea for the renewed attack was vengeance.

D R. CHANNING.

It is with deep regret that we record the death of this highly gifted advocate of peace and liberty. That voice, which so lately hurled forth its thunders against those who trample upon their fellow-men, and disregard the claims of human nature, is now stilled by the grave. No more will his eloquence penetrate the hearts, and elevate the minds of his hearers. No more will the wicked, who trade in human flesh, or destroy the image of their God, shrink before his denunciations, or tremble at the outbursts of his righteous indignation.

Though Channing did not enter into the cause of Peace to its fullest extent, that is, though he was inclined to admit in theory, under certain circumstances, the lawfulness of defensive war, yet it will be seen from his writings that he was so opposed to any outrage upon man, and his sentiments on the subject were of so comprehensive a character, that if carried out into practice, they would inevitably put an end to all war.

His mind was of a very high order, and bore evident tokens of laborious cultivation.

His heart was composed of fine and sensitive feelings; it could weep with the mourner, sorrow with the oppressed, and bleed with suffering humanity, wherever or in whatever form it might be found. He could not be calm when he beheld the vast amount of misery which arises from crime. Like Cowper, he could exclaim,—

“ I cannot rest
A silent witness of the headlong rage,
Of heedless folly, by which thousands die,
Bone of my bone, and kindred souls to mine.”

With what strains of mighty power he has addressed the governments and nations of the earth, exhorting them to do justice between man and man, to rely upon the simple rules of the Gospel, and to lay aside that chicanery

and deceit which are practised under the name of policy and expediency! With what overwhelming force he commanded the slave-owner to break the fetters of his victim, to treat his brother as a man, not as a brute or a chattel! His sentiments in favour of Peace were expressed in beautiful and convincing language, and while they appeal to the heart, they also enlist the reason in their cause. His writings will live as long as the English language exists. “Though dead, he yet speaketh.” Eloquence is a glorious gift from the Almighty, intended to promote His honour, and to advance the spiritual interests of His creatures. When applied to its true object, it resembles a noble river, which flowing in its proper channel, fertilizes the neighbouring lands, and bears the seeds of improvement and civilization upon its bosom. Delightful to behold, it is also profitable and useful. But misdirected, it is like a stream that, having burst its assigned bounds, rages onward, destroying in its wild course all that is valuable, and scattering ruin and desolation around.

Even in this case it is grand, but it is also terrible; it awes the mind, but it also chills the heart with horror and dismay.

Channing, during his life, was of so sweet and mild a disposition, as to gain the esteem and affection of all with whom he came into contact.*

Let then, now, that he is dead, all sectarian impulses be restrained, nor let us suffer a narrow or party feeling to intrude, when we think of Channing, and endeavour to pay respect to the memory of one who loved his race, and devoted the powers of his mighty intellect to the causes of humanity, of freedom, and of peace.

* Amongst others who have spoken of him in the highest terms, we may particularly enumerate Joseph Sturge, Joseph John Gurney, Charles Dickens, and Mrs. Trollope, in their respective works on America.

CRITICAL NOTICES.

A LETTER TO THE AMERICAN PEACE SOCIETY. From a Member of the Committee of Peace in Paris. pp. 31. Paris : Printed by E. Briere, 55, Rue Sainte-Anne. 1842.

WE have read with feelings of delight this able and important work by George M. Gibbs, Esq., of South Carolina, whom we have the pleasure to know as an enlightened philanthropist, resident in the city of Paris.

The author very justly states the power of the daily press in France, and the extremely dangerous character it has assumed in that great nation, as being "the great lever of its government, of its political factions and private monopolists;" the public receiving their impressions, and forming their opinions according to the spirit and principles of this powerful engine, especially when coinciding with the national military propensities, their minds become easily heated and excited in favour of war, or any extravagant scheme which may thus be hurried into execution with irresistible power.

To counteract these evils, and as the most suitable means of allaying the feelings of international animosity, and dispelling the prejudices of different nations, he proposes the establishment of a Daily Journal in the French language, at Paris, whose fundamental principle and grand object shall be the Promotion of Peace.

We entirely coincide with the author in the desirableness and deep importance of the publication of such a Journal, in the great influential centre of intelligence, literary, and political, upon the continent of Europe; and cordially wish him the most complete success.

We refer to the proposal, as given below, for the particulars of the plan, and for a fuller development of it, to the interesting letter of the author, which we unhesitatingly recommend to the perusal of the friends of peace.

Proposal for the Establishment of a Daily Journal in the French Language, at Paris, under the auspices of his Excellency Henry Wheaton and Dr. John Bowring.

FOR THE PURPOSES:

1. Of promoting Peace and international philanthropy.

2ndly. Of fostering and strengthening the alliance between England and France; and, as connected therewith, the amicable relations of both countries, with the United States of America.

3rdly. Of advancing the interests of England and America upon the continent of Europe; and those of France generally.

An organ in the capital of continental Europe, for representing the interests of England and America, and for facilitating the communication of the people of both countries, with those of France in particular, is a desideratum to which sufficient importance has not been attached.

The power of the press in France, whether for good or for evil, is incomparably greater than in any other country; and is an essential element of the government itself. This press, as now constituted, is almost exclusively enlisted in party or individual interests. The leading journals are committed to particular systems; and rigorously reject the impartial examination of others.

The great questions of commercial and manufacturing industry are discussed, rather as subordinate to the interests of particular classes, than with a view to the common prosperity of the whole community. National pride and prejudices are excited in support of individual and local objects; and, whilst desirable improvements in trade are rejected or retarded, popular jealousies are perpetuated, and new obstacles opposed to the freedom and unity of commercial progress. In the pursuit of temporary gain, the great principle, that the wealth and prosperity of one nation are ultimately participated in by all others with whom she is in communication, is lost sight of; and, thus, contracted limits to international exchanges are imposed, to the injury of all.

Journals thus committed too are necessarily prompt, upon occasions of national difficulties, to espouse the popular cause, with little regard to the merits of the controversy; and, by awakening and exciting hostile passions, embarrass the efforts of both governments for the restoration of harmony.

Towards the United States of America, there is even less indulgence on the part of the Parisian press, than towards European nations.

A profound ignorance generally prevails throughout France with regard to the in-

stitutions, moral condition, and public credit of America; and a systematic disparagement of them all has marked the course of the most influential organ of the existing political regime, as well as of those most advanced in promoting more popular doctrines. It is difficult to say which party has outstripped the other in severe, hasty, and uninstructed judgment. The establishment then of an Independent Journal, respecting the combined interests of the three great constitutional nations of the western world, who, by their united maritime force, unbounded pecuniary resources, and moral energy, are capable, at any time, of dictating pacific laws to the universe, must be considered by every enlightened mind as one of the noblest enterprizes of modern intelligence, calculated at once to preserve peace, award justice, circulate knowledge, and advance prosperity.

The harmony and interests of England and America, entwined as they are by a thousand ties, would be doubly cemented by a discussion of their respective rights, pretensions, and errors, upon a foreign and friendly soil, removed from the mist of prejudices and local feelings, to which national strifes are so commonly attributable. United with France through the intermediary of one common organ, the contending interests of the three great powers would be weighed with more fairness, impartiality, and calmness, than comport with the character of a mere national press.

The effects which would result from a frank exposition of the merits and defects of the British and American systems of government, would also be most salutary in facilitating the practical application of constitutional principles in France. A clear perception of the dangers, as well as the advantages of popular institutions, would go far to maintain the liberties she has acquired; and avert those violent efforts at sudden reform, which, resulting from the perversion of truth and knowledge, shake society to its foundations, and retard, rather than promote, the real progress of political improvement.

In this progress and security, England is essentially concerned. The existence of anarchy in France under the form of a revolutionary government, or a return to absolute monarchy in that country, would be equally pernicious, if not destructive, to

the political tranquillity and security of the British dominions. Upon the cordial alliance of the two nations, in the language of Sir Robert Peel, "the peace and best interest of the whole universe depend." And since it is admitted by all practical statesmen, that the most solid basis of all international alliances, is that of commercial sympathy and dependence, no other motives would be required for the establishment of the journal proposed. But it is not to these topics alone that it is proposed to limit investigation.

Projected upon a larger scale than any paper now existing in Paris, and organized under the direction of individuals already distinguished for their disinterested benevolence and enlightened views, as expressed in their respective writings upon international law, liberal institutions, and commercial policy, the great cause of civilization must be signally promoted by its extensive circulation. It is not too much, indeed, to anticipate that the benignant principles intended to be propagated through its medium, may lead to the formation of leagues for the exercise of brotherly affections between nations, such as are now found inoperative. The application of the true principles of international law, the abolition of the African slave-trade, and of piracy, with the extinction of maritime war itself, are dependent mainly upon the active concert of the three powers in question.

The following letter is given as the expression of the writer's impression as to these effects; whilst stipulations in the act of association, requiring that the journal shall be always under the control of three directors, natives of the different nations whose interests it is intended more particularly to represent, will guarantee it from ever degenerating into an organ of party.

LESSONS IN READING FOR CHILDREN IN FAMILIES AND SCHOOLS, WITH QUESTIONS ON THE PRINCIPAL SUBJECTS,
156pp. Religious Tract Society.

A valuable little Book containing much useful and interesting information, pleasingly written and adapted to the capacity of the young; combining also, salutary, moral, and religious sentiments.

THE HERALD OF PEACE.

APRIL, 1843.

CHRISTIAN FORTITUDE.

THE consistency of Christian character requires and implies *fortitude*. Duties are to be performed ; difficulties are to be met , trials are to be endured ; temptations are to be resisted ; and important objects connected with the glory of God and the happiness of our race are to be pursued and attained ; all of which demand a high degree of moral courage. For want of this, Christians fail to meet the obligations of their profession with becoming firmness and diligence ; and the character of our holy religion, as spiritual and universally benevolent, is very imperfectly represented to the world. The feebleness of the individuals is necessarily characteristic of the communities which are composed of them ; and hence it is that there is no such combined exhibition and proof of the power of Christianity to bless mankind, as is fully declarative of its tendency and worth. There is no department of Christian morals and practice in which this deficiency is more painfully manifest than in that of PEACE. The reason why so many Christians hesitate to adopt the principles of Peace Societies is, that they are conscious of a want of courage to act upon them. It may be that they mistake the nature of this virtue ; or that they overlook the only foundation on which it can rest ; or that they do not perceive the obligation to cultivate it. But it is a fact, that they are not prepared to apply it to the Christian duty of "following peace with all men." Nations will never act upon this principle in their associate and public capacity, until large masses of individuals are thoroughly imbued with the conviction that it is *safe* to do so ; *right* to do so ; and until, by their combined influence, they make it appear that they are so. It is, therefore, of primary importance that we should deal with individual minds in order to their enlightenment and conviction. If it shall be made to appear to them, that in the circumstances which have hitherto provoked warfare, our "strength is to sit still ;" that moral means, rightly employed, have more real power than physical ones ; and this, chiefly, because they are in accordance with the mind of God and the arrangements of his government ; then will their fears vanish, and their efforts to keep the world in peace become decided and vigorous. It is apparent that one necessary prerequisite for the practical adoption of the peace principle is, the existence and lively exercise of Chris-

tian fortitude. When this sustains the mind, the conviction of safety is easy; where this is wanting, conscious feebleness seeks to strengthen itself by physical force and deadly weapons.

"Christian fortitude may be defined, that state of mind which arises from truth and confidence in God, which enables us to stand collected and undisturbed in the time of difficulty and danger; and is at an equal distance from rashness on the one hand, and pusillanimity on the other." Or, viewed more particularly in its connexion with the pacific character of Christianity, it is that humble and firm trust in the providence and promises of God, which keeps the soul calm and self-possessed in the hour of danger; which resorts to such means of safety as are in accordance with the peaceful spirit of the Gospel, and to these only; and which produces resigned and quiet suffering, when it cannot be escaped by peaceful means. To *flee* from danger is a sacred duty, even when it arises from persecution "for conscience' sake," the noblest of all occasions. Our Divine Legislator has commanded, "when they persecute you in this city, flee ye into another." But he has also said that his "servants shall not fight;" and to transgress any of his precepts in order to escape danger, is to "do evil that good may come," and so incur his displeasure. Thus it is written: "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the LORD. Blessed is the man that trusteth in the LORD, whose hope the LORD is," Jer. xvii. 5. 7.

The basis of this fortitude, then, is "faith in God." That this is a duty, every Christian will admit; and a duty under all the circumstances in which He may require it. But faith implies a testimony on which its reliance may be placed. The question, then, is, "What hath the LORD spoken?" Is there anything in the known principles upon which he governs the world, or in the express assurances of Holy Scripture, which warrants Christians to expect his protection against the aggressive attacks of unrighteous men? We say against the *aggressive* attacks of unrighteous men; for all will confess that we have no right to become the aggressors, and that if the aggressive party be spared from utter destruction, the reason can be found only in his abundant mercy and forbearance. It would be obviously rash and presumptuous to rush into danger, or to plunge ourselves into difficulties, and then to expect God to deliver us. This were first to sin, and then to look to him to sanction us in our iniquity. But the case supposed is, that an innocent and unoffending people are in danger of being made the prey of some cruel despot or military tyrant, and that it is not safe simply to trust in God, and to endeavour to avert the threatening danger by none but moral means; and it is asked, Is there any good reason to conclude that such a course is safe? It is, indeed, true that this precise case is not put in the New Testament. Christianity breathes the spirit of peace; enjoins the practice of universal peace; forbids everything which tends, however remotely, to the interruption of peace; calculates upon the love of peace as an essential element in the character of all its subjects; and pronounces its blessing upon "the sons of peace," and the practice of peace. It would have been altogether at variance with its design to have provided for a case of practical difficulty which it everywhere declares ought not to exist, and which cannot exist, but as a melancholy proof of human infirmity and sin, in the neglect of its own plainly revealed principles and precepts. Nor do we wish to lose sight of the important truth, that the moral government of God is conducted for eternity, and that the day of final retribution is designed to "justify the righteous."

whose course on earth was one of suffering and trial, and to "condemn the wicked," who in this life seemed to prosper in their way. We do not expect to see the Almighty Governor vindicate *now* all his ways to man, or henceforward to leave his administration free from these pressing difficulties. But we submit, that this state of things would be greatly changed if his benevolent designs toward mankind were met in the spirit in which they have been originated and made known,—if the pure, and peaceful, and holy principles of Christianity were universally imbibed and acted upon, even amongst those to whom its revelations are now imparted; nay, more, that the predictions concerning its influence amongst men imply a state of things in which these apparent anomalies could scarcely exist. The system is to be judged by what it is, not by what human sinfulness has made it appear to be. Nor, in coming to a conclusion on this question, have we any desire unfairly to draw in to our help any passages of the Old Testament, which may be supposed to have had special if not exclusive reference to the peculiar economy of the Jews, standing as it does, contrasted in its temporal rewards and punishments with the more purely spiritual economy of the Gospel. We ought not to forget, however, that even in these, there are principles implied which cannot vary in their character, though they may be applied under widely different circumstances, and that Christianity does not exclude such application, though it makes much less use of it. All the dispensations of religion given to sinful man by his Maker are substantially one; principles of moral and spiritual truth cannot change; God himself changes not. We may be called to witness many modifications of the Divine rule to the ever varying circumstances of his creatures; but it can never be that He is otherwise than holy, just, and true. We appeal, then, to any candid reader of the Holy Scriptures, and especially of the New Testament, whether there be not every reason to exercise the fullest faith in God, under any circumstances in which we are sincerely and supremely anxious to do his will? Our appeal is not merely to isolated passages, but to the general tenor and spirit of all the writings. Whatever difficulty some particular texts might present, is there any escape from the general scope of the whole? We quote one as a specimen: "Fear not them who kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever, therefore, shall confess me before men, him will I confess also before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven. Think not that I am come to send peace on earth: I came not to send peace, but a sword." Jesus speaks here of the fact that a firm and consistent adherence to his gospel would expose to violent opposition. The case is exactly that of our present discussion, and every line has a direct bearing upon the duty of his disciples. "For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it," Matt. x. 28—39. Connect this passage with many others like it. Explain it according to the known

principles of the Divine government, and say, is it not adapted to sustain the suffering Christian under the violence of ungodly men?

It will be seen, however, that such confidence in God can be rightly exercised only in the plain path of duty, and in the use of such means of safety as are consistent with Christian character and duty. There is nothing in the principles for which we contend to authorize the neglect of wise precautions to avoid, or of lawful means to avert danger; but there is, on the contrary, every thing to sanction and require both. A close regard to the golden rule of our Saviour, "All things whatsoever ye would that men should do unto you, do ye even so unto them," will ever be found to insure to the individual and to the nation that so regards it, an equitable and kind return. It is injury that provokes to injury. "He that walketh uprightly walketh surely." "To do justly, and to love mercy," always commands respect, and disarms oppression. Kindness has a power over man, even in his most degraded and barbarous condition, which nothing else possesses, and which is irresistible. God governs the world by love, and thereby teaches us what is the true means of ascendancy and security. Besides, there is in man a conscious sense of right and wrong, to which an appeal can always be made. And experience proves the entire futility of the notion, that such appeal under the circumstances which ordinarily lead to war would prove unavailing. Sober and firm remonstrance, where it is sustained by justice, and presented in kindness, will not fail of its effect. Nor is it doubtful whether there be that in the very fact of an unarmed and defenceless people, which will prove their safety. Facts show that there is. Neither Alexander nor Napoleon would have ventured on the destruction of such a nation. Wherever due regard is had to the holy and benevolent precepts of Christianity, there the strongest confidence may be reposed in the superintending providence of the Almighty. We have his own word for this. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." "Avenge not yourselves; vengeance is mine; I will repay, saith the Lord."

If instances should be adduced, which are said to be at variance with the conclusions here arrived at, it may be fairly questioned whether they are rightly adduced. Men are very imperfect judges in any case of the conformity of principles to a rule, and of faith to the truth which warrants and demands it. There may be much apparent conformity, which is wanting in the elements that alone give reality and worth. "God is the judge;" and he decides according to truth. The very cases alleged as proof that facts are at variance with our theory, may turn out in that day, when "all secret things are brought into judgment," to be the most decidedly confirmatory of it. Such exceptions, however, as are here supposed, are confessedly of rare occurrence. If all were admitted which is pleaded in their behalf, they would still be *only* exceptions, whilst the rule, or general character, of the Divine procedure remains unchanged. They may have an importance in their connexion with his universal government, which we are not prepared to understand; but the plain and recognized principles of moral administration are the warrant and guide of our faith. Does not the path of wisdom lie in a believing regard to the rule, rather than in cherished doubts based only on the exceptions? In the investigations of natural science, general conclusions are not allowed to be disturbed by isolated facts of an apparently opposite character; why should it not be so in moral science?

The reasonableness of this calm and quiet confidence in God ought at once to appear to the disciples of Jesus. It is exactly conformable to his example,

whom we acknowledge as our Master. He was "meek and lowly in heart." "When he was reviled, he reviled not again, and when he suffered, he threatened not, but committed himself to him that judgeth righteously." "It is enough for the disciple that he be as his Lord." But this is not all. Such faith in God is equally in accordance with the practice of Christians themselves in other departments of required obedience. We believe "the testimony of God concerning his Son," that "whosoever believeth on him shall not perish, but have eternal life;" and we confidently expect all spiritual good on earth, and everlasting life in heaven, on the ground of his word. We believe, and are bold to profess, and patient to endure. Can we trust him with the greater, the safety of our souls; and hesitate as to the less, the preservation of our bodies? Again; we offer unto God our daily prayer, "Give us this day our daily bread;" and expect to receive an answer to our request as we diligently pursue our lawful callings; but this is only the same "faith in God," which is required of us under the circumstances now supposed. Here also we have his promise to defend from all evil, as it may be for his glory and our true welfare, all those who "commit their way unto him." He is as able to protect as he is to provide; and none who truly know him can doubt that he is as willing. To abstain from every attempt to "avenge ourselves," is as much a Christian duty as to work with our own hands for our "daily bread;" and to trust in God to bless us in our deed is as much our privilege in the one case as in the other. Another exercise of this faith is mercifully common, and still more closely allied to the one of which we speak. In great bodily afflictions, and painful worldly trials, Christians are daily found leaving themselves, and their nearest and dearest friends and interests, in the hands of God, with all calmness and fortitude; bearing the heaviest trials which he is pleased to lay upon them with all patience; checking every rising feeling of discontent; silencing every murmur and complaint ere yet it is uttered; and waiting the issue of his will without fear. Angry and cruel men are equally in the hands of God, and he is equally able to deliver from their power. Besides, "God is love." The proofs of his love are so great, that they ought effectually to silence all fear, and to originate the strongest confidence. He forewarns us, that "in the world we shall have tribulation," that "the trial of our faith may be like that of gold which is tried with fire;" and that it is designed "not for his pleasure, but for our profit, that we may be partakers of his holiness." He commands us to have faith in him; to "be strong in the grace which is in Christ Jesus," and to "endure hardness." He promises that "as our days, so shall our strength be." "He that spared not his own Son, but freely delivered him up for us all; how shall he not with him also freely give us all things?" Can it be that He will not watch over us in danger, and reward the faith which confides in him according to his word?

When faith in God is thus operative, the fortitude of which we speak cannot fail to be displayed. How can they be afraid of the wrath of man, "whose help is in the Lord our God?" "If God be for us, who can be against us?" All that is wanting in order to the full display of that courage which Christianity requires, is, that its principles be clearly understood, cordially embraced, and consistently acted upon. This is "our reasonable service," and our high privilege. Here is both our consistency, and our happiness. It is only necessary that every Christian should learn to apply his principle of faith to all the circumstances under which God requires that it should be applied; in other words, that he should ascertain that it is his duty to trust in God, and not in chariots and horses, swords and banners, and then to perform this duty

in humble dependence upon the "grace that helps in every time of need," to gain for the pacific principle the cordial embrace of "all those who love the Lord Jesus Christ in sincerity." The claims of God upon the faith and fortitude of Christians are as distinctly made known, and as fully binding in this case as in any other; and the same blessing will attend our obedience. What ground is there for hesitation? Can it be *right*? Is it *wise*?

Examples are always the most satisfactory illustrations of principles, and the best motives to obedience. We close this paper by presenting one. We take it from the best source—the Holy Scriptures; and we ask for it the prayerful and serious attention of any of our readers who may stand in doubt as to their obligations to adopt our principles, or as to the safety of doing so. We are quite willing to leave the cause of peace to be decided by it. The case referred to is that of Ezra the Jewish priest. His means of knowing God and his will were less favourable and abundant than those bestowed upon us; surely our faith and holy boldness should be at least equal to his. A captive in Babylon, he had heard of the distresses of his brethren who had returned to Judea. He had obtained leave from the king, in whose service he seems to have been employed, to go up to Jerusalem, to seek the welfare of the people. A number were prepared to go with him. The way was dangerous, and their enemies were numerous and mighty. To have obtained a strong military escort would have been a very natural course; and it seems to have laid within his power. But instead of this, being "strong in faith, he gave glory to God;" and, having sought *his* protection and blessing by prayer, went boldly on his way. Thus runs the narrative:—"Then I proclaimed a fast there, at the river of Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones, and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him. So we fasted, and besought our God for this; and he was entreated of us." "Then we departed from the river of Ahava on the twelfth day of the first month, to go unto Jerusalem: and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem, and abode there three days," Ezra viii. 21—23. 31, 32.

Under a deep and growing conviction that the pacific principle enters into the very essence of personal religion, this paper has been written. Adhesion to it will follow, as this is understood. "Giving all diligence, add to your faith, fortitude." (τὴν ἀρετὴν.) 2 Peter i. 5.

S. N.

ON MAKING AND SUPPLYING WARLIKE INSTRUMENTS AND APPARATUS.

~~THE~~ late dreadful accident at Apothecaries'-hall, London, by which a gentleman was literally blown to pieces, whilst engaged in making an explosive compound, for the purpose

of being sent out to India and used in the war going on there, ought to make serious people reflect, how far such an employment is one in which a Christian would wish to

be engaged, if he knew that he was about to receive the awful summons of the pale messenger.

As this compound was of a most destructive nature, and the making of it attended with peculiar danger, and as it was intended to be used in warfare, surely the subject of such a fatal accident will be regarded as entitled to as great a share of military glory as if he had fallen in an engagement.

But it is quite time that this false estimation of heroism and glory should be divested of the delusive splendour which is generally attached to it, and that it should be viewed in its true colours. It would then be found, that the making and supplying all instruments contrived expressly for the purpose of human destruction, are utterly at variance with the law of love by which the people of this country, as Christians, profess to be governed.

It appears not to be fully understood, or to be too much forgotten, that the Christian era has actually commenced; that we are now living under that dispensation which will endure, without change in its nature, so long as the human race continues its probationary sojourn on this earth. There will be no other light, no other dispensation, no other laws by which man will be illumined, and governed, and finally judged, than those which are now revealed, and in operation. Nothing is required to bring about that glorious state of the world which is predicted and described in the Holy Scriptures, but universal attention to that light, and obedience to those laws. It would appear, that a very great proportion of ministers and religious professors look upon Christianity as something which, at a future period, will be realized in all its purity; but they entertain the notion, that the time has not yet come when it is practicable for individuals, or for nations; and

that, from the circumstances in which mankind are now placed, it is not required. That this is the prevalent opinion of Christendom, I am warranted in believing, from the general tenor of conversation on the subject, from the opinions expressed by the great mass of writers, and from the ready acquiescence and participation in warlike preparations and movements by ministers and religiously disposed persons. They speak of the transition state of the world from wickedness to purity, as one in which it would not be safe to risk life and property. They say that non-resistance of injuries may do, when the world contains more saints than sinners. More saints than sinners! This will never be, while the saints continue to be sinners. The pacific principles of the Gospel should be carried out by Christians, whether few or many. Their testimony in favour of peace should be the same, whether saints or sinners constitute the majority. They must hold up the standard of peace, and be willing to take the consequences. In this world, persecution, loss, and suffering, may be their experience, though it does not absolutely follow that it will be so. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." If these principles are not to be carried out whilst wicked men exist, and even in the very midst of such, how are the prophecies to be fulfilled, which describe characters of the most opposite dispositions and natures lying down and feeding together, and being led by the innocent, peaceable, and childlike? If all professors of Christianity would act a Christian's part towards the unconverted, and towards each other, the time would be hastened, when there would be "more saints than sinners." What faith, what Christian courage, would be manifested, in ceasing to trust in man, and in the arm of flesh, when

there are none disposed to "hurt or destroy?" It will not do to plead, that, because "the whole world lieth in wickedness," Christians may therefore resist evil, and return evil for evil. The injunction, "I say unto you, that ye resist not evil," was not conditional, it was not accompanied with the proviso, Resist not evil when your persons and property are safe, but, "Whosoever shall smite thee on thy right cheek, turn to him the other." And, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." I know not how it is possible for a single passage of Scripture, relating to the conduct of Christians to their fellow-mortals, whether of the same nation and the same religious faith, or not, to be construed as a sanction to hang them by the neck till they are dead, to cut them in pieces with the sword, to shatter their limbs with fire-arms, or to blow them into the air by wholesale, under any relative circumstances in which they can possibly be placed. There is no such condition attached to loving our neighbours, as that they should be peaceable or good. All are our neighbours, whether in Great Britain, India, or China, who may stand in need of our assistance, or to whom we can render any service, whether they are good or bad characters. Even if they are our personal enemies, we are commanded to love them. If they have done evil to us, we are not to return the same, but to endeavour to overcome their evil deeds by our good offices, which would be much more successful and satisfactory.

I believe there are no circumstances in which it is justifiable for a Christian to return evil for evil; that no Christian can use any weapon, either for offence or defence, and that no one can be engaged in making or supplying them, consistently with the spirit and precepts of the Gospel. If a man make a knife, razor, axe,

or other edge-tool, or fowling-pieces and rifles for procuring food or destroying ferocious beasts, and any of these should be used by their possessors against their fellow-creatures, either as aggressive or defensive weapons, I cannot perceive that the maker, who had no such object in view, is at all responsible for the consequences. But when a man deliberately makes a sword, dagger, bayonet, bowie-knife, cannon, musket, pistol, rocket, or any other instrument, apparatus, or composition, for the express purpose of human destruction, I consider him as much violating the laws of God, by which those who are professing to live under the gospel dispensation are to regulate their conduct, as if he actually used the weapons himself in battle or otherwise. When men agree that scarlet, or blue, or any other colour, and made in any particular form, shall be the distinctive costume of those who are trained and supported for the express purpose of fighting and destroying human beings, and when the articles ordered are known to be for that express purpose, then I think the man who makes them, as well as he who supplies the materials, is an active participator in the horrors and sins of war. In the same light must be viewed the furnishing of all kinds of military stores, the presenting of regimental colours, even by ladies, and their consecration by clergymen. It would be well for all who are thus engaged, either directly or indirectly, seriously to consider how far they can reconcile it with the religion they profess, and the conditions on which they hope to be saved. If war is an evil and a sin, it ought to be discontinued and discountenanced by those who are convinced that this is the case, without waiting for all the world to be so far unanimous, as to agree simultaneously to "beat their swords into ploughshares, and their spears into

pruning-hooks," and determine to "learn war no more." This will never be the case. All the world will not become true Christians at once. They will not all at once assume the peaceable, lamb-like, and child-like disposition of true Christians; but such will be mixed up with those who still retain the ferocious nature of the leopard and the wolf. There is no reason whatever to suppose, that all the nations in the world, or all the individuals of one nation, will lay down their arms at once. Some must, therefore, set the example, and be willing to take the consequences. Some individuals and communities have at all times acted upon this principle; and they have hitherto been preserved in circumstances of apparently great danger; and so will

all be who put their whole trust and confidence in Him whom they profess to believe and serve. "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord;" but "blessed is the man that trusteth in the Lord, and whose hope the Lord is," Jer. xvii. 5. 7.

Mistake not, reader, in supposing that I write as imagining I have already attained the position that I have laid down; but I press it upon myself, and all who make a profession of Christianity, as being, through the grace of God, equally attainable in this our day, as it ever will be at any future time,—as much our bounden duty to aspire after.

JOHN FOTHERGILL.

Darlington, 6th Month 21st, 1842.

WAR AND COMMERCE.

THE following paper is extracted from Franks and Co.'s "Commercial Traveller" of December 12, 1842. It cannot be otherwise than gratifying to all the friends of peace, to find that their principles are beginning to exert an indirect influence upon the modes of thinking and writing among all classes of the community. This paper begins by disclaiming the principle of the Peace Society, and ends by denouncing war as "in most cases a heinous sin, and in all an unmingled calamity."—"He that is not against us is on our part."

We are not enrolled members of the Peace Society, but we cordially detest war, as at once inhuman, unchristian, and impolitic. How far nations, under all circumstances, are capable of avoiding this tremendous evil, without incurring other evils greater than itself, is a question we are not at present prepared to discuss; but we think it next to impossible to prove that any nation has ever gained any thing by war, save that very useless and intangible thing called glory; and that in nineteen cases out of twenty, war is not the result of any sort of necessity, but of human ignorance, pride, selfishness, ambition, the lust of power, and bar-

barity. We are not writing as politicians, for, although we are not without a political creed, in our commercial capacity we are of no political party. We look upon war as the deadliest enemy of commerce, and of human industry in all its forms, and we believe that commerce and the arts are so far necessary to national prosperity, that no people can be great, prosperous, and happy, without them.

Egypt is celebrated among ancient nations for carrying every thing to perfection, and it is certain that in that country, at a very early period, the utmost attention was paid to commerce. By means of this the Egyptians became numerous, rich, and

powerful, and their cities, for magnificence and abundance, were the glory and the wonder of the world. For centuries past Egypt has been more or less the theatre of war, or subject to a war-loving power, and has become proportionally poor, miserable, and despised.

The Phœnicians, though possessed of a mere strip of land on the coast of Asia, and surrounded by warlike nations, by attending to commerce, became the objects of general admiration. Their two principal ports, Tyre and Sidon, were the warehouses of the world, and both David and Solomon considered their friendship of great importance. Had they continued a peaceful and industrious people, they might have retained their nationality and greatness to the present moment; but they became the rivals and enemies of other nations, raised fleets and armies to defend themselves, and to commit aggressions, and at length were all but annihilated.

Ancient Carthage was a colony of Tyre, and by commerce and the arts of peace, rapidly rose to the greatest wealth and power; but power brought with it the desire of conquest, and although for a time her fleets and armies were invincible, and her dominions were vastly increased, she at length fell by the more powerful arms of Rome, and, like Tyre and Sidon, has been blotted from the list of cities. She reached her highest elevation by trade and commerce, and was humbled, and finally destroyed by war.

Solomon was a man of peace, and throughout his reign commerce was cultivated by his subjects with the utmost assiduity, and it is said that "he made silver in Jerusalem as stones, and cedars as sycamores, that grow in the plains." His vessels sailed to Ophir and Tarshish, and the profit arising from this commerce was immense; for, we are informed, that but one voyage to Ophir produced 450 talents of gold, a sum equal to

two millions and a half sterling. After his death, the history of Palestine is little else but a history of its wars, both foreign and domestic,—of its famines and captivities,—and finally of its entire subjugation to the Romans,—of the destruction of its cities, and the dispersion of its inhabitants over the face of the whole earth.

Both Venice and Genoa rose by the enterprise of their merchants, until they became rich and mighty republics; but jealousy of each other roused in both a warlike spirit, and this at length became the source of their destruction. We might instance, many other states and kingdoms, which, by cultivating commerce, the arts of peace, and the social virtues, have become prosperous and happy, but which have also become poor, oppressed, and all but annihilated by war.

It may be said that Great Britain has prospered through the wars in which she has been engaged; but we deny it altogether. She has gained nothing which she might not have gained by peaceable negotiation, or which is not more than counterbalanced by what she has lost in gaining it. She has sacrificed hundreds of thousands of valuable lives, and made tens of thousands of widows and orphans. She has brought upon herself a debt of eight hundred millions sterling,—a burden which will overpress all the springs of her industry for ages to come. She spent one hundred and forty millions in war with her North American colonies, and after all lost what she sought to humble and retain, and incurred the enmity of those whom it was her interest to cherish and conciliate. This is a subject to which we may return on a future occasion. In the mean time we would call on every man who wishes well to his country, to scout the figment which invests war with glory, and to denounce it, as in most cases, a heinous sin, and in all as an unmingled calamity.

WAR AND CHRISTIAN MISSIONS.

By the efforts of missionary and kindred institutions, Christianity is spreading over the face of the globe. Its sacred writings are being translated into the languages of pagan nations, and circulated among the people. Its all-important truths are being proclaimed according to Christ's commandment; and numbers of our race, who were before as barbarous and cruel as they were ignorant and wicked, are embracing the religion of Jesus. An opportunity is thus given to us of observing how the Gospel operates under these new circumstances, and especially of marking how on the one hand, its progress may be hindered by the great master evil, war; and how, on the other hand, the reception of it tends to promote the invaluable blessing of peace. The two short incidents which follow supply an illustration on each of these points.

Christianity impeded by the warring policy of professing Christians.—The Rev. A. Stronach, one of the missionaries of the London Missionary Society, writing from Singapore, March 31, 1842, and speaking of the rejection of the Gospel, says:—

"The subjects on which I am most violently attacked, are the opium trade, and the Chinese war; and often am I asked by my hearers, with indignant wonder, how I can recommend to their reception the religion of a people who sell to others a poisonous drug, which they will not eat themselves, and then go to war with their emperor for not admitting it into his dominions."—*Evan. Mag.* Jan. 1843, p. 44.

The power of pacific principles in South Africa.—The Rev. Robert Moffat, one of the agents of the London Missionary Society, has been instrumental in introducing a knowledge of the Gospel to a number of

the native African tribes. His own station is the Kuruman. About 150 miles beyond, live Mosheu and his people. Respecting these, Moffat relates the following incident, as valuable for the illustration which it gives of the power of pacific principles, as it is instructive concerning the genuine influence of the Gospel, and interesting to every benevolent mind. Mr. M. has just returned to South Africa, to resume his arduous labours. May it be with still augmenting success. He and the brethren who have accompanied him have been furnished with a full supply of the Peace Society's publications.

"In consequence of the locality of Mosheu's people, the distance from our station being one hundred and fifty miles, they have been given over to the Paris Society, and a missionary went a year ago to reside among them. To this brief detail, the following fact may be added, which has been communicated since my visit to England. This little Christian band had met, on a sabbath morning, with the people, in the centre of the village, to hold the early prayer meeting before the services of the day.* They were scarcely seated, when a party of marauders approached from the interior, whither they had gone for plunder, and not having succeeded to their wishes, had determined to attack this Coranna village on their return. Mosheu arose, and begged the people to sit still, and trust in Jehovah, while he went to meet the marauders. To his inquiry, what they wanted, the appalling reply was, 'Your cattle;

* When Andries was once asked by the author, how they spent the sabbath, he replied with great simplicity, "We read much in God's word, and pray, and sing, and read again, and again, and again, and explain what we know to those who do not understand the Sechuana language."

and it is at your peril you raise a weapon to resist.' 'There are my cattle,' replied the chief, and then retired, and resumed his position at the prayer-meeting. A hymn was sung, a chapter read, and then all kneeled in prayer to God, who only could save them in their distresses. The

sight was too sacred and solemn to be gazed on by such a band of ruffians: they all withdrew from the spot, without touching a single article belonging to the people.'—*Moffat's Missionary Labours and Scenes in South Africa*, p. 604.

THE BISHOP OF CALCUTTA CONSECRATING THE COLOURS OF THE 63RD REGIMENT.

WE extract the subjoined account of this ceremony from the *Naval and Military Gazette* of January 14, 1843. We give it entire, and exactly as it appeared, in the hope that our readers will so far overcome the indignation and pity which cannot but be stirred within them at the sight of the article, as to give it a patient perusal.

Last Tuesday evening, 20th September, Moulmein was enlivened with a very interesting and animating scene, and perfectly novel to this part of India, by the presentation of a new set of colours to Her Majesty's 63rd Regiment. The Parade Ground in the Cantonment was selected for the occasion, which was crowded by all the residents who were anxious to witness the presentation to their old friends preparatory to their embarkation, having served for four years and a half in this garrison, and will leave the station with the best wishes for their welfare, at the same time with the regret of all. At half-past five o'clock, the regiment, under the command of Lieut.-Col. Fairtlough, formed line, their rear resting on the Barracks. Soon after, the Grenadier Company marched off, preceded by the drums and fifes playing "The Point of War." On reaching the Main-Guard, the new colours (being previously deposited there) were handed to Major Pole and Captain Sedley by two Colour Serjeants, the Grenadiers presenting arms at the same time, and drums beating. They then marched off in

slow time, with open ranks, to the centre of the line, and deposited the new colours on the big drum. The Grenadiers then resumed their place in line. On the Brigadier commanding the Station (Col. Logan) arriving, accompanied by the Lord Bishop of Calcutta and the Commissioner of the Tenasserim Provinces, the regiment gave a general salute. The Grenadier Company then formed subdivisions on either side of the big drum, while the corps formed three sides of a square. The religious and imposing ceremony of consecration was performed by the Lord Bishop of Calcutta, in the following highly eloquent and appropriate address, in a clear, audible voice, impressing on the regiment the sanctity of its colours:—

"Before I offer up the prayer to Almighty God for the purpose of consecrating and dedicating to his great name the new colours of this regiment, I beg to observe that I appear here only in my proper capacity and character as a minister of the Gospel of peace. But, being on visitation in this station of my diocese, and having had the honour of being requested by

the Brigadier to officiate in the usual religious service on this occasion, I felt a particular pleasure in complying with the solicitation.

"The usage itself is most becoming a Christian nation, for every thing begins with God. 'Some put their trust in chariots, and some in horses; but we,' as Christians, must 'remember the name of the Lord our God.' Defensive war (and no war except defensive is lawful, nor in our happy country, thank God! is ever attempted,) is rendered indispensable in this world of vice and disorder by the fury of men's passions, their immoderate love of power, their lust of conquest, their quickness in taking offence, and their selfish judgments in their own cause.

"It is by the bravery of the noble soldier that the minister of religion can prosecute his holy duties. It is by the bravery of the noble soldier that our families and children can dwell in safety,—that our judges and commissioners, our rulers and magistrates, can provide for the security of person and property, and the distribution of equal justice,—that the arts and sciences can flourish,—that commerce can extend her benefits, and education and religion diffuse their blessings. In this heathen and Mahomedan country, especially, surrounded as we are by innumerable tribes of uncivilized people, we could not be at peace for a single day unless the shield of the warrior were thrown around us. To acknowledge, therefore, Almighty God as the Arbiter of nations,—'by whom kings reign, and princes decree justice,'—on such an occasion as the present, is our first duty as a Christian nation.

"It is to this end that our Rev. military chaplains are appointed to our regiments,—and I take this opportunity of returning my public thanks to your own most excellent chaplain and my Rev. brother for his pious and indefatigable labours in this station,—

it is to this end that our churches are built, and our troops marched to the public worship of God, Sunday by Sunday. For religion enters into all our duties. Men must fear God, if we would have them honour our beloved Queen. Good men are invariably brave, steady, to be relied on; and bad men the reverse.

"Let me then be allowed to remind every brave soldier and honourable officer before me, that there is a spiritual warfare to be waged as well as a temporal one, a spiritual banner to be unfurled, spiritual armour to be girded on, spiritual foes to be subdued, a spiritual victory to be obtained under Christ, the 'Captain of our salvation.' To this spiritual conflict each of us pledged when at his baptism he 'was signed with the sign of the cross, in token that hereafter he should not be ashamed to confess the faith of Christ crucified, but manfully to fight under his banner against the world, the flesh, and the devil, and to continue Christ's faithful soldier and servant until his life's end.'

"Christian soldiers, the honour of your religion is intrusted to your hands in this heathen country. The greatest dangers to which you are exposed are not from the enemy, but from yourselves. Drunkenness is the sin of the British soldier. Spirituous liquors are the curse of India. Avoid, I pray you, the first approaches to this insidious snare,—keep out of the company of the profligate,—dread the old schoolmasters of iniquity, of which there are a few in every regiment. 'Woe unto him that giveth his neighbour drink; that putteth his bottle unto him.' Temperance is not religion, but there can be no religion without it. And when should the brave soldiers before me begin a new life, if not now? New colours demand new manners. Let your old vices, I pray you, be put away with your old worn-out banners; and with your new colours become new men. To this

end you must earnestly implore the grace of Almighty God to strengthen your good resolutions, to pardon your past sins in and through the merits of Jesus Christ, and to grant you his Holy Spirit to support and sanctify you. Then will you follow the holy example of the brave soldiers recorded in the Old and New Testament,—thus will you tread in the steps of Joshua and David, of Asa and Jehoshaphat,—thus will you imitate the good centurion of the Italian Band, and Cornelius with his ‘devout soldiers who waited on him continually,’—thus will God’s blessing rest upon your arms, your colours now about to be consecrated to him, your noble Brigadier and officers, your Queen and your country.”

His Lordship then offered up the following consecrating prayer:—

“Let us pray.

“O Almighty and Everlasting God, whose glory filleth the heavens and the heaven of heavens, and who yet condescendest to regard the things that are done upon earth, we approach thee in the name and through the mediation of our only Saviour and Mediator Jesus Christ, to implore thy blessing upon our sovereign lady Queen Victoria, and the Honourable the East India Company, and upon Her Majesty’s arms in every part of the world, and especially in British India.

“We offer and present unto thee, O Lord, these banners, and beseech thee ever to bless them and all those who shall march under them, wherever they may be borne.

“We acknowledge, O Lord, that ‘the race is not to the swift, nor the battle to the strong;’ but that it is thou only that canst ‘teach our hands to war, and our fingers to fight,’ and therefore it is ‘in thy name,’ O our God, that ‘we set up these our banners.’

“It is thou alone, who, by thy wonderful providence, hast commit-

ted so large a part of India and the adjoining countries to the sceptre of Britain, and the rule of the Honourable the East India Company. ‘We got not the land in possession through our own sword, neither was it our own arm that saved us; but thy right hand, and thy arm, and the light of thy countenance, because thou hast a favour unto us.’

“Give us grace, we beseech thee, ever to use our power and influence in a manner to set forth thy great name, and promote the knowledge of thy holy religion amongst our less favoured fellow-creatures.

“Be pleased at this time to accept, O Lord, this our dedication of these banners to thy high and glorious Majesty.

“Be pleased to bless thy servant the Brigadier: be pleased to bless all the officers of this regiment.

“Be pleased to bless all the non-commissioned officers and privates; be pleased to bless all who are here present, and give us all grace so to ‘fight the good fight of faith,’ that we may ‘lay hold on eternal life,’ and receive ‘the crown of glory,’ which thou hast prepared for all them that ‘unfeignedly love and serve thee.’

“Hear these our supplications and prayers, O Lord, for the sake and the alone merits and mediation of our Lord and Saviour Jesus Christ. Amen.—Our Father,” &c. &c.

Immediately after the consecration, the Brigadier (Colonel Logan) placed the colours in the hands of the two junior officers, Lieutenants Carter and Lees, and in an animated and military style delivered the following address to the corps:—

“Sixty-third,—It is my happy fortune to present you with new colours, emblems which so sacredly bind us to the honourable performance of our duty to our Queen and country; and in doing so, I must, in justice to a highly distinguished old regiment, bring to your recollection a

few of the deeds of former days, with a view to impress on the minds of the officers and soldiers, whom I have the pleasure of addressing, some of the most interesting events connected with the history of the corps.

"The regiment was raised in 1758, at a most stirring period of the seven years' war, and was soon after sent out to Minorca to assist in the defence of that important place, which was daily expecting to be attacked.

"You were one of the first regiments sent to America at the commencement of the war, and served there with distinction during the whole of that memorable contest; and so highly were your zeal and services valued by the Commander-in-chief, that you were mounted and equipped as Light Dragoons. You did not disappoint your leader in his expectations, but maintained the character of gallant soldiers to the last.

"In 1793, the regiment embarked for the Continent, and served in the different campaigns up to the close of 1794, still retaining your high name; and on your return to England, in 1795, you were immediately embarked for the West Indies, where you were most actively employed during the whole of the Carib and Maroon wars, and elicited the highest approbation of all the generals under whom you served in that country, more particularly from the Earl of Balcarras, your late Colonel, the Governor of Jamaica.

"In 1799, you were sent on the expedition to Holland, and landed at the Helder in the face of the enemy; and at the battle of Egmont-op-Zee, your gallantry won for you one of the proud emblems you now wear on your colours; and you were thanked in general orders for your conduct on that occasion by our much-lamented Commander-in-chief, H.R.H. the Duke of York. It must

also gratify you to learn, that your Colonel, General Dyott, was present on that memorable occasion, and a witness of your bravery on that day.

"Soon after your return to England, you were employed on the expedition under Lieut.-General Sir James Pulteney, and landed at Ferrol, in Spain; and in the different affairs which took place during that service, the character of the corps was highly maintained. The regiment was subsequently employed in Gibraltar and Malta until the Peace of Amiens.

In 1807, you were sent on an expedition under Lord Beresford against Madeira, and, after the surrender of that island, proceeded to the West Indies, in which country the regiment continued to serve until 1819, during which period you were at the capture of Martinique and Guadaloupe, for which our sovereign was graciously pleased to grant you two of the emblems now on your colours, for your distinguished gallantry on both those occasions.

"In 1826, the regiment embarked for Portugal with the force under Lieut.-General Sir William Clinton, and returned to England in 1828. The corps shortly after embarked for Van Diemen's Land, where your services were so highly valued by the Governor, Sir George Arthur, (now Governor of Bombay,) that on the embarkation of the regiment in December, 1833, for India, he was pleased to issue a highly complimentary order, which is recorded in the history of the corps, and which is most honourable to your military reputation.

"The regiment landed in Madras in 1834. Officers and soldiers, you have the proud satisfaction of knowing that the 63rd regiment has been usefully and actively employed in most parts of the world, and the honourable distinctions on your colours bear testimony to the high opinion entertained of your services by your

sovereign; and I feel confident that whenever the opportunity is again afforded you, your colours will wave as triumphantly as on former occasions, and that the regiment will be as conspicuous in the field as it has ever been when called upon to do their duty.

"Lieut.-Colonel Fairtlough is the only officer now present who has had the gratification of seeing your colours victoriously displayed; the gallant non-commissioned officers and soldiers of those days are no longer with the corps, but most of those now living are enjoying good pensions granted to them by their sovereign; and I must take this opportunity of reminding you of the rewards held out to the good and deserving soldiers of the present day, by the Royal Warrant of her gracious Majesty Queen Victoria.

"In conclusion, I hope the time is not far distant when we shall be called upon to join our gallant comrades who are now covering themselves with glory in all parts of the East; and in the full confidence that the colours will never be disgraced by insubordination, loss of discipline, or by misconduct in garrison or in the field, I have only to wish you a continuance of your glorious days, and many opportunities of adding to the laurels you have already so honourably reaped. I cannot conclude without expressing, in the name of Gen. Dyott, and the 63rd regiment, our most grateful thanks for the honour which has been conferred on us by His Lordship, the Bishop of Calcutta, in having so kindly and impressively consecrated our colours; which solemn and sacred rite I trust, in every circumstance of difficulty and honourable danger, we shall never lose sight of."

The regiment then re-formed in line; the colours marched off, preceded by the band and drums, with the Grenadiers at open ranks to the

left of the line, in slow time; when the new colours were trooped through the ranks, and, on taking their respective places, the whole presented arms, the band and drums playing "God save the Queen!" The regiment then closed ranks, wheeled into open column right in front, and marched past in review order, saluting the Brigadier, the Commissioner, (Mr. Blundell,) and the Lord Bishop of Calcutta. The corps filed afterwards to their barracks.

On the occasion a pint of wine was issued to every non-commissioned officer, and a quart of beer to every soldier and woman of the regiment.

The regiment has been upwards of fourteen years from England, and was looking most healthy, a fine body of men, and a very efficient corps. We hope, ere long, those words, so emphatically expressed by the Brigadier in his address, may soon be realized. It was to be regretted that the whole corps was not present to witness the presentation of its new colours. There were only five companies with the head-quarters, the left wing having embarked under Major Neville for Madras, being relieved by H.M.'s 84th regiment direct from England.

[In the corresponding number of the *Herald* for last year, will be found some pages of valuable observations by the late lamented Editor, on a transaction precisely similar to the one which we have now caused to be put on record. Whilst we feel that this renders it unnecessary for us, so soon afterwards, to write at length, we cannot allow this piece of awful impiety, for such it really is, to pass without a few remarks. We should have expected better things from DANIEL WILSON. Can he seriously think that he was doing God service? Looking back on his public course, we are inclined to ask, Can this be he? Where is the manly sense, and

the fervent piety, of the once humble minister of St. John's chapel? The mitred Bishop of Calcutta displays little of either. Our readers will agree with us, that here, at least, is one instance in which "the former days were better than these."

One qualification of a New Testament bishop is, that he be "mighty in the Scriptures." Will his lordship of Calcutta point us to a single passage in that book which authorizes "prayer to Almighty God for the purpose of consecrating and dedicating to his great name," the banners of war? We have read through the book many times, and have never yet seen such a text; but we have met with many that denounce as unacceptable to God, whatever is offered to him as worship which has not the sanction of his own appointment. The bishop will surely not refer us to such texts as those which require us to pray always, and to glorify him in all things. Can he be so far sunk as to imagine, that authority is given us to "do evil that good may come?" Surely this does not enter into the "particular" pleasure which he felt in this service! We have not overlooked the fact that the bishop has appealed to Old Testament Scripture; we are prone to think that we could have made quite as appropriate a selection. When we have the same Divine authority to fight which the Jews had, we will say with them, "In the name of our God do we set up our banners."

"The usage itself," says the bishop, "is most becoming a Christian nation, for everything begins with God." Really, this is "too bad" from a minister of the gospel of peace! How unlike the apostle James! *He* says that "wars and fightings come of men's lusts, that war in their members."

His lordship then goes on to assert that "only defensive war is ever attempted by Britain;" and he gives

God thanks on this account. We certainly cannot "say Ameh, to his giving of thanks:" and we are inclined to think that he must read history, as he seems to read the Bible, with the page inverted. But this is not all. He adds that war is "rendered indispensable in this world of vice and disorder, by the fury of men's passions, their immoderate love of power," &c. This is most extraordinary language. Is there no qualifying epithet; nothing to abate a little the force of these strange declarations? We looked for such word or clause once and again, and thought surely we must have omitted it. But no! It is even as we have given it. In the bishop's estimation, nothing can tame "the fury of men's passions" but that which most powerfully excites them; nor anything curb "their immoderate love of power," but that which helps to render it still more "immoderate," &c. To reconcile these notions with sound common sense, to say nothing of Divine revelation, we confess to be quite beyond our capability. Perhaps the bishop will pity our weakness; but we cannot help it.

If possible, the next paragraph is more astounding still! According to it, we owe everything to war! The ministry of the gospel, the safety of our families, the security of our property, nay, the very extension of science and literature are all the happy results of war. Will the bishop tell us how these blessings are to be perpetuated, when "the nations shall learn war no more?" Or, does he not believe that such time will come? Adverting to the peculiar circumstances of the East at the time of his address, he regards it as the "first duty of a Christian nation to acknowledge Almighty God as the arbiter of nations, 'by whom kings reign, and princes decree justice;'" if the bishop mean that the Affghan war is an illustration and proof, we beg

leave to refer him to the next article in this *Herald*. We boldly ask him concerning those warriors, "Was the Lord among them, or not?"

When the bishop speaks of "religion" as "entering into all our duties;" of "the fear of God," as essential to a due regard to civil authorities; of the righteous, as being better than the wicked; of drunkenness, as the bane of happiness; and of temperance, as inseparable from religion; we are glad to agree with him; nor less so, when he asserts the paramount importance of the "spiritual warfare to be waged, and the spiritual victory to be obtained under Christ, the captain of our salvation." But we should like to know how much of serious and spiritual attention it is likely that such truths would gain, amidst the imposing carnal ceremonial with which they were associated. We pass over the bishop's reference to baptism, as not quite within *our* province. Our readers, however, will employ their individual right to judge whether this part of his lordship's theology be more consonant with "the mind of the Spirit," than some other points to which we have referred. The closing sentences of his lordship's address, show that he has yet to learn the important difference between the economy of Moses, and that of Jesus; and in the latter, between the principles and precepts of the system on the one hand, and the professions and practices of its professors on the other.

But there remains the *Prayer*.

We shrink from the task of criticising a prayer. There is something awfully sacred in the chosen words of prayer; when the creature addresses himself to the Great Creator, to ask his blessing, and to adore his name; when he comes as a sinner to plead for mercy "for the sake and the alone merits and mediation of our Lord and Saviour Jesus Christ." The most heart-felt reverence becomes the precincts of the house of prayer; and the utmost caution and humility, the man who ventures to record an opinion concerning the prayer of his fellow-man. Many of the sentiments and petitions said to have been addressed by Daniel Wilson unto the "Almighty and Everlasting God," we do most cordially approve. But the parts of the prayer which have particular reference to the occasion, do appear to us to be altogether unscriptural, and at variance with the dictates of an enlightened mind, and a sanctified heart. We say this with great pain. Far be it from us to "judge our brother." But we cannot understand in what sense God can be said to receive and to bless the banners of war; or with what class of Christian feelings such banners can be "dedicated to his high and glorious Majesty." This we know, that the guilt of war rests fearfully upon our beloved country; and most sincerely do we adopt one of the petitions of that formulary with which the bishop closed his part of the ceremonial, "Forgive us our sins."

SCENES OF WAR IN AFFGHANISTAN AND CHINA.

WE now place before our readers some brief extracts from the accounts which have reached us of scenes in the late wars in the East. They record acts of deliberate and malicious cruelty, which show the war spirit in its true character, and shed a fearfully lurid light upon many of the sentiments animadverted upon in the last article of this number.

AFFGHANISTAN.

The Storming of Ghuznee.—This account is taken from *Bradshaw's Manchester Journal*, and would have appeared in a former number, but for want of room. It now appears in connexion with the closing scenes of this sanguinary and wicked conflict.

“The horrors of war have seldom been more vividly described than by Captain Henry Havelock, of the 13th Regiment of light infantry, in his account of the storming of the celebrated fortress of Ghuznee during the late brief war in Affghanistan. The following narrative of the circumstances attending the reduction of that stronghold is condensed from a communication to a friend in England, by the officer we have named, who is still in India, and was personally engaged in the desperate encounter he so faithfully describes.

“On the morning of Tuesday, July 23rd, 1839, Sir John Keane commenced his plan of attack. The want of a siege train precluded all hope of breaching; for he had seen that his guns, the largest of which were no better than field artillery, could make but little impression on the well-baked crust of the walls of Ghuznee. His project, therefore, pivoted on his ability to cause the ruin of the Cabool gate (the only gate of the fortress not bricked up) to supply the place of a breach. The weather was most favourable to the attempt. It blew so strongly, and in such loud gusts from the east at night, and towards dawn, as to render inaudible to the devoted garrison the tramp of columns, and the rattling of artillery wheels, and even to deaden the roar of guns of small calibre.

“Three had struck, and daylight was distant only one short hour, when the field artillery was placed in a small chosen position on the commanding heights opposite the citadel,

and began a cannonade, which soon induced the garrison to respond with every gun they could bring to bear upon the hills; whilst the nine pounders of the Camel battery directed a fire against the walls from the low ground on the left of the road, at a range of not more than 250 yards. Meanwhile, slowly the storm was rolling and gathering on to the fatal gate. Captain Thomson, with the officers and men of the engineer establishment, had crept down to the works, furnished with 900 pounds of powder, in twelve large bags, which was to blow into the air the strong barricade, behind which the garrison felt secure. Behind this machinery of destruction, a column stood arrayed upon the road, yet screened by the shades of night. It was subdivided in the instructions into an advance, a main column, a support, and a reserve.

“The British guns were now in battery, and had opened; and the garrison was answering their smart fire by sending every now and then a round shot, with a rushing sound, through the air, on an errand of vengeance. From the southward, the fire of Captain Hay's musketry was heard, whilst, as our skirmishers along the whole northern face were from time to time descried, they were saluted with musketry shots from the ramparts. The scene became animated. The Affghans exhibited on their walls a succession of blue lights, by aid of which they strove to get a clearer view of the efforts which were about to be made against them. But of the real nature of the mischief which they had to dread, they remained wholly ignorant. In expectation of a general escalade, they had manned the whole circumference of their walls. The northern rampart at length became a sheet of flame, and everywhere the cannonade and the fire of musketry became brisker and brisker. But these soon ceased,

or were forgotten, for scarcely had day begun to break, when, after an explosion barely audible beyond the head of the column, amidst the sighing of the boisterous wind, and the rattle of the cannonade, a pillar of black smoke was seen to rise; and then, after a pause, the bugle sound to advance was distinctly recognised. It was yet dark, and the column was composed generally of young troops. A notion pervaded it that a bastion had fallen in under the fire of the artillery; others thought that one of the enemy's magazines had blown up; but all who had seen the instructions of the preceding evening knew that the crisis had arrived, and that the attempt was now to be hazarded which was to make or mar the projectors of the enterprise.

"The engineers had done their work boldly, prudently, and skilfully. Captain Thomson and his coadjutors had crept silently along the bridge, or causeway, which afforded a passage across the wet ditch, and up the steep, defended by loop-holes which led to the gate. Close to the massive portal he had piled the bags, and fired the hose, or *saucisse* attached to them. His explosion party effected this in about two minutes, and then retired under such cover as they could find, to watch the progress and results of their pyrotechny. The garrison was still in ignorance of the nature of the scheme laid for their destruction. Anxious, however, to discover the cause of the bustle, which they partially heard in the direction of the important entrance, they now displayed a large and brilliant blue light on the widened rampart immediately above the gate. But they had not time to profit by its glare, when the powder exploded, shattered the massive barricade in pieces, and brought down in hideous ruin, into the passage below, masses of masonry and fractured beams. The stormers under Colonel Dennie rushed, as soon

as they heard the bugle signal, into the smoking and darkened opening before them, and found themselves fairly opposed, hand to hand, by the Affghans, who had quickly recovered from their surprise. Nothing could be distinctly seen in the narrow passage; but the clash of sword against bayonet was heard on every side. The little band had to grope its way between the yet standing walls in darkness, which the glimmer of the blue light did not dissipate, but rendered more perplexing. But it was necessary to force a passage; there was neither time nor space, indeed, for regular street firing, but, in its turn, each loaded section gave its volley, and then made way for the next, which, crowding to the front, poured in a deadly discharge, at half pistol shot, amongst the defenders. Thus the forlorn hope won gradually their way onward, until, at length, its commanders and their leading files beheld, over the heads of their infuriated opponents, a small portion of blue sky, and a twinkling star or two, and then in a moment the headmost soldiers found themselves within the place. Resistance was overborne, and no sooner did those four companies feel themselves established in the fortress, than a loud cheer, which was heard beyond the walls, announced their triumph to the troops without.

"But, oh the fugitive character of human success! How nearly was all ruined by the error of an instant! Brigadier Sale, whilst his skirmishers were closing by sound of bugle, had steadily and promptly pressed forward to support the forlorn hope. As he moved on, he met an engineer officer, evidently suffering from the effects of the recent explosion, and anxiously inquired of him how the matter went behind the bridge. This gallant person had been thrown to the ground by the bursting of the powder, and though he had not

received any distinct wound, fracture, or contusion, he was shaken in every limb by the concussion. His reply was that the gate was blown in, but that the passage was choked up, and the forlorn hope could not force an entrance. Brigadier Sale was too cool and self-possessed not to be able at once to draw the inference that to move on under such circumstances was to expose his troops to certain destruction. He ordered the retreat to be sounded. The tempestuous state of the weather, and the noise of the fire of small arms did not prevent this signal from being heard even by the reserve; but it conveyed the order which British soldiers are always slowest in obeying. The column, however, made a full halt in the path of victory. But the check was not of long duration. The brigadier, perfectly calm in this moment of supposed difficulty, addressed himself to another engineer officer, with whom he fell in at this moment. He assured him that though the passage of the gateway was much impeded, the advance stormers under Colonel Dennie had already won their way through it. The brigadier promptly gave the signal to move on. But the delay, short as it had been, was productive of mischief; it had left a considerable interval between the forlorn hope and Brigadier Sale's column, and just as the latter, in which the Queen's regiment was leading, had pressed into the gateway, a large body of Affghans, driven headlong from the ramparts by the assault and fire of Colonel Dennie's force, rushed down towards the opening, in the hope of that way effecting their escape. Their attack was made upon the rear company of the Queen's and the leading files of the Bengal European regiment. The encounter with these desperate men was terrific. They fiercely assaulted, and for a moment drove back the troops opposed to them. One of their num-

ber, rushing over the fallen timbers, brought down Brigadier Sale by a cut in the face with his sharp Asiatic sabre. The Affghan repeated his blow as his opponent was falling, but the pommel, not the edge of his sword, this time took effect, though with stunning violence. He lost his footing, however, in the effort, and Briton and Affghan rolled together amongst the falling timbers. Thus situated, the first care of the brigadier was to master the weapon of his adversary. He snatched at it, but one of his fingers met the edge of the trenchant blade. He quickly withdrew his wounded hand, and adroitly replaced it over that of his adversary so as to keep fast the hilt of his sabre. But he had an active and powerful opponent, and was himself faint from loss of blood. Captain Kershaw, of the 13th, aid-de-camp to Brigadier Baumgardt, happened in the mêlée to approach the scene of conflict; the wounded leader recognised and called to him for aid. Captain Kershaw passed his drawn sabre through the body of the Affghan, but still the desperado continued to struggle with frantic violence. At length, in the fierce grapple, the brigadier for a moment got uppermost. Still retaining the weapon of his enemy in his left hand, he dealt him with his right a cut from his own 'sabre, which cleft his skull from the crown to the eyebrows. The Moohummedan once shouted 'Ue Ullah!' (O God!), and never spoke or moved again. The leader of the column regained his feet, and feeling himself for the moment incapable of personal exertion, yet calmly directed the movements of his men, who, after a fierce struggle, in which many ghastly wounds were exchanged, had now established themselves within the walls. Substantive success began to show itself on every side, and the commander-in-chief, being assured from the prolonged shouting

and sustained fire of British musketry within the area of the fortress, that the walls were won, had ordered every gun of the batteries on the heights to be aimed at the citadel. To that point, also, Brigadier Sale, quickly recovering his strength, began to direct his personal efforts. Meanwhile the support under Colonel Croker was slowly winding its way through the gateway. The reserve also had closed up to the walls. At length the support, coiling in its whole length, disappeared within the fortress, and then, and not till then, the reserve, seeing the gateway cleared of troops, marched steadily forward. In a few minutes afterwards, Sir John Keane saw the colours of the 13th light infantry, and of the 17th regiment, waving and flapping in the strong breeze of the Affghan's last stronghold.

“ Brigadier Sale, notwithstanding his wound, had climbed up to the scene, and was guiding everywhere the exertions of the soldiers, who now, however, found little occupation beyond arresting the flight of the fugitives, and giving assurance and protection to the shrieking women of the harem. The reserve, too, was now fairly within the walls, and no sooner did it feel its footing to be secure, than it wheeled to its left, and ascended the eastern rampart, from which a galling fire had been directed against it whilst it was detained under the walls. As its files penetrated within the houses in that direction, driving before it all who resisted, a new character was imparted to the scene by its activity; for a body of concealed Affghans, perceiving that their hiding-places were explored in this unwelcome manner, rushed out, sword in hand, and endeavoured to cut a passage for themselves to the gateway. At this moment, groups of fatigued soldiers were resting on their arms in the low ground below the citadel, and many

of the wounded had been collected there, preparatory to their being carried to a place of security, whilst hundreds of horses of the vanquished Affghans, frightened by the fire, were galloping wildly about the area. Down with desperate activity came this troop of fugitives amongst these detached parties, who sprung on their feet in a moment, and directed a fire against them. The Affghans, as they rushed furiously on, cut right and left with surprising force, with swords as sharp as razors, not only at armed and active soldiers, but at the wounded as they lay, at their own terrified animals, at every object which crossed their path. A wild fusilade was opened upon them by the troops on the slopes of the citadel, and in the midst of a scene of indescribable confusion, the native soldiers gathering in threes and fours around each furious Affghan, shot and hunted them down like mad dogs, until the destruction of the whole party was completed. The writer of this narrative happened to have an opportunity of observing closely the effect of one of the swords of these desperate men. A soldier of the Queen's had received a bullet through his breast-plate. His blood had flowed in a crimson stream down to his very boots as he lay apparently in a swooning state, in a dooley, with his right arm extended over the side of it. An Affghan, in his progress towards the gate, nearly severed, with one blow, the exposed limb of the prostrate and defenceless soldier. He arose, supporting it with the other hand, and staggered against the wall in speechless agony; but the balls of numerous assailants soon took vengeance for their comrade's sufferings.

“ The scene now excited feelings of horror, mingled with compassion, as one by one the Affghans sunk under repeated wounds upon the ground, which was strewn with bleeding, mangled, and convulsed and heaving

carcasses. Here were ghastly figures stiffly stretched in calm but grim repose; here the last breath was yielded up through clenched teeth in attitudes of despair and defiance, with hard struggles and muttered imprecations; and there a faint 'Ue Ullah,' addressed half in devotion to God, half in the way of entreaty to man, alone testified that the mangled sufferer yet lived. The clothes of some of the dead and dying near the entrance had caught fire, and, in addition to the agony of their wounds, some were enduring the torture of being burnt by the slow fire of their thickly wadded vests, and singed and hardened coats of sheep skin.

" 'Thus was Ghuznee 'lost and won;' thus, in little more than two short hours, a garrison plausibly estimated at 3,500 men, was dispossessed of a fortress, the walls of which, up to the moment of attack, had scarcely been grazed by cannon shot, the face of the works being as entire as in the first hour of investment, and this had been done without a ladder being raised in escalade. To the honour of the British soldiers employed on the occasion, it must be stated, that not a female of the garrison was subjected to insult.' "

Proceedings of General Pollock's Army.—The accounts which here follow, are quoted from the *Naval and Military Gazette*, January 14th, 1843.

"The havoc committed amongst the vineyards, orchards, and villages in the valleys betwixt Jellalabad and Pesh Bolak, and on our advance at Mammoo Khail, combined with the intelligence of the destruction of Ghuznee, seemed to have led the natives to the inference ~~that~~ our purpose was to sack or destroy Cabul. On the recommendation, as is said, of Ukhbar Khan, accordingly, nearly the whole of the inhabitants who could withdraw, save the Kuzzilbashes, who relied on our friendship,

retired from the devoted city, carrying with them whatever of their effects they could remove. On our arrival under the walls, the utmost forbearance was exercised; Pollock rigidly forbade all acts of individual vengeance, and interdicted the soldiers from entering within the gates. The citizens now very quickly returned, in confidence of the continuance of protection; the bazaars became full; and not only provisions, but baggage cattle began to be brought in abundance into our camp.

"*Sacking of Istalif.*—On 25th of September, Gen. M'Caskill marched out with a brigade of about 4,000 men, with battering guns and a strong force of artillery, in the direction of Charekar, in Kohistan, a fort about fifty miles off. He reached the town of Istalif on the 29th, and immediately attacked it. The official accounts of the destruction of the fort restrict themselves to a narrative of the military operations, and which appear as meritorious and brilliant as they were successful. Istalif ordinarily contains a population of about 15,000; thousands of the people who had fled from Cabul on our advance had here found shelter; and the troops defeated at Tezeen and Ghuznee having apparently retired in this direction, there were said to have been 14,000 fighting men within the garrison at the time of our attack. The place was carried, and in possession of our troops within a couple of hours of the commencement of the attack. Upwards of 500 women, the only prisoners made by us, were captured; they were treated with respect, and afterwards set at liberty. So soon as a sufficiency of provisions for the service of the troops was taken from the inhabitants, the town was directed to be set on fire, and the fortifications to be blown up. For two days Major Sanders, of the Engineers, was engaged in directing the work of destruction, and for this

space the place was given over to fire and sword, not a living soul was spared, whether armed or unarmed; the men were hunted down like wild beasts; not a prisoner was taken; mercy was never dreamt of! All the bitterness of hatred was shown by the soldiery, both European and native; whenever the body of an Affghan was found, the Hindoo Sepoy set fire to his clothes, that the curse of a 'burnt father' might attach to his children. It is said, indeed, that the wounded, alive when found, were in this manner roasted to death. An immense quantity of plunder was secured, consisting chiefly of women's clothes, gold-laced shirts, embroidered trowsers, and shawls, of ornaments, wearing apparel, horse clothing, household utensils, and arms. In consequence of its bulkiness, comparatively little of this could be brought away; the rest was piled in heaps and destroyed by fire. We are imperfectly acquainted with the further progress of this brigade, though they continued for another week absent from the camp. Charekur was said to have been destroyed before we reached it, so that the devotion of the people saved our army from one ignominious act.

"Destruction of Cabul.—On the 7th, the troops returned to Cabul in safety. Preparations were now made for carrying out the work of destruction, which had for some time been known in camp as resolved upon. Cabul, now a heap of ruins, last year contained some 60,000 inhabitants. It was the pride and the mart of Central Asia. On the 9th, Colonel Richmond was ordered into the city with a party of Sappers and Miners, 5 cos. of H.M.'s 31st, and parties of the 33rd and 26th N.I., the 1st Bengal Lt. Cav., and 3rd Irreg. Horse. Having thus rendered a population of 80,000 human beings here and at Istaliff houseless and without food, on the near approach of a winter,

whose severity equals that of Moscow, our troops proceeded through the passes on the 14th and 15th. After a well-conducted march, in which scarcely any resistance was experienced, they reached Gundamuck on the 18th, having laid waste the country and burned the strongholds of the chiefs, and villages of the peasantry, everywhere within their reach, showing no mercy, and giving no quarter. Impartial slaughter was dealt on friend and foe—on those who sued for pardon as well as those who bade us defiance—armed and unarmed—professed allies and open enemies, were alike destroyed. Futteh Jung had resolved to accompany our troops. Shahpoor, the youngest son of the Shah Soojah, a boy of fourteen years old, was left behind, and immediately received homage, as sovereign, from a number of the chiefs. His deposition and slaughter are likely to furnish the opening scene in the bloody drama which may now be looked for at Cabul. Many hundreds of friendly Cabulese, including the traitor Salih Khan, and multitudes of women, accompanied our armies on their march, to seek shelter in our provinces, and save themselves from the destruction which awaits so many of their kindred during the winter. Some slight skirmishing occurred as we left the last of the passes, about eighty men having been killed and wounded. Capt. Burnet, Dalyell, and Jervis, Dr. Serrel, of the 42nd, Capt. Matthias, of the 43rd, and Lieut. Mainwaring, of the 2nd Bengal N.I., were wounded.

"On the 21st, the first division under Pollock, reached Jellalabad, followed on the 24th by that of Nott. Whatever had been done in the way of destruction by the army on the march from Jellalabad to Cabul in the beginning of September, had been so under strict and specific orders, which applied to individual cases, and never were exceeded; from the time

of the junction of the Candahar force, all had been pillage, havoc, and unsparing slaughter. The most perfect discipline was maintained, but it seemed to be desired that no bounds, consistent with the preservation of order, should be set to the vengeance of the troops.

"The ideas of General Pollock are said to have been as much as possible opposed to those of General Nott as to the amount and nature of the vengeance it became us to inflict; the wholesale devastation desired by the latter being, as was understood, more in accordance with the tastes of the Governor-General, than the forbearance of the former; on whom, however, as senior officer, the command of the united armies devolved.

"*March through the Khyber.*—On the 4th (November,) we marched from Lundee Khana to Ali Musjid. On the line of march we counted thirteen bodies of Hindoostanees who had been killed the day before; many of these were sepoy. Near Ali Musjid we came upon the body of an Englishman, which, to our horror, proved to be that of Lieut. Nicholson, 30th N.I. As far as I can ascertain, the particulars of the affair in which he and Christie of the Artillery fell, are these:—It appears a rush was made by the Affreedies, knife in hand, upon the rear-guard, when the cavalry retired, or, more properly speaking, fled from the rear, and getting amongst the infantry, some of the 30th and 53rd, I believe, threw them into such confusion as to render it impossible to do anything with them. They seem to have become panic-stricken, and to have rushed forwards, leaving guns, baggage, and camp followers to be plundered and cut up. Christie had charge of two small guns (mountain train), both of which were captured, and, sad to say, one was dismounted and carried off by the enemy! The other was found next morning, with Christie's body and

those of some twenty or thirty close to it, on the spot where it was captured. There was no end to the quantity of baggage and stores which fell into the hands of the enemy. Upwards of 200 men have, I hear, been killed and wounded. On the 6th, Ali Musjid was mined and blown to atoms, and next morning we marched thence and encamped at Jumrod. Our rear-guard was attacked on the ground at Ali Musjid, and a continual skirmish maintained till we were out of the hills. Our loss—one man killed, and about twenty wounded, Lieut. Torry, Bombay Artillery, shot in the chest, and Chamberlain again severely wounded, when riding out of the pass, making the sixth time he has been wounded."

CHINA.

The Cruelty of the War with China.—When we estimated the loss of life in China at from 9,000 to 10,000 men, we formed our calculation solely on the official despatches. A narrative of the war has, however, just issued from the press, from the pen of Captain Bingham, R.N., who has served with the expedition throughout, which estimates the number of the unhappy Chinese who have fallen since the commencement of operations at from 15,000 to 20,000! "Their losses," says Capt. Bingham, "since the commencement of our hostile operations against them, may be estimated in round numbers at from 15,000 to 20,000 men, and about 1,800 pieces of cannon of different calibre, with an immense quantity of the other materials of war. Their navy, such as it was, is nearly annihilated; but still these losses are but as a drop of water to the Chinese nation, and, like the many-headed hydra, it shoots out new armies as fast as previous existing ones are destroyed; but all, while we act with justice and humanity, to be subdued,

by the blessing of Providence, by the British herculean arm." Frightful as this picture is, the details, as given by Captain Bingham, are even more appalling. Let us take for example his account of the frightful and savage slaughter of these wretched people at Ningpo:—"About 12,000 (Chinese) advanced upon the southern and western gates, the guards retiring before them. On the Chinese penetrating to the market-place, in the centre of the city, they were received by a heavy fire from our troops drawn up. This sudden check so damped their ardour, that their only object appeared to be to get out of the city as fast as they could, in doing which they were crowded in dense masses in the narrow street. The artillery now coming up, unlimbered within one hundred yards of the crowded fugitives, poured in a destructive fire of grape and canister. So awful was the destruction of human life, that the bodies were obliged to be removed to the sides of the streets, to allow the guns to advance, and the pursuit was followed up by them (the artillery) and the 49th regiment, for several miles." We almost doubted the evidence of our senses when we first met with this pregnant illustration of the character of this miserable war, and cannot trust ourselves to comment on the conduct of those with whom the responsibility of this frightful and fruitless massacre may happen to rest. On the arrival of the General, he put a stop to the slaughter, or twenty thousand, instead of eight or nine, might have been massacred. The loss on the side of the British troops is said to have amounted to two or three killed, and some dozen wounded. But if a few guns employed ashore could have produced such terrific results, what must have been the effect of the bombardment of densely populated towns, by the powerful naval armament by which our troops were supported? At An-

ninghoy, the bombardment appears to have been of the most terrific description, and soon drove the Chinese from their guns. Captain Bingham thus describes the execution done upon these wretched fugitives in their fruitless endeavours to escape: "The run becoming general, many tried to escape round the base of the hill, in doing which many of them became exposed to the Blenheim's broadside, when numbers fell. Finding this fire too hot to allow them to escape along the beach, they took to the water, crawling along on all fours, and bobbing their heads as they saw the flash of the guns: but escaping Scylla they fell into Charybdis; for they had no sooner got clear of the ships than they became exposed to the rocket-boats; the discharge followed the poor wretches into the village. Truly it was an awful day for the black-haired race of Ham." In another part of the book we have an account of a skilful manœuvre, which placed a large body of the Chinese between two fires, in which 600 were slain, with a loss to the British force of only one killed! "The Chinese," says Captain Bingham, "could do nothing against the terrific broadsides of the ships, the shells, and the rockets." In numerous instances the Chinese, having no notion that quarter would be extended to them, rushed upon the bayonets of their invaders, or destroyed themselves before their eyes. But we shall not harrow up the feelings of our Christian readers by any further extracts from this "narrative," which is, we regret to say, confirmed by official documents. Nankin is next to be visited, where the slaughter will, in all probability, treble that of our preceding conquest in China. Such is the nature of the war, to say nothing of its cost, which the late Government has bequeathed to its successors, and a more melancholy illustration of the Duke of Wellington's warning of the

folly and danger of little wars could hardly be adduced. The amount of the force placed at the disposal of Sir Hugh Gough does not admit of his retaining prisoners; and if it did, how could he subsist them? The campaign, therefore, is evidently one of extermination, wheresoever resistance presents itself; and the Chinese having ascertained this fact, will, how cowardly soever their disposition, be rendered valiant by despair, and may inflict serious losses on our small army in that country. As for the general mass of the population, it cannot be favourable to invaders whose course is tracked by so frightful an effusion of blood as has marked our progress for the last eighteen months in that country. Captain Bingham is of opinion that we ought to prosecute this war until we have fulfilled the Chinese prophecy, that China is to be conquered by a woman; but we fear that such a country would prove a troublesome appanage to the British Crown, even if it could be acquired with honour.—*Standard*.

Sir Henry Pottinger, and the Chinese War.—*The Inverness Courier* has published the following:—

"In a private letter from Sir Henry Pottinger, British Plenipotentiary in China, to a gentleman in this quarter, we were peculiarly struck with his Excellency's view of the Chinese war, and his humane expressions of anxiety that our enemy might come to terms without any more bloodshed, not on account of what some call the injustice of the war, or the effeminate enemy we have to deal with, but on account of the poor Tartars, who have no alternative but death in the event of a defeat. They dare not surrender; they must die by their own hands, rather than yield to an enemy; and should they escape into the country, they but escape from an open and generous foe, to fall into the hands of one treacherous and vindictive, since the Chinese are

everywhere on the watch to put the defenceless Tartars to death, when they can do it with impunity. *The scene in the Tartar district of Chinhae (after the capture of the city) that presented itself to the British soldiers, Sir Henry describes as being the most revolting that the eye could witness.* [The italics are ours.] The mangled bodies of men, women, and children, were found in every house; some with their throats cut, others crammed head foremost into the deep household wells that are found in all dwellings in the East. Husbands and fathers had become the executioners of the dreadful behests of a bloody superstition, or a custom equally powerful, and imbrued their hands in the blood of their families previous to their own suicide, lest they should fall into the hands of the British."

It is gratifying to observe the decided tone of reprobation in which the public journals speak of the atrocities which have marked the retreat of the British from Afghanistan. This article cannot be better closed than by the following quotation from *The Atlas*, of January 14th, 1843:—

It will be admitted by all thoughtful and Christian minds, that war is as great a crime as it is a curse. An eminent divine declares it to be, in all cases, "the harvest and the triumph of the first great murderer." We never read the detail of a battle without being sick at heart. The way to form an accurate judgment of the moral character of war is to realize its horrors in any given instance; and deeply do we blush for human nature, and especially for English human nature, when the worst instance of modern times has been furnished by British soldiers. We cannot call them warriors, there is another name far more appropriate by which to designate the destroyers of unresisting cities, and the slaughterers of unarmed and unoffending men. There

are certain qualities which all admire, and which, unfortunately, have cast an adventitious glory around the conqueror's brow, heroic courage, noble daring, magnanimous forbearance. War has sometimes elicited these, and even then it has been hateful—a Moloch in disguise. But what must it be when stripped of all these—when the sword is drawn, the cannon fired, and the conflagration kindled, after all resistance has ceased, and for the mere purpose of retaliation, and of gratifying a mean revenge? We feel our country's deep degradation in every sentence and every syllable of the account in the *Bombay Times* of the 1st of December, which came over with the Indian mail, and which we reluctantly quote:—

“General M'Caskill's brigade having burnt and destroyed Istaliff, giving it over to pillage, during which neither armed nor unarmed men were spared, no quarter being given, no mercy dreamt of, returned to Cabool on the 7th of October. The grand bazaar of Cabool, the pride and wonder of Afghanistan, was mined and blown up, and the whole city, save the Bala Hissar and the Kuzzilbash quarter, laid in ruins. Our troops marched between the 12th and 15th, and had all reached Jellalabnd by the 26th of October. They had ravaged the country, and burned the villages and forts, and spread havoc and devastation along the line of march.”

Now, admitting that Akhbar Khan was guilty of the basest treachery, and that the murder of Sir William Macnaghten was an act of savage brutality, and that outrages such as none but an enraged barbarian would ever have thought of perpetrating were committed by him, it should be borne in mind that he knew nothing of Christianity, nor had he ever felt the humanizing influence of civilization—that his territory was invaded, and that he dreaded the encroachment of British power. That power,

too, by a wretched and a reckless imbecility in its leaders, had rendered itself contemptible in his eyes, and, possessing the means, he was resolved to crush it. There was nothing very unnatural in all this. But, barbarian as he was, and evidently of a cruel disposition, he spared his British prisoners, and treated the ladies he had captured with something like respect. On what pretext, then, can the atrocious scenes exhibited by our troops on their line of march, and after they had gained, by decisive victories, all that they required, be justified, or even excused? All our contemporaries of the daily press, ministerial as well as liberal, strongly reprobate their conduct. The *Post* speaks out on the subject:—

“The manifest injustice of our first aggressions ought, at all times, to have stood before the eyes of those in power, reminding them that in dealing with a wild and warlike people, writhing under the sense of wrong—with a people on whom we had summarily inflicted the most frightful calamities, accompanied with grievous fraud and insult—that in dealing with a people so placed we could not fairly expect, in the day of our mischance, the scrupulous observance of those rules of warfare which are conventionally binding on all civilized communities. For this reason, we say, as we have always said, that, in our treatment of the Affghans, *vengeance* should be excluded from the impelling motives, and that the smallest amount of punishment consistent with the unequivocal restoration of our Asiatic *prestige* of invincibility would have amply sufficed for all purposes of honour or interest.”

The *Times*, at the close of an eloquent passage in its leader of Tuesday, which is too long for us to cite, says: “It ill becomes us, full of our humanity and refinement, to follow

the example which we denounce, and teach the Affghans forbearance by imitating their senseless outrages." On the demolition of the famous bazaar of Cabool, our contemporary also remarks: "We can only look upon the destruction of this interesting building as a barbarous and unseasonable outbreak of passion, perfectly fruitless for any good purpose, and, therefore, even the more exasperating to those for whose warning it was intended." When we see a British general, with his officers, encouraging such wanton barbarities and cruelties, we see war under its most revolting features, and more especially do they display its power to harden the heart, and to turn even humane and civilized men into savages and demons. How can it be otherwise? On both sides of an exasperated contest, the gentleness of Christianity can have no place in any bosom; nearly every heart is lighted up with fury, and breathes a vindictive purpose against a brother of the species. If we regard those who grapple with the last enemy and bite the dust, there surely is no form of death, with its attending circumstances, so little in unison with what may be justly considered a preparation for eternity, a meet fitness for the judgment bar, and the fellowship of infinite purity and love, as the death of a warrior. The scene which he has chosen as the last, is just that which congregates nearly all the forms of moral evil which are scattered at various distances of individual hatefulness over a world of wickedness. All the chiefs of pandemonium are there, each clothed with his distinctive attributes. "The chief of many throned powers" leads the van. Every principle of evil has its personation, and is incarnate in some shape of fallen humanity. Murder, lust, and rapine glare with fury upon their affrighted victims; they have but one object—ruin—hideous

ruin. They call it glory—the worst demon of them all; or they baptize it "patriotism," by which they mean, not a generous and ennobling love of country, but a base compound of pride and selfishness. They say it is for their hearths and altars; the former they desolate, the latter they profane. But what is really exhibited? Doomed multitudes, crowding tumultuously on our view in all the forms of dismay, and vain effort, and suffering, and death; a world of ghastly countenances, desperate struggles, lamentable cries, streaming blood, and expiring agonies; with the corresponding circumstances of fury and triumph, and the appropriate scenery of habitations burning, and the land made desolate. Here the warrior gathers his laurels. This is the scene of his apotheosis.

But on the survivors of such scenes, who have been the sanguinary actors in them, war has committed some of its most fearful ravages. One of its worst effects is, that those who have thus shed torrents of blood have no compunctious visitings, no suspicion as to the nature of the deeds they have done, but are ready, and even eager, to rush again into the field of slaughter, to pillage and to destroy. The conquerors of Afghanistan were afterwards the plunderers and murderers who ravaged the country, and, in cold blood, inflicted miseries which humanity shudders to think of. As public journalists, we shall lose no opportunity of exhibiting war in its true, not its conventional, character—as the Divine infliction of a curse, and as combining in itself all the crimes and woes that can degrade our fallen humanity; and we call upon our contemporaries to aid us in the good work of exorcising the spirit of war which has so long possessed the nations, and more especially their governments. We think it is a subject that might well call forth the

efforts of all the men of genius and talent in the civilized world. Associated in the mighty scheme, each individual prosecuting his own walk and yielding his own peculiar contribution, the fruit of the united

labours of all would be one of the finest collections of Christian eloquence and of enlightened morals, and of sound political philosophy, that was ever presented to mankind."

MACNAMARA AND MATROSS.

(Continued from page 256.)

"MATROSS'S" REPLY TO HENRY MACNAMARA'S THIRD LETTER ON WAR.

MY DEAR SIR,—Passing through what I shall call the skirmishers in your letter in the last *Gazette*, merely contending by the way with one or two of them, I shall proceed to encounter your main body. The first of these is where, in commenting on my saying that the Lord did not condemn the Roman centurion's profession, even although he appeared publicly before him clad as a soldier; you say, "Jesus, if silent as to the centurion's occupation, was also silent as to his religion." Nay, I say, for surely the commendation of the centurion's faith (and, no doubt, he was at the time a proselyte), was clearly a condemnation of his former idolatry. I may here observe that the Lord, in the course of his ministry, did not only condemn certain occupations, but actually "with a scourge of small cords" compelled the individuals to desist from them. (John ii. 15.)

And further, when the woman taken in adultery was brought before the Lord, he discountenanced her doings by saying, "Go, and sin no more;" but, when saying to the centurion, "As thou hast believed, so be it done unto thee," he did not add, But war no more.

The second is where you say that Rahab the harlot was commended by St. Paul for her faith, but that did

not justify her profession. Surely, the observation does not apply, as the apostle was there only showing that faith in this, and in other instances which he cited, produced good works. (Heb. xi.) And, no doubt, the Holy Ghost, which gave Rahab faith, also led her to abandon a life of profligacy; and that such was the case we may know from her afterwards having married a prince of Judah, the ancestor of King David.

The third is where you say that "the question as to the lawfulness of war was never put to the prophet John." Now, it appears to me that the question was as plainly put as a question could well be put, at least one equivalent to it, viz., as to the lawfulness of a soldier's profession. First, let us recollect that the people generally asked him what they should do. Then the publicans, or tax-gatherers, asked what they should do. When these had got their answers, the soldiers demanded of him "what they should do?" And as John had instructed the civil, so likewise did he now inform the military servants of the Government how they should comport themselves; telling them, also, to be contented with the wages of their profession; mark, that of war, they being Roman soldiers. (Luke iii. 10—14.)

Lastly, I cannot admit the assumption that Cornelius renounced his profession on the reception of bap-

tism, for the reason that all Roman soldiers were compelled to worship idols. Even had he quitted the service on account of the idolatry demanded, that would not affect the germ of our argument; but we know that many Christians were, at any rate, at a later date, in the Roman army, and, we may fairly presume, without worshipping idols, because they were Christians. In the British army there exists (alas!) an article of war, which may be said, in certain cases, to compel officers to fight duels; yet this law does not cause Christian officers to renounce the service; and that there are—thanks be to God!—many, very many, truly Christian men both in the navy and the army, no one will deny.

Having disposed of your skirmishers, I now come to the main body. It is, at first sight, a formidable phalanx, I confess, and were I contending simply for victory in argument, I might, intimidated by the apparent strength of the position, without examining it, have evaded it, and have attacked other points, which seem to me more vulnerable; but truth, not triumph, is my object; as I am sure it is yours. Therefore, having reconnoitred the position, I proceed, humbly confident that I shall be able to turn it.

The position is, "That not only the fathers of the Church held it unlawful for Christians to go to war, but that all who embraced the Christian religion abstained from the use of arms, while the faith was pure." Now, it is difficult to say exactly when the faith was pure. It was not so long before the death of the apostles, as we learn from the apostles themselves; and as to the early history of the church, we know there is a great gap in it. The second volume may be said to be lost—the Bible being the first volume—or never to have been published; and, indeed, many volumes

of the Patristic writings are considered to be mutilated or interpolated. The epistles of Barnabas and Hermas, to which you allude, are generally admitted to be forgeries; and Tatian is said to be full of errors. But I admit that some of the primitive Christians did think it wrong to assume the character of a soldier, although exceptions were made in favour of those who, before their conversion, had entered the army. (See Gibbon, and his authority, chap. xv.) Now, if the practices of these Christians are to be taken as an infallible guide, I must at once succumb, and join your ranks; but we must recollect that these very same people who thought it unlawful to take the sword in war, also maintained that it was unlawful to shed blood by the sword of justice; that it was, in fact, as unlawful to be a magistrate as it was to be a soldier; that marriage was disreputable, and that second marriages were adultery; and virgins took most extraordinary means of testing their own purity, and in so doing, often tried human nature beyond the limits of endurance. Hence, mortifications, penances, the cowl, the cell, and the cloister. The indifference of the early Christians to all rational occupations, and their refusal of all secular offices, arose chiefly from their misinterpretation of Scripture, imagining that there would be an end of the world in their days.

You observe that Tertullian, in his early discourses, says that "no Christian soldiers are to be found in the armies," &c. Now, facts will, I think, disprove this, and also set aside the affirmation of Irenæus (A.D. 180), viz., "that Christians have changed their swords and lances into instruments of peace, and they knew not how to fight;" for Tertullian himself (De Corona, chap. 11) tells us, as I stated in my "Musings," of a Christian soldier who was punished (about A.D. 200) for refusing to wear

a crown of laurel, connected with idolatry, given to him by his commander; and he, Tertullian, also advises Christian soldiers to desert, thereby fully proving that Christians were in the army at the time. That Tertullian adopted all the ascetic and monastic views which I have quoted as belonging to certain early Christians, I fully admit; but this was after he had joined the Monastics, whose austerities were extreme; and I think you will find, from what follows, that these were not the sentiments of his early discourses.

That there were faithful soldiers of Christ in the Roman army, in the third century, we have proof of in Marinus, a soldier of bravery, of noble family, and of great opulence, who suffered decapitation in the reign of Gallienus, rather than deny his Lord, although promotion would have attended his abjuration. With regard to Marcellus, the version of the story which you have met with is diametrically opposed to my reading. Dioclesian had sent strict orders to his commanders to compel all the soldiers to sacrifice to the gods. In consequence of this order, Marcellus (A.D. 298) threw down his arms and vine-branch (the badge of a centurion's office), saying, "If the condition of a soldier be such that he is obliged to sacrifice to gods and emperors, I quit the service; I will not fight any longer under the banner of your emperor," distinctly showing that he resigned his commission because of the required idolatry, not because he thought it unlawful to bear arms. (See Milner, and his authorities.)

When the Christians were accused of being inimical to the state, and useless members of society, Tertullian, in his apology for them (Apol. chap. 30), in describing the prayer of the Christians for the emperors, asserts that they prayed, among other things, that they might have brave

armies ("Exercitus fortes.") He further says (chap. 41), "We are with you on the sea, we are with you in the army, we are with you in the country, and in commerce" ("Navigamus, et nos vobiscum, et militamus, et rusticamur, et mercamur.")

The authority of the fathers, as church historians, is more or less valuable, according to their respective characters; just as that of Gibbon, Robertson, or Hume, is to be depended upon according to the political or religious bias of each of them. But the interpretation of Holy Writ of these uninspired men, however pious they may have been, has no more authority than the interpretation of Holy Scripture by men of later days, who "walked, or are walking, in the Spirit." Therefore, after all our argument deduced from the fathers, we must go back to the grandfathers, the apostles themselves.

Well, then, to sum up all I have said as to Bible authority: John, who came to prepare the way of the Lord, tacitly sanctioned the profession of "the soldiers." The Lord himself did not condemn the profession of the Roman centurion. The "angel of God," who appeared to, and conversed with Cornelius, never told him that he was following an unlawful calling. Neither did St. Peter, who was instructed of God absolutely to tell this centurion of the Italian cohort "what he ought to do"—tell him never to use "instruments of warfare." Indeed, it appears to me that He who led the armies of Israel to battle, and is emphatically called the Lord of Hosts—He who taught King David's "hands to war, and his fingers to fight" (Psa. cxliv. 1), when, under a new dispensation, he dwelt in the flesh, was pleased, in his omniscience, to observe a studied reserve as to the lawfulness or unlawfulness of the profession of soldiers. And in disarm-

ing Peter, or rather in telling him to put his sword into its scabbard on a particular occasion, he no more "disarmed every soldier afterwards," than he armed them, when he told his disciples, who had no sword, to sell their garment, and buy one.

I am, my dear sir, far from thinking that a "Court of Nations" would have no effect in keeping peace. I am sure, humanly speaking, that such has hitherto been the effect of the holy alliance in Europe. But it would not be a panacea. The grand scheme of Henry IV., to which you draw my attention in your first letter, came to this: contingent forces were to be kept to enforce the decrees of the Court of Nations, at the point of the bayonet; this method looks very like war. Would the decrees of this Parliament of Nations bind any savage nation that had no representative at court? Hear France last year calling out for "a baptism of blood!"—of English blood! Hear her war-whoop even now. See her capital walled to heaven, in anticipation. Will even our extended right-hand of fellowship—will the utmost conciliations of an English ministry, stay, for any length of time, her desire for revenge? Will "no Austria, no Prussia, but one Germany"—will the other four great powers be able to bind the unruly dispositions of this restless people? No, indeed; she will have a baptism of blood! May the Holy Spirit put a different spirit in them. But if she should attempt to sprinkle the blood on this our hallowed isle, say, what should Christians do? What ought you, my dear sir, yourself to do? Would you deem it your Christian duty, passively to see our women violated, our brothers murdered, and a brutal soldier's bayonet pointed at your own breast? I know I should not; I think you would not. If not, then the general question in the text, "such a Christian to engage in

war," is answered in the affirmative.

The settlement of international disputes by a court of nations, and the settlement of private quarrels by a court of honour, to which you advert, are widely different things. The opinion of the latter court, in point of fact, would be binding, especially if the court were sanctioned by high authority; for if, after its adjudication, one of the disputants should determine to be pugnacious, the honour of the other party would be unsullied in abiding by the dictum of the court, happen what may. And should the contumacious party resort to brute force, there would yet be another tribunal, the strong arm of the law, to appeal to for protection or for punishment; this, too, without bloodshed—without the law of God being violated. Not so in the case of any nation disregarding the sentence of the Court of Nations.

The scourge of war cannot be put a stop to by human institutions. Wars will last until the coming of the Lord in his glory; but they may be ameliorated, and that in proportion as soldiers become, not merely professedly, but Christianised in deed and in truth. The means of effecting this, will, I conceive, be by Government providing for the army and navy a full and efficient staff of ordained instructors in that word which has been written, by God himself, for our learning, and also by those officers who are faithful soldiers of the Lord Jesus, "abiding in the same calling wherein they are called" (1 Cor. vii. 20), that their practical religion may extend, in their respective corps, like leaven.

My opinion as to single-handed war is quite different to that on war of nations. Duels may, and I am sure can, be done away with. In the Irish police force, prohibitory laws are effectually in force against duelling: and many of the officers

of that body are military and naval officers. The navy and army generally would, I am convinced, rejoice at any substitute being adopted for the murderous and ridiculous practice of duelling. The Duke of Wellington, especially now that he is at the head of the army, has only to say the word, and officers would no more think of terminating their quarrels, be they of ever so serious a nature, with the pistol, than they now think of settling them with their fists on a stage. All private gentlemen would soon follow a practice adopted by men of a fighting profession; and thus even the word "duel" would become obsolete. Oh! that the crowning act of this wise, this illustrious man, may be consecrated to a deed so beneficial to society, and, above all, we may be assured, one that would be most acceptable to God.

As two cavaliers salute each other before they thrust in carte and tierce, so has this controversy commenced in courtesy and kindness on, I hope, both sides; we have fought with buttons on our foils; the contest is over. You have given me no wound—I hope you have received none. If you think you have had the best of it, I am sure you will not exult. Should I think I have prevailed, neither shall I triumph.

I thank you for your wishes as to the success of that which you are pleased to term "excellent advice," which I have, at different times, ventured to give to my companions in profession, through the medium of the *Gazette*. Whether as Ubique, writing "Reveries" in the *United Service Gazette*, or as Matross, publishing "Musings" in the *Naval and Military Gazette*, my great object has been to make known to my fellow soldiers, my fellow sinners, God's gracious message of pardon and reconciliation to all who "confess with their mouth the Lord Jesus, and

believe with their hearts that God raised him from the dead," for they "shall be saved" (Rom. x. 9).

Yours, very cordially,
MATROSS.

October 22nd, 1842.

P.S.—I join with you in a vote of thanks to the Editor, who has so kindly allowed us the arena of his columns, and I trust that our discussion may not be altogether unprofitable to the readers of the *Gazette*, but that some, at least, like the Bereans of old, may "search the Scriptures daily to know whether those things are so."

To the above letter, Mr. Macnamara has furnished the following short reply, for insertion in our pages:—

TO "MATROSS," AUTHOR OF 'MUSINGS IN CAMP.'

MY DEAR SIR,—Our friendly discussion is now reduced to a very small compass. Upon most of the points started we are at issue; we have, however, fully stated our notions on such matters, and therefore we may leave them as they now are. The only argument to which I think it necessary further to reply, is that wherein you question the authority of the primitive Christians, whom I enlisted on my side in my last letter. You say it is difficult to know when the faith was pure. It certainly is not difficult to see when it became impure, when it was taken under the protection of Constantine, when pagan ceremonies began to be mixed with the simple faith of Christians, and when to please the great among men was preferred to pleasing the Great and Almighty King of kings. The epistles of Barnabas and Hermas, the authenticity of which you question, if not written by those whose names they bear, certainly were composed at an early date, and by men imbued with much of the spirit of

true Christianity. They are cited by Paley in his "Evidences of the Christian Religion." You, however, admit that some primitive Christians were convinced of the unlawfulness of serving in the armies, but you think them no infallible guides, as they advocated certain extreme doctrines not founded in Scripture. Neither, my dear Sir, do I regard them as infallible, but I would take their interpretation of Scripture as strong evidence of its true meaning; for it is in general a safe rule, that contemporary exposition is of very great force. If I find that asserted by them, which I find contradicted in the Scriptures, I of course prefer the latter; but if I see that the fathers formed an opinion not opposed to Scriptural authority, I think it adds much to the interpretation of the inspired writings, and may afford a clue to their spirit and tendency. You say Tertullian

by his writings "shows that professing Christians bore arms in his time, but this is what I admitted. If you remember, I divided Tertullian's writings into two parts; the former was entirely opposed to war; the latter, of a later date, was of the same nature, but yet obliged to admit that certain casuists had then entered the armies.

As to the story of Marcellus, you say you have met with quite a different version. I admit some part of his observations applied to idolatry, but I think you will find many were quite irrespective of any such cause.

I will not farther prolong our discussion, though I shall be very happy to read any further remarks on this subject from your pen.

Dear Sir,

Yours faithfully,

H. MACNAMARA.*

Temple, Feb. 23, 1843.

CORRESPONDENCE.

THE following has been received from a highly esteemed correspondent. We have great pleasure in inserting it. If any of our readers should feel disposed to respond to its appeals, we will pledge ourselves for the faithful appropriation of whatever sums may be intrusted to us:—

MR. EDITOR,—A friend of mine, Mr. John Faulkner, at Cincinnati, Ohio, United States, informs me that he, with the aid of some benevolent friends, has printed and distributed an edition of tracts on the evil of war, and that he and they are now exerting themselves to raise funds to print a second edition, and also to procure stereotype plates for a German edition, as large numbers from that country, chiefly Roman Catholics, are arriving there weekly. He mentions the facilities they have for

circulation. The tracts being printed on single sheets can be folded as newspapers, and sent to different societies in Canada, Texas, and the twenty-six States in the Union. In this way the first edition was circulated. He adds, that since the change in the paper currency took place, "the means for charitable designs have become hard to obtain. If some friend or friends to the cause of Peace could send us a 10% or 20% note of the Bank of England, it would procure a large supply for our States."

I know not, Mr. Editor, at the present time, where the friends are that are able and willing to send the sum referred to, especially when our own finances are exceedingly scanty. But the very call from such a distance should awaken our gratitude

for the progress of our cause, and excite us to greater exertions at home. The principle is spreading; let it not flag for want of our support.

Letter from the Rev. George C. Beckwith, Corresponding Secretary of the American Peace Society, on the Death of the Rev. N. M. Harry; dated from Boston, January 9th, 1843:—

"Your letter of October last, communicating the painful intelligence of the death of your late Secretary, was duly received, and laid before our Committee. I need scarcely inform you how deeply they were affected by it, as you will infer their feelings from the following resolution, which I copy from their records: viz., 'That we learn with deep regret the death of our late co-worker, the Rev. Nun Morgan Harry, the distinguished Secretary of the London Peace Society, and the able Editor of its periodical; that we deplore the event as a great calamity to the cause of peace, and that we sympathize especially with his family and the London Society, on the loss they have sustained.'

"It seems, dear Sir, as if the cause of peace had been doomed to trials of this sort, peculiarly severe and frequent; its pioneers and champions, its ablest, most devoted, and most successful advocates have been cut down in rapid succession, at times when they were apparently most wanted, and had open before them the greatest prospects of usefulness. Worcester, Grimké, Bevens, Ladd, Count de Sellon, Channing, Harry,—what a constellation in the firmament of peace! what an amount of intellectual and moral power for any cause to lose, in the brief space of some half dozen years! Poorly can the cause of peace bear such a loss; nor could we bear it, if the Ruler of

all worlds, and the Sovereign Disposer of all events, were not both able and pledged to take care of our cause as his own.

"Here is our only sure hope; and to this do we often feel ourselves driven as our last refuge, by the difficulties and discouragements which obstruct our path. Still do we find much occasion of gratitude to the God of peace, for his smiles upon our efforts. Already has he crowned them with a degree of success far greater than could have been expected from the amount of means used; and the way is here opening more and more for the successful prosecution of this noble, momentous cause. Popular indifference is obviously giving way, and the scepticism, hitherto so generally prevalent respecting the feasibility of our enterprise, is perceptibly relaxing into a very common admission, that the associated friends of peace have done much to secure the late bloodless treaty with England, and to preserve the general peace of Christendom during the twenty-eight years that have elapsed since the downfall of Napoleon; a longer period of general peace than has been known since the commencement of the Christian era; an epoch of unexampled efforts for the world's improvement and redemption.

"I have delayed this reply to your last, in the hope of receiving ere this, your circular respecting the General Conference on Peace, expected next June. You will not suspect us of distrust or impatience, but anxious to have a full representation in that conference from our side of the Atlantic, we naturally wish for ample time to make the best arrangements in our power.

"We unite with you in hoping for very important results from that movement; but, for this purpose, there must be timely, judicious, and effective preparation. The unexampled pressure of the times, will, I

fear, diminish the delegation from this country; but we still hope to send men enough, and of the right character to bear our part in the general consultation on the best means of insuring universal and permanent peace.

"If Mr. Harry were alive, I should take special pleasure in returning him my thanks for the almost invaluable present of an entire set of the *Herald of Peace* from its commencement, as well as of Macnamara's able work on peace, and other documents. Such favours are extremely acceptable to one situated as yours,

"With great esteem,

"G. C. BECKWITH,

"*Cor. Sec. of American Peace Society.*"

—
Extracts from a letter from the Rev. Thomas Heath, Missionary in the South Seas, addressed to the late Editor of the *Herald*; dated Samoa, January 7, 1842. The accounts presented are deeply interesting, and will amply repay perusal:—

"I am glad that the Peace Society has secured your services, and pray that for many years the God of Peace may render your various labours successful. The Society's plan of distributing tracts on the subject of peace is an admirable one. And in the case of my friend Mr. C., whom I mentioned in my former letter, I was struck with another method of doing good, viz., that of respectfully inviting the attention of friends, neighbours, and public characters, *by letter*, to this and other questions of importance.

"But that for which I chiefly set about to write to you, is to tell you that through the influence of the Gospel of peace, and of its Divine Author, these interesting islanders continue to live in quiet. We have, indeed, had our fears excited several times since I last wrote to you, and neighbouring settlements, on sudden

quarrels, have taken up arms. In a recent case of this sort one life was lost in the neighbourhood of Mr. Bullen. But in all such cases the missionaries and the members of their churches, have happily been successful mediators. I have, myself, been concerned in three such cases during the last year, and I will give you a brief statement of one of them, which will furnish you with some information as to Samoan manners and politics.

"Early in May last, a chief in the district of Aana (Upolu), named Tuinaula, killed a petty chief belonging to Manono. It was, perhaps, rather a case of manslaughter than of murder; but it was such a case as in former years would have instantly kindled war, especially as the manslayer belonged to the subject party. The general expectation was, that even now, war, in this case, was inevitable. It happened just on the eve of our May meeting, and Mr. Stair was with me, together with one or two other brethren. Having heard that on the following day the Manono people were about to fetch away the dead body, and were to go armed, Mr. Stair and I went up to the residence of the leading chief, and he called in several others. The old gentleman conceived they must go to war, but said that all they meant to do the next day was to get away the body.

"We tried to persuade them to abandon the old plan of retaliating by war, but to require that the guilty chief should be given up. This they said would not be done; but they would first call a meeting of their political allies. We then requested that one of my deacons and a party of church-members might go with the party fetching the body, and this was agreed to, and was the means of preventing depredations. Three days after this our missionary meeting was held, and as some of both parties

were present, some words in favour of peace were offered, and our church-members in Aana cautioned not to assist in protecting the guilty party from punishment, but to require him to submit. One of them immediately arose, and said they would; on which the old Manono chief told them in plain terms that he could not trust them. On the following Friday a party of church-members came over (though they ran some hazard in doing so), to say that the faasa (church-members and candidates combined), had all agreed that they would sanction no war to protect the guilty. They also said there was to be a large *fono* (assembly) of Aana the following week, to consult what should be done. In the mean time a general *fono* was held at Manono, at which I spoke; and after some deliberation Mr. Stair, and I, and the church-members, were requested to act as mediators.

"We therefore proceeded to Upolu, our party consisting of seven canoes. We had to pass the village of the guilty chief. Mr. Stair had gone on, but it occurred to me, and was approved of by my party, that as we knew very well the manslayer, and his brother, and friends, it might be well to call. We saw the brother, and told him our advice, viz., that Tuinaula should submit himself to Manono, and leave himself to their disposal, rather than by resistance kindle war. We asked to see Tuinaula himself. He had retired two or three miles inland to a mountain, a convenient place for defence. After some difficulty we obtained leave, and walked up. It was a very well selected spot for defence. After a time he came, and we had a long conversation. He showed no symptoms of repentance, but expressed himself much afraid of Manono, and said he dared not go.

"In the same evening Mr. Stair also saw him, in company with an

Anana party, and was occupied till after midnight.

"Next day the large Aana *fono* was held, and Mr. Harbutt and I were invited to attend. Mr. Stair had returned home, and Mr. H. and several of his people had come some seventy miles to assist in promoting peace. We had long speeches on both sides, and the feeling was in favour of peace. In the midst of the discussion we were surprised by the arrival of Tuinaula himself, and his attendants, with green boughs on their shoulders (token of abject submission), and one bearing a fine mat as a peace offering. They came in front of our Manono and church-members' party, sat down, and placed their faces, covered with their hands, between their knees. This was well received by the Manono men, and they were desired to go aside out of the sun. Notwithstanding this I wished Tuinaula to go to Manono, and there was a good deal of discussion again. At length it was arranged that his brother should go instead. He went accordingly in my canoe, bearing with him further offerings. On our arrival, his party made another bowing down, &c. I addressed the Manono chiefs in favour of moderation. He was well received, but sent back with the message that Tuinaula must come himself; but promising that he should be safe. Accordingly, two days afterwards he came, and the fine and apology were accepted, and thus *peace secured*. It was a fortnight of great excitement to us, and to the people, and there were many thanksgivings offered on its favourable termination. The effect on public opinion, with regard to the influence and utility of the Christian church, was remarkable, and was one cause of the great increase to our churches for several months afterwards.

"A little before, I had had to accompany the chief of Falelatai to

Manono on a similar errand, war being threatened. Mr. Stair and myself persuaded him (with some difficulty) to make the *ifonga* (bowing down), and I being at Falelatai at the time, accompanied the party. While on the beach a fellow was seen hastening towards the chief with a bayonet; but I ran between them, and secured the weapon.

"In November last I had the pleasure of accompanying Mr. Bullen to his district (formerly a part of my own) at Safata. I stayed a fortnight,

and had not been at home another fortnight ere he sent for me express, because there was war, and one man had been killed. I went. This was a rather troublesome case, from the refusal of one of the villages to give up a piece of land, which occasioned the dispute. At last, however, they yielded.

"Mr. Wheeler did not come to Samoa. When he was in the South Seas our mission was only just commencing."

PEACE CONVENTION.

It is not necessary here to trace in detail the steps which have led to the determination to hold a Convention of the friends of Peace from all parts of the world, during the summer of the present year. The first notice of this object in our pages will be found in the number for October, 1841; where the early resolutions of both the American and London Committees respecting it are recorded. The conference there spoken of was held in the Friends' Meeting-house, White Hart-court, in May, 1842, when the Convention was determined upon. A full report of the proceedings at that conference was furnished in our number for July, 1842. Since that period the Committee appointed to make the preliminary arrangements have given much time and attention to the object, and have just issued the following circular, explaining the design, and inviting attention to it, which we insert at length, for the information of our readers generally. As the time for holding the Convention approaches, our anxiety concerning it increases. The cause of peace is so directly the cause of truth and love, involving in it the honour of Christianity and the welfare of mankind, that we cannot but feel a deep solicitude lest through the prevalence of human infirmities it should be in any way damaged or impaired. Most earnestly do we pray, and we ask our readers to join us in praying, that the Holy Spirit of God may influence every heart aright, may guide to a holy issue all the deliberations of the Convention, and may make it the occasion of binding the hearts of his people more closely together in love, and of hastening the arrival of that day when our Lord Jesus shall "take to himself his great power, and reign;" then the nations shall "learn war no more."

CIRCULAR OF THE CONVENTION COMMITTEE.

The Committee appointed to make the preliminary arrangements for the ensuing Peace Convention, have great pleasure in placing before the friends of the cause, a more complete statement than has yet been furnished concerning this important measure. Some of the particulars here mentioned are already known to many; but as this circular will probably come into the hands of others who have had fewer opportunities of information, it is thought desirable to repeat them.

The proposal for holding a Convention of the friends of Peace from all parts of the world, originated at a meeting at Boston, in America, in the year

1841. The American Peace Society entered cordially into the proposal, and submitted it to the consideration of the Peace Society in London; and at a conference specially summoned to discuss the propriety of the measure, the Convention was decided upon in May, 1842. The Committee of the London Peace Society, with a few other gentlemen, were appointed to make the necessary arrangements, as to time and place, and the order of business, so far as appeared eligible. The constitution of the Convention; the principle upon which it is to be founded; its objects; the rules for regulating its proceedings; and the probable order of those proceedings, will be fully learned from the accompanying programme, which has been prepared with care, and will, it is hoped, meet the just expectations of the friends of the Convention.

The Committee do most respectfully and earnestly ask your attention to this object, and your cordial and vigorous co-operation to give to it the greatest degree of publicity and effect. It is peculiarly gratifying to know that the pacific character of the Christian religion is more clearly and extensively understood than formerly; that the Governments of the nations are less readily induced to enter into war; and that in several instances they have shown themselves inclined to adopt peaceful means for the settlement of international disputes; a course of procedure which has never been fairly tried without leading to the most satisfactory results. That Peace Societies have done much to contribute to this improved state of feeling and action, will not be doubted by any who have had opportunity fully to consider their operations. To give to the principles of peace, as set forth in the New Testament, their due prominence before the world, and especially amongst the professed disciples of Jesus, cannot but be regarded as an effort of paramount importance. If the object contemplated by Peace Societies can be brought forward, so as to excite that degree of interest in the minds of the Christian public, which its magnitude rightly claims for it; if it should once take hold on their sympathies and prayers, as it is evidently desirable that it should, an impulse would be given to the cause of Peace, upon the progressive effects of which, in annihilating war, it is impossible to calculate. The Committee urge you to reflect, whether the Convention be not very likely, under the Divine blessing, to secure such a result, at least in some considerable degree. It must excite attention; attention will elicit inquiry; inquiry will lead to consideration, to reading, to reflection; and from these, where rightly directed, conviction as to the will of Christ must follow. The Committee cannot doubt but you will feel a lively interest in this great project, and that you will do whatever lies in your power to further and sustain it. If delegates are not already appointed in your place of residence, it is hoped that this preliminary step will be immediately taken; and that the names and residences of the gentlemen so appointed, will be forwarded to this office as early as possible. The sittings of the Convention will commence on Thursday, the 22nd of June next; and it is expected that they will not continue more than three days. They will be held in the same place with those of the Anti-Slavery Convention, which they will immediately follow, in Freemasons'-hall, Great Queen-street.

The Committee would now commend the cause to your devout consideration, and the blessing of "the God of peace." May He give "wisdom profitable to direct," and "establish the work of our hands."

Signed for the Committee,

JOHN JEFFERSON,
Secretary.

LONDON PEACE SOCIETY,
Office, 19, New Broad-street, Feb. 23, 1843.

PROGRAMME OF THE PEACE CONVENTION, 1843. AS AGREED TO BY THE COMMITTEE, MAY 17TH.

Constitution.

1st. Members of the Convention to consist of Officers and Committee of the London Peace Society.

2nd. All persons nominated by Peace Societies and Associations, at home or abroad, whether auxiliary or otherwise to the London Society.

3rd. All persons nominated by religious bodies or societies, and philanthropic, literary, or scientific institutions.

4th. All persons appointed at public meetings of towns or districts, specially convened for the purpose.

5th. All persons specially nominated by vote of the London Committee.

Principle.

The principle on which the Convention shall be constituted to be, "That war is inconsistent with the spirit of Christianity, and the true interests of mankind."

Object.

The object at which it shall aim, as defined by the Conference, May 14th, 1842: "To deliberate upon the best means, under the Divine blessing, to show the world the evil and inexpediency of the spirit and practice of war, and to promote permanent and universal peace."

Rules for Conducting the Business of the Convention.

1st. The Convention having been ~~regularly~~ constituted, no discussion of the fundamental principle to be allowed, ~~but~~ the attention of the members to be exclusively directed to the consideration and adoption of such means consistently with this principle, as may most speedily and certainly effect the great object in view.

2nd. That the Convention do sit twice in each day, commencing at ten o'clock in the morning, and at four o'clock in the afternoon; and that the vice-presidents be requested to preside alternately in the absence of the president.

3rd. That all original papers, propositions, and resolutions, be submitted in writing to the secretaries, at a period not later than the close of the sitting previous to that in which it is proposed to introduce them; and that all amendments and propositions arising out of business under discussion, be submitted to the chairman in writing at the time.

4th. That the secretaries be instructed to report, at the close of each sitting, to the chairman, the subjects upon which it is proposed that information shall at the next sitting be communicated to the Convention; and that such subjects shall be regularly disposed of before any other matter be introduced.

5th. That as occasions may arise, Committees shall be appointed to draft addresses, prepare resolutions, &c., to be passed through the hands of the secretaries to the chairman.

6th. That no member of the Convention shall be allowed to speak twice on the same subject, except in explanation; or the opener by way of conclusion, in reply.

7th. That all documents shall be signed by the chairman.

8th. That all letters and documents addressed to this Convention, or to the chairman, be referred to the secretaries.

9th. That no new business be introduced in the morning sitting, after half-past one o'clock.

Proposed Order of Business.

Appoint the president. President to open the meeting.

Secretary of the London Peace Society to read a short statement, showing the circumstances which have led to the calling of the Convention, and the objects contemplated by it.

Read, or notice, letters explaining absence, but not involving business.

Secretary to read the rules by which the business of the Convention is proposed to be conducted. These to be put by the president *serialim*, and recorded as agreed to.

Appoint three vice-presidents.

Appoint five secretaries, who shall act also as a Committee to arrange the business of the Convention.

Read a paper on "The essential sinfulness of war, and its direct opposition to the spirit and precepts of Christianity, the prosperity of nations, and the true interests of mankind." Adopt the paper if approved; pass suitable resolutions upon it, as to the printing of it, &c.

Read such letters, or documents, as shall have been submitted to the secretaries, and by them recommended to be read.

Delegates to bring forward business as arranged by the secretaries.

Read a second paper, founded upon the principles of the first, which shall treat of "The best practical means of carrying out those principles, and shall also particularly notice the suggestions which have been laid before the public by Judge Jay, and the late William Ladd, Esq., and state any facts by which those suggestions may be supported, or otherwise." Take the necessary discussion upon it, and adopt suitable resolutions.

Read a third paper, in the form of an "Address to Christian ministers, teachers in colleges and schools, and the professors of Christianity generally." This address to be adapted also to the members of literary and scientific institutions.

The Convention to embody its final conclusions in a series of resolutions; and to give instructions to the Committee to found upon these,—

A General Address, adapted for circulation both in Christian and other countries; also a more specific Address to Governments, members of legislative bodies, and public functionaries.

LONDON PEACE SOCIETY'S TRAVELLING AGENT AND LECTURER.

We have the pleasure to inform our readers that Mr. S. Rigaud, the Society's Agent, sailed for Brussels on Wednesday, February 22nd, in the hope of being able, by the blessing of God, to organize a Peace Society in

that city; as well as to diffuse information in the kingdom of Belgium generally. He arrived safely on the evening of the 23rd, and on the following day wrote as follows:—"I have already seen a few friends, who lead

me to expect much difficulty in forming a Peace Society here; but this is no more than I expected; and as ——— observed, 'with man it is impossible; but with God all things are possible.' There lies my trust. As the Lord frequently employs feeble instruments to effect his purposes of mercy to mankind, and as he has hitherto blessed my exertions on the Continent, so, looking up to him for aid, I still hope for his continued

blessing, while engaged in promoting peace on earth, and good will amongst men." His stay on the Continent cannot be fixed at present; it will be determined by circumstances. We hope to be able to furnish further information concerning his movements in our next number. Meanwhile, our friends will join us in the prayer, that "the God of love and of peace may be with him."

CRITICAL NOTICES.

MEMOIRS OF THE LIFE OF THE REV. JOHN WILLIAMS, Missionary to Polynesia. By EBENEZER PROUT, of Hulse. Pp. 618, 8vo. London: Snow, 35, Paternoster-row.

This is one of the most interesting and valuable pieces of biography that has ever seen the light. The enterprising and devoted man whose memoirs are now placed before us, is here seen as he was. His biographer has proved himself to be worthy of the trust which Williams's friends reposed in him, when they called him to this service. We venture to predict for the volume a large share of public favour. John Williams was eminently a friend to Peace, and this on Christian principles. Writing home to his friends in July, 1820, he remarks:—

"Since my last, we have had to sing of mercy and of judgment. The Lord has appeared for us in many instances, and as often as I think of the singular deliverances we have experienced, I desire that gratitude may inspire my soul, and that all my powers may be devoted to him who delivers his servants out of the mouth of the lion and of the bear. Recently, several strenuous efforts have been made here by some of the natives to kindle the flames of war; but happily, Jesus, the Prince of Peace, whose mission to our earth was a mission of peace, and whose Gospel is the proclamation of peace, has frustrated these endeavours, and brought their wicked counsels to nought."

The introduction of the Gospel by Williams at Raiatea, was followed by a glorious

change in the minds of the natives on the subject of war. One of them addressing a public assembly of his own people, observed: "Friends, there are some amongst us who have been pierced with balls. Now let our guns be rotten with rust; and, if we are pierced, let it be with the word of God. Let us have no more cannon balls; but let the word of God be the ball we shoot to other lands." Another, on a similar occasion, said, "When evil grows in any place, (alluding to a district in which some persons had been disposed to war), let us not take the spear and the gun, but let us quench the evil with the light of God's word." Pp. 95. 111. 116.

THE PEACE, ADVOCATE AND CORRESPONDENT. Newcastle.

This is a monthly paper, at a very low price, designed to diffuse information on the subject of peace, and to promote union and co-operation amongst its friends. The numbers which we have seen are well sustained. We cordially wish it success.

THE GREAT PROPITIATION. By JOSEPH TRUMAN, B.D. Ward and Co. Pp. 60. 8vo.

This is a cheap reprint of a valuable old book, by one of the old Nonconformist divines, who suffered frequent persecutions "for conscience' sake." Our readers will find some interesting particulars of his

life in Palmer's *Nonconformist's Memorial*, vol. iii. p. 92. When Christians generally shall give themselves to study with humility and prayer, the benevolent design of "The Great Propitiation," to promote "peace on earth, and good-will towards men," and shall seriously inquire what are the obligations resting on them in reference to this design, the day will be near in which they will "learn war no more." We have long known the worth of this small treatise, and can strongly recommend it.

THE MOTHER TAUGHT FROM THE SACRED SCRIPTURES. Religious Tract Society. 32mo. Pp. 234.

Full of good hints founded on the history of Eve, Hagar, Rebekah, the widows who were visited and blessed by Elijah and Elisha, the Shunamite, Elizabeth, and Mary the mother of Jesus. Christian mothers! yours is a solemn responsibility, yours an inestimable privilege. You are to teach your children the "true sayings of God." Peace is your greatest temporal blessing. Peace at home, is the well-spring of every social virtue, of every benevolent disposition. Imbue the minds of your children with the principles and the love of peace. Teach them that "the kingdom of God" is a kingdom of "peace." And sanctify all your influence to train them up in the ways and arts of peace.

THE ADVANCEMENT OF RELIGION THE CLAIM OF THE TIMES. By ANDREW REED, D.D. 8vo. Pp. 400. Snow.

This is a spirit-stirring book; admirably adapted to the present times; full of important truth, and practical application. May it be universally and devoutly read by the disciples of Jesus! Speaking of the glorious consummation of Christianity, Dr. Reed says,

"Then there is the glory of *peace*—of peace after war. It is little prized on earth; but its glories shall be celebrated in heaven. And what peace shall then accrue to man and the world! Trust, which excludes fear; joy, which excludes grief; and quiet, which excludes care. Faith shall have found its object, hope its fruition, and love her dwelling-place. That little world in man, perturbed and con-

vulsed with stormy passions, through every period of life, shall rest in complete and everlasting satisfaction.

"The peace of one shall be the peace of all. In social life no alarm, no wrong, no strife, no disease, no suffering, no death. No conflict of opinion, of interest, or of affection; but order, contentment, and peaceful love shall prevail. No change of circumstances or time shall interrupt the harmony, or threaten the repose. No foe shall ever enter, and no friend shall ever depart. Life shall be one happy day, cloudless, serene, and abiding.

"Peace shall then reign—and what peace? The peace which the Saviour dying bequeathed, and living maintains. 'The peace of God which passeth all understanding.' Peace within, without, above, around. Every aspect peace; every voice peace; the very air peace; a world of peace; deep, boundless, unbroken, like the ocean when it reposes beneath the peaceful majesty of the complacent heavens."

THE HAND. Religious Tract Society. Pp. 30.

This "marvellous instrument" of touch is here scientifically described, and some of its important uses pointed out. Who can believe that God designed it to be the instrument of making and using destructive weapons?

THE REVIVALIST. January, 1843. Ward and Co.

We cordially recommend this little periodical to our readers. This is the first number of a new series, and decidedly improved. The work is Christian, not sectarian; pacific, not belligerent. We present the following brief citation from its pages:—

"Christians of Great Britain! awake from the lethargy of ages. Arise from your slumbers. 'Quit you like men; be strong.' God has opened 'for you a great door and effectual'—now is the time to 'go in and possess the land.' We hail, and we doubt not you sympathize in the feeling, with cordial and devout pleasure, the official publication of peace with China. May that peace be unbroken, undisturbed, 'while the moon shall endure!' May it be fraught with blessings to England—to China—to the world! It has been dearly

purchased. It has cost China millions of her money, and torrents of her blood! And as for Britain, her sin has been a fearful transgression of all laws, human and Divine. God has no attribute which could approvingly side with her in such a contest. He may overrule these events for good—we believe he will; but this does not affect the moral character of our acts, as voluntary agents. Rise, then, ye Christians of our land, and act worthy of your great commission; and when you look at the palace of Gehel, and think of the despot it occasionally contains, and of the millions he rules, oh, think of *their* claims, and of *your* obligations."

THE EDITOR'S TABLE.

Comfort in Affliction; derived from the Holy Scriptures. Pp. 64. Religious Tract Society.

The Eye. Religious Tract Society. Of the same series with "The Hand."

Scripture Illustrated by Engravings. Part V. Religious Tract Society.

Union without Uniformity. The Addresses delivered at the Meeting for Union, at Craven Chapel, January 2, 1843, by the Rev. W. M. Bunting, of the Wesleyan Methodist Connexion; the Rev. J. Hamilton, of the National Scotch Church, Regent-square; and the Rev. John Leischild, D.D., Pastor of the Congregational Church assembling in Craven Chapel. Prayer was offered on this occasion by the Rev. Dr. Cox, Pastor of the Baptist Church, Hackney; the Rev. Dr. Steinkopff, of the Lutheran Church; and the Rev. P. Latrobe, Moravian Minister. "Endeavouring to keep the unity of the Spirit in the bond of peace." The addresses are truly excellent. Ward and Co. Pp. 16. 8vo.

The Flight of the Camisards; a Story for the Young. By the Rev. G. Barth, D.D. Religious Tract Society. Pp. 72. 24mo.

We are disposed to question the propriety of submitting this story to the indiscriminate perusal of the young. It is by no means so guarded at some points as we could desire.

MISCELLANEOUS.

THE PEACE CONVENTION.

"It is not a little strange that in a country called 'Christian,' in which Christianity is declared to be 'part and parcel of the law of the land,' the church associated with the state, and vast power and wealth possessed by the clergy,—under these circumstances it is, we say, passing strange that a Peace Society should be necessary; and the fact that the exertions of such a society are required, stamps the national and parliamentary Christianity as inefficient, hollow, and insincere. A true Christian church would be of necessity a Peace Society, and every member of such a church would be an earnest advocate of permanent and universal peace.

"The London Peace Society has done much to diffuse just opinions on the subject of war, and from a circular recently issued, we perceive are desirous of renewing and increasing their efforts; and, if the necessary funds can be first raised, to hold a General Convention of the friends of Peace in London. Every clergyman, and

every man who abhors violence and bloodshed, is bound by consistency to aid the efforts of the Society. The following is an extract from the circular we have referred to:

"From the Convention itself, the Committee cannot but look for valuable results. The principle, for the diffusion of which Peace Societies are formed, will gain an increased degree of public attention from the very circumstance of a large body of individuals assembling together, from many different parts of the world, to record their opinions upon it, and to devise means for its more extensive and practical dissemination; whilst they entertain the hope, that measures may be suggested which will tend to avert the dreadful scourge of war, and to further the cause of universal peace." *Oxford Chronicle*, Feb. 18, 1843.

THE JAMAICA POLICE BILL.

We had intended to make some remarks upon the Police Bill that has passed the House; but on looking over the *Morning*

Journal, we found an article for the most part so congenial to our views, that we shall transcribe part of it for the use of our readers:—

"The House have, in reference to this measure, done that which we think is exceedingly improper. They have recognized the *military capacity* of the corps. As a constabulary body we had no objection to the police. As a military force, we shall always view it with jealousy and distrust."

We have the most decided objection to a militia of any description, or for a standing army under any circumstances. Their establishment goes upon the supposition that man is justified in taking away the life of his fellow-man—a supposition utterly at variance with the doctrines of the New Testament, and consequently repugnant to the feelings of a Christian. Entertaining then, as we do, these opinions, we regard the military character of the police with feelings of abhorrence and of deep concern, and shall deem it our duty to make the most vigorous exertions to get it altered by next session. We most cordially agree with the following from the journal:—

"But we have the most insuperable objection to a military body officered or commanded by such men as many of those who at present hold the office of inspectors, and who hold such office at the will of the inspector-general, and acknowledge no authority but his. We protest against the establishment of a military force under irresponsible commanders, and governed and directed by 'rules and regulations' made by the inspector-general, and which have never been sanctioned or approved of by the representatives of the people, nor indeed ever submitted to them. The establishment of such a force is most dangerous to the rights and liberties of the people, and repugnant to the feelings of our free constitution. It is no answer to our objection, to say that no harm is likely to result from this arrangement. It is an encroachment of a dangerous character—one of those measures the evil consequences of which may not be made manifest for years, but be felt with tremendous severity at some future day. With such a force at his command, under officers whom he may dismiss at any time, without trial, or even assigning a reason, an arbitrary and tyrannical governor may make the people of Jamaica rue the day when this mongrel measure was carried; when the people, cheated into the belief that constables were

supplied under the control of the magistrates, for preserving the public peace and protecting their persons and property, consented to the establishment of a standing army of the worst possible description, who have become the ready instrument in a despot's hand to violate with impunity their rights as British subjects, and to endanger their lives, and perhaps deprive them of their property also. The police will be closely watched, and its military character we venture to predict will, each successive session, increase the hostility to the bill constituting it, until that measure is blotted from our statute books."—*Baptist Herald*, Nov. 30, 1842.

RECRUITING.

"During the dissipation and debauchery consequent upon the fair, the recruiting soldiers have been plying their occupation with increased alacrity and excitement; and we perceive also, by placards in the streets, that a premium of 14s. is now offered to any person bringing a promising young man to the depot. From this we may at least draw the comforting reflection, that soldiering is not held in such estimation by the masses as formerly."—*Bradford Observer*.

PUNISHMENT OF DEATH.

"It is stated on the authority of the *Montpelier Watchman*, that the Legislature of Vermont, United States, has passed an Act abolishing capital punishment, and substituting imprisonment during life in the penitentiary, unless the governor shall, after one year, issue a warrant requiring the criminal to be executed."—*Patriot*, Jan. 2, 1843. [This, if true, which we hope it is, is decidedly a step in the right direction.]

THE LATE LORD HILL.

"Nothing could be more serene and peaceful than the death of Lord Hill, except the calm dignified tenor of his life. He knew well for a considerable time that death was the inevitable termination of his illness, and he prepared himself for that event with the resignation of a Christian, and the fortitude of a good man. He at-

tended Divine service at his parish church regularly with his two sisters—two of the most amiable ladies in existence—and on one occasion he was forcibly struck with the text from which Dr. Gambier addressed his congregation, ‘Thou art weighed in the balance and found wanting?’ On returning home, he spoke on the subject of the sermon with great earnestness, and sighed whilst he said, ‘Of what avail are all human honours when our conscience whispers to us, that when weighed in the balance we shall be found wanting?’ His sister pointed his attention to a sacrifice which was infinite in the Almighty’s eyes to blot out all our guilt of thought or deed; and the dying soldier avowed that upon that rock all his hopes were placed; for if God were not pleased to accept that sacrifice, man was unable to appear before him.

“The following anecdote shows that, like his great friend ‘The Duke, Lord Hill was, on principle, opposed to warfare. The truly valiant warrior laments the necessity for war when winning victories:—‘The late Lord Hill, when he heard of the successful results of the Indian and Chinese wars, was so overcome, that he exclaimed, with tears of joy bursting from his eyes, ‘Thank God, I have lived to hear of these glorious victories, and to know that there is an end to war! horrid war!’”—*Naval and Military Gazette*, Jan. 14, 1843.

JOHN GRANT, ESQ.

“This gentleman departed this life on Friday, December 30, at Loughton Buzard, at the advanced age of ninety-three. The deceased was a highly esteemed member of the Society of Friends, and universally respected for his benevolence and philanthropy, manifested in his liberal support of numerous local and national institutions. He was the distinguished friend of civil and religious freedom, of Scriptural education, of peace, and of temperance.”—*Temperance Intelligencer and Journal*, Jan. 7, 1843.

THE AGED CAPTAIN.

To the Editor of the *Naval and Military Gazette*.

SIR,—Travelling in search of health, I passed a short time in one of our maritime garrison towns, where I chanced to meet an old friend belonging to the Royal Marines. Being desirous of witnessing the internal

economy of a barrack, I asked my friend to take me through the men’s apartments, in order that I might be enabled to judge, from personal observation, of the comforts allowed to the brave defenders of our country. He acceded to my request, and we proceeded on our inspection.

On entering a passage, I perceived an old and shattered officer, with locks as white as the unsunned snows of Mont Blanc, shading his emaciated and care-worn features, painfully labouring to drag his feeble frame and trembling limbs up a steep flight of stairs. Thinking it was the General commanding the corps, I was astonished to see so patriarchal a personage still in active service, and still more so to see him in such a place and situation, unattended by any staff, &c. I expressed my thoughts to my friend, asking, at the same time, what the general’s pursuit or object might be at that time and place? My friend, sighing, mournfully, answered me with a bitter smile, “He is only a captain, inspecting the rooms occupied by the men of his company, previous to reporting their state to his colonel.” I was mute, but I pondered deeply on the subject, and refrained from further queries, for my impression was that the unfortunate officer owed his non-advancement to some gross misconduct at some remote period of his career; but my friend renewed the subject, and told me that the old officer had served, uninterruptedly, for upwards of thirty-five years, that he had been under the enemy’s fire more than twenty times, and that no stigma had ever been attached to his character as a gentleman or a soldier, that at his present age, loaded with infirmities, he was still, per force, obliged to perform the drudgeries of his humble rank, a large family to provide for, precluding the idea of his retiring on half-pay; that all other pay, pension, or retiring provision, had been harshly and scornfully refused him; and that in his corps there were a hundred instances of the same nature, equally, if not more pitiable and distressing.

Mr. Editor, can such a state of things be allowed to exist under the richest, the most flourishing, and the (“*soi-disant*”) most liberal Government in Europe? *Credat Judæus Apella.*

Your obliged servant,

A SUFFERER.

December 26.

ADVANCE OF THE PEACE CAUSE IN
PLYMOUTH.

It may be satisfactory to the readers of the *Herald of Peace* to be informed, that pacific principles are making some progress in this place, one of the strongholds of the evil spirit of war. It is a great point gained to obtain a hearing on these subjects. S. Rigaud's lecture prepared the way for another, lately given by E. James, a member of the Society of Friends, at the Mechanics' Institute. It was well attended, and excited so much interest that he has been urged by many to repeat it.

The lecturer brought into view some of the most prominent arguments against national warfare, which he supported by a reference to many striking facts. No opposition was manifested to his conclusions; on the contrary, several persons expressed their entire satisfaction and concurrence with his views. It was evident the subject appeared in a new light to some, who probably had never given it sufficient consideration. A remark made by James Moore, the Chairman, was striking and true; that although much money was made by privateering during the late wars with France, it had worn badly, and had vanished. He stigmatized the practice as the worst species of warfare. There is great murmuring against the Income tax, which people naturally connect with our late deplorable wars in the East; good may thus come out of evil, and the national voice be more effectually raised in future against this unchristian practice.

W. C.

Plymouth, 5th of 3rd Month, 1843.

THE ANTI-DUEL DIALOGUE, EXTRACTED
FROM MR. DUNLOP'S UNPUBLISHED WORK
ON DUELLING.

Though simple and unpretending in form and appearance, yet this will be found an admirable little treatise on the unchristian, barbarous, and foolish custom, sanctioned and encouraged under the term duelling.

The reasons advanced *pro* and *con*, the arguments usually raised, whether superficial or well-founded, are here ably dissected. The whole philosophy of the matter, as we may call it, is thoroughly

gone into, and we think it impossible for any one to rise from the perusal of this "Dialogue" without a conviction that after all, nothing can be said in favour of murder.

The persons introduced are a Mr. Freeman, an anti-duellist, and a Mr. Knightley, a gentleman in the duel-exposed class. We give a short extract, which relates to three plausible arguments generally advanced by duellists:—

"K. Does it not put all men on an equal footing, and make a boisterous ruffian answer for rudeness with his blood?"

"F. No: it rather raises up to an undue height, and gives an undue advantage to the wretch who is an adept in the mysteries of pistol saloon practice, and invests him with an unlawful power over the innocent and the high-minded.

"K. But is not the duel-exposed class the most polite in our own society?"

"F. That may be the case irrespective of the duel. But, we may ask, are noted duellists in general eminent for courtesy? Are those places notorious for duelling, remarkable also for politeness; New Orleans, in Georgia, for instance, and other spots in America? Do clergymen, ministers of the Gospel, religious men in the upper ranks, require duelling to make them civil; or do the fair sex throughout practice complaisance under the fear of pistol-shot?"

"K. Well, then, is duelling not necessary to support and preserve national bravery?"

"F. Prince Eugene, Washington, Napoleon, and various military men, have left testimony to the contrary; and there is no duelling among the Swiss peasantry, or Scotch Highlanders, who are esteemed at least equal to any soldiers in Europe!"

EXTRACT FROM "STEPHENS' TRAVELS IN
CENTRAL AMERICA," P. 445.

Citing Herrera, describing the conquests of the Spaniards at Tehuacingo, after a sanguinary battle, in which the Indians drew off and left the field to those who were too fatigued to follow, he adds, "As soon as we found ourselves clear of them, we returned thanks to God for his mercy, and entering a strong and spacious temple, we dressed our wounds with the fat of Indians."

THE HERALD OF PEACE.

JULY, 1843.

THE TWENTY-SEVENTH ANNUAL REPORT OF THE COMMITTEE OF THE SOCIETY FOR THE PROMOTION OF PERMANENT AND UNIVERSAL PEACE.

TWENTY-SEVEN years have now elapsed since the formation of the London Peace Society. During this period, the most rapid advances have been made in everything which tends to elevate the character and promote the happiness of mankind. Science in every department has greatly extended the range of its inquiries; education has been much more widely spread; efforts, unprecedented since the times of the apostles, have been put forth by Christians of all denominations, to circulate the Holy Scriptures, and to "preach the gospel to every creature;" barbarous and idolatrous men have been civilized, and enrolled amongst the disciples of Jesus; liberty has mightily triumphed over despotism, oppression, and slavery; and, not least, the pacific principles of the gospel have gained a much firmer hold of the minds of Christians, both in this and in other lands. Compared with the founders of this Society, we occupy a decidedly favourable position. Our principles are better understood; objections have been satisfactorily answered; various difficulties have been overcome; much good has already resulted; the indirect influence of Peace Societies has been considerable; and much encouragement exists to sustain the hope of ultimate success. Everything seems now to say, "Let us not be weary in well-doing; for in due time we shall reap if we faint not."

In presenting the Twenty-seventh Annual Report, the Committee are reminded, at the very commencement, of the brevity of human life, and the uncertainty which attaches to the season of labour, in even the best of causes. At the last annual meeting, your late esteemed and efficient secretary, the Rev. Nun Morgan Harry, stood in this place, throwing the warmth of his fervent spirit into the production of his pen, and catching inspiration, as he always did, from the theme of peace. Little was it then thought, that a few short months were all which would be allotted to him as the period of his sojourn upon earth; but so the wise and holy Disposer of all events had determined. After a short illness of about three weeks, he entered into rest

on Saturday, the 22nd of October, 1842. His sudden and unexpected removal filled the Committee with sincere distress; not indeed on his account, for they were fully persuaded that, "absent from the body, he was present with the Lord;" he "rests from his labours, and his works do follow him;"—nor on account of the cause to which he was so earnestly devoted, and upon the progress of which his labours will long continue to exert an important influence,—of *its* advancing progress they could not entertain a doubt, if all its public advocates were removed at once: but they felt themselves to have suffered no ordinary bereavement; strong ties were broken; warm affections were dislodged; a bright example and a vigorous helper was removed; and well they knew the difficulty of supplying his place by a suitable successor; whilst they could not but deeply sympathize with his afflicted widow and children. The estimation in which he was held as a man, a Christian, and a minister, was strongly testified by the immense concourse of people which was gathered at his funeral; and the opinion of his labours in the cause of peace has been declared in terms of warm admiration, both from various parts of this country, and from the United States of America. The Committee desire to bow with submission to the Divine will, and would be admonished to "work while it is day, seeing the night cometh, when no man can work."

The Committee have the satisfaction to announce that the office of secretary, vacant by the decease of the Rev. N. M. Harry, was at their request accepted, at the commencement of the present year, by the Rev. John Jefferson, of Stoke Newington.

To the subject of AGENCY, the Committee would first direct your attention. At the time of the last annual meeting, Mr. Rigaud, your laborious agent, was employed on the continent of Europe. He returned to England about the end of July. A full account of his labours, drawn up by himself, having already appeared in the *Herald*, it is not necessary to do more than advert to the leading particulars. In *Paris*, Mr. Rigaud was present at the Anniversary of the "Christian Morals Society," and took part in its proceedings. His intercourse with the Peace Committee, as well as with its distinguished president, the Marquis de la Rochefoucauld Liancourt, was satisfactory and encouraging. At *Lyons*, he was introduced to a number of influential persons, and found them generally desirous of peace. His access to a Reading Society in that city gave him opportunities of speaking to many on the subject of his mission, and of depositing in the library there a copy of the Peace Society's collected tracts in the French language. He saw also the editors of some of the public journals; and though a Peace Committee was not then formed, it is hoped that the way was prepared for accomplishing this desirable object at no very distant period. At *Geneva*, his intercourse with the Countess de Sellon proved interesting and refreshing to your agent in no ordinary degree. Her attachment to the cause remains unabated. Circumstances did not allow a meeting to be held there at that time. Introduced by the countess to Professor Vinet, of *Lausanne*, Mr. *Rigaud obtained through him an acquaintance with most of the ministers of religion in that place, and found them favourable to peace, but not clearly perceiving the unlawfulness of defensive war. He delivered a public lecture in the French language, which was favourably received. At *Berne*, also, he lectured on the principles and operations of Peace Societies, to a small but select audience, consisting of professors, doctors, pastors, ministers, and other persons connected with the University. In *Basle*, he could not hold a

meeting, but had useful opportunities of explaining the pacific character of Christianity. This was the case, likewise, in *Strasburgh*, *Mayence*, *Nieuwied*, and *Bonn*; whilst at *Brussels*, Mr. Rigaud was instrumental in awakening a more considerable degree of attention to the subject. He delivered a lecture in that important city, and returned home under a promise to revisit it at an early period. This promise has been recently fulfilled. Mr. Rigaud arrived at *Brussels* the second time about the end of February, in the present year; and after spending a few weeks there in active communication with all to whom he could obtain access, he succeeded in organizing a Corresponding Committee, consisting of twelve individuals, who it is hoped will be able to keep the subject before the public mind, and prepare the way for the formation of a Society at some future period. The difficulties are, however, considerable, which there present themselves; and time will be necessary to allow the principles of Peace Societies to make progress. From *Brussels* your agent proceeded to *Mons*, where he was kindly received by Mons. Hienson, and where, also, he succeeded in forming a small Peace Committee. Mr. Rigaud has subsequently visited *Paris*, where he again had the opportunity to assist at the annual meeting of the Christian Morals Society, which was respectably attended, and where the cause of peace "received the most cordial demonstrations of sympathy and approval." In *Paris*, Mr. Rigaud had the satisfaction to meet with Joseph John Gurney, Esq., Josiah Forster, Esq., and Mrs. Fry, who kindly aided him in his efforts to promote the object of your Society.

Besides these labours on the continent, and other occasional services at home, your agent spent about three months in the last autumn in a visit to the west of England. He commenced at *Bridgewater*, on the 9th of September; whence he proceeded to *Ilfracombe*, *Barnstaple*, *Hatherleigh*, *Oakhampton*, *Tavistock*, *Launceston*, *Bodmin*, *St. Austell*, *Mevagissey*, *Truro*, *Redruth*, *Penzance*, *Camborne*, *Hayle*, *Falmouth*, *East Loo*, *Liskeard*, *Plymouth*, and *Devonport*. From *Devonport* he returned to *Tavistock*, and thence proceeded to *Modbury*, *Kingsbridge*, *Totness*, *Brixham*, *Torquay*, *Teignmouth*, *Exeter*, *Topsham*, *Exmouth*, *Honiton*, *Bristol*, and *Bath*; and thence returned to *London*, having delivered forty-four public lectures, and addressed twenty-four Sunday and other schools; besides distributing a large number of tracts, and availing himself of many private opportunities to advocate the principles of the Society. His labours were acceptable and useful. He was kindly received, and hospitably entertained; and he returned home refreshed in spirit, and encouraged to persevere. The narrative of this tour is given at length in the *Herald* for January.

The AGENCY FUND has not been increased during the past year. The number who have promised assistance is sixty-three. Of these forty-five have paid their subscriptions, and it is believed intend to continue them, whether the number be made up to 100, as originally proposed, or not. The Committee are increasingly impressed with the importance of efficient and extended agency; and considering the small amount of pecuniary resources which is placed at their disposal, they would be thankful were the design of the originators of this fund fully realized. It is in the mind of the Committee to strengthen their hands by the employment of occasional agency, in addition to the services of their regular agent. This they hope to be able to do to some extent; but even this cannot be done without incurring considerable expense. They hope, therefore, that their friends will not lose sight of the strong claims which this Society has upon their liberality and zeal. In de-

livering lectures, and attending meetings ; in organizing new auxiliaries, and in assisting the operations of those already in existence, additional permanent agency could be employed with great advantage to the cause. The state of the funds alone restrains the Committee from endeavouring at once thus to augment their strength, and to carry out the best wishes of their friends. It is now for those friends to say, *whether the agency fund shall be completed ; or, whether the scale of annual subscriptions shall be increased, as suggested in the last report ;* or, by what other means the requisite income shall be provided. But at the present time, when the pacific character of Christianity is more extensively considered than at any former period, it is obviously of primary importance that the funds should be raised which shall enable this Society to act its part faithfully, vigorously, extensively ; adopting the best methods to diffuse information, excite attention, and insure success. The Committee are, indeed, deeply sensible that the Spirit of God alone can enlighten the mind, and induce obedience to the gospel of peace ; but they cannot overlook the fact that he does this in connexion with the fidelity and zeal of Christians in the right use of means ; and hence the urgency with which this subject is pressed upon the serious consideration of their friends.

To one other point connected with the increased efficiency of the Society, the Committee beg a moment's attention, before they proceed further to state the general proceedings of the past year ; namely, the desirableness of a more extended organization both in town and country. They would suggest to their friends, whether the time be not come, when Peace Associations should be formed in every town and village of the land. If these were connected with auxiliaries in the larger and more central places, and these again with the London Society, means would be provided for carrying forward the cause with greatly increased facility and effect. In the metropolis, especially, there is reason to lament the almost entire absence of local associations. It can scarcely be doubted that an effort for the attainment of this object could be easily made by the friends of peace in almost every district, nor could it fail to be productive of valuable results.

The GENERAL OPERATIONS of the Society have been carried on during the past year with considerable encouragement, and the progress of the cause must be regarded as increasingly satisfactory. The Committee will only detain you by a brief outline ; reserving extracts from correspondence, &c., for an appendix to the report.

The *publications* of the Society have been circulated to, at least, as great an extent as in former years. A copy of the Essay entitled, " War and Peace," from the pen of the Hon. Judge Jay, of the United States, has been forwarded to every member of the British Legislature, to each of the judges, and to the ambassadors from other nations.—Opportunities to furnish *missionaries* with tracts have been frequent. These have been thankfully embraced ; and the Committee have pleasure in bearing testimony to the noble and successful efforts to prevent war, which several of these laborious and self-denying men have put forth in heathen lands. The intrepid Moffat proposes to translate some of the tracts into the Sechuana language.—A supply of tracts has been recently sent to *Jamaica*, where it is hoped a Peace Society may ere long be formed. It is stated that a large number of the Baptist missionaries in that island have adopted peace views ; that some individuals have been imprisoned for refusing to perform militia service ; and that the blacks are building a ship to convey negro missionaries to Africa, on board which no gunpowder is to be put.—In *Calcutta*, the Rev. James Long, one

of the agents of the Church Missionary Society, has employed himself in diffusing peace principles through the medium of the press, in circulating the tracts of the Society, and in inculcating the doctrine of peace in the schools committed to his care.—The friends of peace in *Dublin* have continued to hold their public monthly discussions as before; and in *Ireland* generally, tracts have been distributed, and lectures, by persons unconnected with your Society, have been delivered.—During the year, peace publications have been put into the hands of some members of *literary societies*, and placed in *public libraries*.—The reports from *auxiliary societies* in England are on the whole favourable and encouraging. They recite very few incidents; but they agree in opinion, that the conviction that all war is essentially sinful, is everywhere spreading; and this chiefly among the middle and lower classes of the people. Public lectures are well received, and less opposition to the principle is manifested.—At Bradford, in Yorkshire, Preston, Enfield, Gloucester, and St. Austell, new societies have been formed, as well as several by means of the Manchester Society in populous towns in Lancashire and Cheshire. Some extracts from the last report of the Manchester Society will be found in the appendix. In other places new correspondents have been appointed.—Instances continue occasionally to arise of *military men resigning their connexion with the army*, and suffering privation and punishment because their principles will not allow them any longer to fight.—The establishment of a monthly paper at Newcastle-upon-Tyne, entitled the *Peace Advocate and Correspondent*, appears likely to do good service to the cause. It is ably conducted, and is so cheap as to be attainable by all who are inclined to read.—*Lectures on peace* have continued to be delivered by *voluntary agents* in different parts of the country; and the principles have been advocated by public lecturers on other subjects.

The AMERICAN PEACE SOCIETY continues to labour with assiduity and zeal, and with much success. Its agents find almost everywhere an open door; many ministers of religion are fully committed to the cause; and the periodical press is more willing to write on the peace question.

IN FRANCE, it is hoped that there is an increasing feeling in favour of peace. The two prize essays referred to in the last report, have been published; and the idea is entertained of commencing a journal for the advocacy of peace principles. At a recent meeting of the Paris Committee, it was resolved to send a copy of each of the prize essays, bound in one volume, to the King of the French, the two princes, the ministers of the interior, war, and foreign departments; also to the Sovereigns of England, Prussia, Austria, Naples, Belgium, Russia, Holland, Sweden, Denmark, Switzerland, Sardinia, Portugal, and Spain, and to the President of the United States of America.

Amongst the PUBLIC EVENTS of the year, the termination of the wars in *Affghanistan* and *China* has been hailed with satisfaction by all the true friends of humanity, whether holding our principles or not, and calls for devout thanksgiving to "the God of peace." The record of these wars will ever remain as a foul blot upon the pages of our national history. Even warriors themselves have deplored their monstrous injustice and cruelty. The honours conferred upon those who were engaged in them, and the votes of thanks passed by the two Houses of Parliament, must, alas! be viewed as adding to the national disgrace and sin.—*The amicable arrangement of our national differences with America*, through the efforts of Lord Ashburton, demands, also, grateful review. The American *Advocate of Peace* for April thus states the case:—

“ When Lord Ashburton arrived at Washington, he took an early day to open the subject of his mission ; and with the frankness which marked his whole course throughout that negotiation, he advised Mr. Webster, that the nature of his instructions forbade his yielding any portion of the disputed territory north of the line of highlands claimed by the British Government to be the true boundary. This of course presented the question in a very serious light ; and Mr. Webster very promptly informed his lordship, that he must either recede from this demand, or terminate his mission. As his instructions were peremptory, he was about to close his mission of peace, and war between the two countries appeared inevitable ; when Mr. Webster persuaded him to enter into a full examination of the whole question, with a view to make himself acquainted with its real merits. This he did in obedience to Mr. Webster’s urgent solicitations ; and such was the character of Mr. Webster’s representations of the facts, that Lord Ashburton acknowledged his conviction of the injustice of the claims of his Government to the extent insisted upon, and actually agreed to remain at Washington until he could receive additional instructions from his Government, instead of promptly closing his mission as he was authorized to do.

“ Thus we see that, but for the personal influence of one man, the very mission of peace would only have hastened war ! Had public sentiment been what it was fifty years before, those negotiators would have separated at once, and let the parties appeal to the sword.”

The subject of *DUELING*, to which reference was made in the report of last year, is exciting increased attention. Mr. Dunlop has recently published a pamphlet, in which he traces the history and portrays the enormity of this crime, and proposes a plan for its abrogation—the same in substance with that which was adopted in France during the reign of Louis XIV., and which proved successful for a considerable period in putting a check to this monstrous evil. The plan is, the signing of a pledge to abstain from the practice, and from everything that gives countenance to it. Since the above was written, the public papers have announced the formation of an Anti-duelling Association, consisting of 326 members, including forty-nine of the nobility, sixteen members of Parliament, twenty-four barristers, and 160 military and naval officers.

The only other topic to which the Committee will advert is the *PEACE CONVENTION*, which had just been determined upon when the last annual meeting of the Society was held. This movement has occupied a large portion of the time and attention of the Committee during the past year. The appeal which was made in January last for special donations to aid the Committee in carrying out this design, has been promptly and liberally met. The general outline of business at the Convention has been now for some weeks before the friends of the cause ; and the Committee is cheered by the degree of acceptance with which it has been received both in England and in America. A considerable number of delegates from various parts of this country have been already appointed ; besides several from the United States, including the President and Secretary of the American Peace Society ; the Marquis de la Rochefoucauld Liancourt, President of the French Society ; and probably others from the continent of Europe. The Committee have great pleasure in stating that Charles Hindley, Esq., M.P., has kindly consented to act as President of the Convention. The Committee have been gratified also by the reference which has been made to the Convention by the periodical press. In securing this, many of their friends in the country

have rendered prompt and efficient help. The Convention will be held at Freemason's-hall, Great Queen-street, Lincoln's Inn-fields, on Thursday, the 22nd of June next, and the two following days. The Committee have become increasingly convinced of the vast importance of this measure, as they have proceeded with the preparations for it; and they now look forward to it with intense interest and deep anxiety. Their sincere desire is, that "the very God of peace himself" may grant to it his blessing; that he may give "wisdom profitable to direct;" that he may richly endow his servants who shall meet with the spirit of unity and love; that he may preserve them from all that is displeasing in his sight, and help them to maintain an eye single to his glory. All this *He* will do, if *our* hearts are duly prepared to seek it; and then, the results of the Convention cannot fail to be of lasting benefit to mankind. A testimony against war, as unchristian, inhuman, impolitic, unjust, will be publicly borne to the Christian professors of all lands, as well as to the people at large, and the governors of the nations in particular, such as has never been borne hitherto; a testimony, deliberately recorded by a large number of men who have given to the whole subject their most enlightened and vigorous attention, themselves the representatives of a much larger number, who will welcome it with gratitude, and follow it by their prayers. Means for diffusing the pacific principles of the gospel, for preventing war, and promoting peace, will, it is hoped, be adopted, which may prove eminently successful. If thus conducted, and thus sanctioned by the blessing of Heaven, the Convention will become an epoch in history, and an era in time. Humanity will rejoice in its effects; religion will flourish through its influence; and the day will be hastened when peace shall be universal, and the nations "shall learn war no more." The Committee most earnestly commend this movement in the peace cause to the warmest sympathies and most fervent prayers of "all who love the Lord Jesus Christ in sincerity," and who desire the arrival of that long-promised period of human holiness and happiness, when with "glory to God in the highest," there shall be "peace on earth, and good-will amongst men."

The following is an abstract of the cash account:—

GENERAL CASH ACCOUNT.

<i>Income.</i>		<i>Expenditure.</i>	
	£ s. d.		£ s. d.
Collection at the Twenty-sixth anniversary (May 17th, 1842)	26 19 4	Printing and binding, including "Herald of Peace"	438 13 6
Subscriptions and donations to May 23rd, 1843	545 9 0	Stationery and books, including packing-paper and twine	9 15 7
Sale of tracts	102 14 6	Salary of assistant secretary, commission, messenger's wages, and occasional assistance	172 2 0
	675 2 10	Rent	40 0 0
		Advertisements, including report of annual meeting in the "Patriot"	16 16 0
		Postage, carriage, and freight	44 13 7½
		Publications, &c.	11 1 5½
		Sundry incidental expenses, including coals and caudles	25 17 5
		Deduct from this, sums belonging to the Agency and Convention Funds, and now repaid	758 19 7
			99 7 6
			659 12 1

Excess of income above the expenditure in the General Cash Account, £15 10s. 9d.

AGENCY FUND.

Subscriptions, donations, and collections, &c., from May 17th, 1842, to May 23rd, 1843	£173 13 0	Expences of Agent's Salary, Travelling, &c.	£216 0 0
Excess of payments above the receipts on account of the Agency Fund, £42 7s.			

BANKERS ACCOUNT.

Amount in hand, May 17th, 1842	144 12 5	Drawn out for sundry payments	808 16 5
Paid in during the year	774 10 9	In hand, May 24th, 1843	110 6 9
	£919 3 2		£919 3 2

The present liabilities of the Society amount to about £350.

We, the undersigned, have examined the particulars of the above general statements, and find them correct.

Signed,—WILLIAM GRIMSHAW, Jun.; JOSEPH HALE.

APPENDIX TO THE REPORT.

EXTRACT OF A LETTER FROM MR. R. COCKIN, DONCASTER.

"HEREWITH thou wilt receive a small donation for the use of the Peace Society, to be applied in any way that is calculated to be of the greatest advantage, that so small a mite is capable of being. Were my means as ample as my desire is, that the Christian institution of the Peace Society should become more generally approved, and the principles supported by practice, my pecuniary contributions for the promotion thereof would have been much larger than they have been.

"For a number of years I was the agent at Doncaster, until disabled by a paralytic seizure; during which time I circulated a considerable number of tracts, in consequence whereof I had sent me from one person a brace of pistols, which I sent to John Bevan (their clerk); and by another person that I handed tracts to, £10 was left by his will; namely, John Rials, of Thorn; and the very last public act that I had contemplated being engaged in, was calling at the house of every minister in our town, of all the various denominations, with a set of the Peace Society's tracts, which I had selected and tied together for that purpose, intending to commence with first waiting upon the principal clergyman in the town, and to have endeavoured to prevail upon each to fix the time when I should call for the same; and at one time a friend joined me in furnishing every respectable housekeeper in Doncaster either with a tract or some other printed information respecting the Peace Society."

EXTRACT OF A LETTER FROM MR. JOSEPH CLARKE, SEN., OF SOUTHAMPTON.

"There has been, through the kindness of a few friends, a liberal distribution of tracts, upon suitable public occasions, such as at the close of lectures upon great warriors (called heroes), and at the doors of Batty's Circus after the performance of the Battle of Waterloo; as well as an extensive private circulation. There is reason to believe, in two cases the heaven has worked well; the pomp and glitter of a military life have lost their attractions in the knowledge of individual responsibility; in the one case, civil life has been resumed, in the other it is contemplated, as soon as he can purchase the liberty he sold through 'drink.' The 'silent messengers' have reached a neighbouring garrison, and Christian duty and present interest are struggling in the minds of some whose consciences would probably be more tender but for the presence of a military chaplain, whose influence of course is not a little felt amongst his hearers, more especially in adding a religious solemnity to the 'glorious profession.' It is presumed that the following texts are but very seldom sermonized in that pulpit:—'Love your enemies;' 'Bless them that curse you;' 'Do good to them that hate you, and pray for them which despitefully use you;' or, 'Thou shalt love thy neighbour as thyself;' 'Love worketh no ill to his neighbour,' &c.

EXTRACT OF A LETTER FROM MR. A. FISHER, OF YOUGHALL.

"Some time since a young man with whom I was acquainted stopped to speak to me in the street, saying that he was about to leave the town and go

into the army, expecting to get a commission. 'What,' said I, 'is it possible thou art going to sell thyself for murder!' He seemed surprised. 'Murder! do you call it?' 'Yes,' said I, 'what else? does thou not sell thyself to kill! that is, to murder every man that thy superior order thee.' After a little more conversation we parted, he appearing never to have thought of the subject in this view before, which I believe is the case with thousands who enter the army."

EXTRACTS FROM THE REPORT OF THE ROCHESTER, CHATHAM, AND STROOD
AUXILIARY.

"With very limited means at their disposal, and a most extensive field of labour open and opening before them, the Committee have endeavoured (by employment of the press on their own account, and by offering such encouragement as their means would allow to the efforts of individuals of their number) to disseminate works showing the folly, the cruelty, and the *essential sinfulness* of war, contrasting it with the meek and forgiving principles taught us in the New Testament.

"Of small publications, resulting from such efforts, we may mention 'The Unexceptionable Substitute for War,' small bill, 36,000 copies; 'Harry White,' a child's farthing book, showing the safety of non-resistance, 21,000 copies; 'War in India,' broad sheet, 12,000 copies; 'Mottoes on Peace and War,' adapted for use as wafers, 250,000 copies; with smaller editions of other papers. A large number of small London publications have also been purchased for general distribution, and eagerly read by the public.

"The *Herald of Peace*, a quarterly publication at sixpence, and the *Peace Advocate*, a monthly publication at one penny, are periodically circulated, and will be found worthy of an attentive perusal.

"Upwards of 200 small parcels of peace papers have been dispatched by post to various parts of the United Kingdom, and in some places have been the means of opening an interesting correspondence. As an instance, our correspondent at Bristol writes, that by reprinting our papers, and by other means, they have put in circulation, within a few months, as many as 76,000 books and papers on war and peace, in that populous city and its vicinity.

"The Committee are deeply impressed with the importance of training up children with correct views of the practice of war; hence, in the furtherance of their object, one of the Committee has been permitted to deliver short addresses to the children of four public schools, on the duty of forgiveness, and on the utter incompatibility of the profession and practice of arms with the Christian character. The children were at the same time presented with some small publications on the subject.

"The Committee have also invited the co-operation of teachers and others connected with Sabbath and other schools of these towns and their localities. The invitation was accompanied with parcels of pamphlets and papers, respectively addressed to upwards of 200 superintendents and teachers.

"The same invitation, and other selected tracts on peace, were also transmitted to twenty clergymen, and to thirty dissenting ministers and local preachers.

"A memorial to the Queen, from inhabitants of Chatham and its vicinity,

against the prosecution of the Chinese war, was signed in the early part of last year, and presented by the Earl of Stanhope.

"In fulfilment of their duties, with a very numerous military population around them, the Committee have endeavoured to avoid on the one hand the manifest impropriety of an undue interference with that class of the community; whilst on the other hand, they have been anxious to do justice to the pacific principles of Christianity, by giving an honest and faithful exposition of their views *to all*, whether soldiers or civilians, who have come to ask it at their hands.

"They have watched with much interest the prejudices of education giving way to the force of *truth*, which has led several of the military in this locality to abandon the profession of arms; saying, in substance, as did the early professors of Christianity, 'I am a Christian, and, *therefore*, I cannot fight.'

"And among other classes of the community the Committee are glad to observe a growing disposition to recognize the truth of the remark, that

" 'War is a game which, were their subjects wise,
Kings would not, *could not*, play at.'

"May this conviction more and more prevail, until the emphatic prophecy of Holy Scripture is fulfilled: 'Swords shall be beaten into ploughshares, and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'

OPERATIONS OF THE MANCHESTER AUXILIARY, FROM THEIR REPORT
FOR 1842.

"It was soon after our last anniversary meeting that intelligence arrived of reverses having been sustained by the British army invading Afghanistan; the country became excited; and when the succeeding accounts made the sad disasters fully known, the whole nation was convulsed with horror. The newspaper press, from a portion of which better things were expected, your Committee regret to state, with some few exceptions, was loud in the call for vengeance, and urged on the Government to further measures of blood. Your Committee thought it right to do what in them lay to point out the wickedness of the intended proceedings, and convened a public meeting of the inhabitants of Manchester and Salford, in the Salford Town-hall, on the 31st of March last, which was numerously attended, notwithstanding the inclemency of the weather; and your Committee think they may say was pervaded by a deep feeling of the fearful responsibility and guilt of the nation in reference to the Indian and Chinese wars. It resulted in the passing of a resolution 'solemnly protesting against the further sacrifice of British blood, treasure, and reputation in these unhallowed contests, which were a disgrace to our country, and common Christianity;' and that 'the meeting deeply regretted that the newspaper press had, with few exceptions, given its support to the wars in India and China, and endeavoured to arouse the unchristian spirit of vengeance; and the meeting desired earnestly to press upon the attention of the conductors of newspapers of all shades of opinion the duty which their responsible situation imposes upon them, of advocating those peaceful and Christian measures which will tend to improve the whole people and civilize the world.'

"A petition to Parliament, praying for the adoption of measures which would lead to an early, a peaceful, and a just settlement of those wars, and the

discontinuance of all warlike measures, was adopted, and was presented to the House of Commons by Joseph Brotherton, Esq.

"An earnest address to the men of the United Kingdom capable of bearing arms was also issued, reminding them that no government or officer can make it right to take human life, and that not monarchs nor officers, but God, who has said, Commit no murder, will be their judge. One thousand copies of this address were struck off and circulated by a friend of the cause.

"Your Committee sent numerous copies of the papers, which reported the proceedings of this meeting, to other parts of the kingdom, in order to stir up others to the like course, and petitions were subsequently agreed to from the London Society, from Worcester, and other places.

"A similar petition from the town of Ulverston was also set on foot by a member of your Committee, and presented to the Commons by Joseph Brotherton, Esq.

"About the same period, when recruiting parties were very busily employed in enlisting, your Committee thought it right to endeavour to prevent the unthinking from being led away by the dazzle and show of military parade, and employed persons to go about distributing many thousand peace papers, which were gladly received; and several of the working men from the country and adjoining towns, who happened to have come to Manchester to the fair, &c., called on the depositary for more peace tracts to give to their friends and fellow-workmen at home, and were in all cases gladly supplied with an appropriate number.

"Publications of the Society against these wars were sent to Stockport, Bolton, Preston, Dublin, Sheffield, Coventry, Edinburgh, Glasgow, and Paisley.

"A lecture on war, and especially on the Affghan war, to which working men were particularly invited, was delivered in the theatre of the Mechanics' Institution, by R. R. Moore, Esq., and was numerously attended; no room nearer the recruiting stations being obtainable.

"Your Committee believe that these measures to convince their fellow-countrymen of the unlawfulness of war were effectual, under the blessing of God, and opened the eyes of many to the wickedness of the national proceedings. Although numbers were out of employment, it is believed that recruits were obtained with difficulty. A friend called at a recruiting station to ask how they were succeeding, and was answered, 'Very badly; we hardly get a man in a week.'

"Reference has been made, in the early part of this report, to the preliminary conference held in London, to consider of the propriety of holding a General Convention of all nations on the subject of Peace. Your Committee deeming the matter one of the utmost importance, and likely to produce great results, specially deputed four of their most influential friends to attend the conference, three of whom, Joseph Brotherton, and Richard Cobden, Esqrs., and Dr. Bowring, M.P.'s, notwithstanding the many urgent calls upon their time, attended, and in an able manner advocated the benefits likely to arise from the proposed Convention.

"At a special meeting of the Committee, the subject of free national intercourse was introduced, and fully canvassed in its bearings upon international peace; and after great deliberation the Committee were enabled to come to the following determination:—'That unrestricted freedom of intercourse amongst nations would powerfully tend to preserve peace, by preparing the way for civilization and Christianity, obliterating the recollections of national

enmity, diminishing local and national prejudices, and rendering countries reciprocally dependent upon each other.' This view of the question is no new one, and had been previously advocated in the publications both of the London and the American Peace Societies; and a similar resolution was passed by the Liverpool Society.

"In addition to the lecture on the Affghan war, already mentioned, one lecture in Manchester, one in Salford, and one in Stockport, were delivered by the Rev. Joseph Barker, lately a minister in the Wesleyan body, at the request of this auxiliary, all of which were numerous attended. And here, again, your Committee have to express their regret, as they did in the last report, of their inability to furnish lectures equal to the demand and inclination of the public to hear them. At these lectures, the pleasing circumstance occurred of persons coming forward to give their signatures to the Society's principles, and some of them to aid it with their purse. Discussion was invited and accepted, and the objections were candidly listened to, and ably and calmly answered by the lecturer. It was here that the tremendous evils of the alliance between the professors of Christianity and war were strikingly displayed, by the objections made, not to the principles of the Society, (those were fully admitted,) but to the basing of them on the precepts of the gospel, which, it was alleged, did not sustain the views of the Society; and the process by which this conclusion was arrived at, was by bringing forward a number of lamentable instances of the inconsistency of the professors of the gospel. If, said they, Christian chaplains accompany the army; if its banners are consecrated by archbishops and religious dignitaries; if thanksgivings are offered up in Christian places of worship for victories; if those places are adorned with flags and trophies of plunder, and ornamented with statues to the memory of the greatest warriors, how can the banner of Christianity be any thing but a blood-stained standard?

"Earnestly do the Committee press the consideration of these things upon the ministers and professors of religion, and beg them to reflect upon the awful consequences produced by their practices. How many precious souls have been driven into a disbelief of the only hope of salvation, and a denial of Him who speaks peace both to nations and individuals, by their misdeeds?

"At the request of several persons who were desirous of testifying their approbation of the Society's principles, but were not in a situation to contribute to its funds, the following Peace Declaration was drawn up, and several copies, written on large sheets of ruled paper, are now in the hands of working men obtaining signatures. It is intended to have the declaration printed on a handsome card, engraved emblematically, fit to hang over their chimney pieces, and thus to keep the subject in remembrance.

"**DECLARATION.**—We, the undersigned, being desirous of promoting "peace on earth and goodwill towards men," hereby enrol ourselves as members of the Manchester Society for the Promotion of Permanent and Universal Peace, and agree to co-operate in its objects; which are to diffuse information tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace; these objects not being limited by local attachments, nor circumscribed by geographical boundaries, but extending to the whole human race.'

"The Peace Society has generally considered the subject of capital punishments to be in some degree within its limits, as being an infringement of the

principle of the inviolability of human life; and they have much pleasure in noticing an able pamphlet on the inexpediency of capital punishments, which issued from the Manchester press this year, written by a townsman, who has not thought proper to disclose his name. One hundred copies were purchased by individual members of your Committee, for distribution.

"Your Committee have great pleasure in recording the labours of one of their body, in making a long journey over England, going from house to house through many towns, leaving a packet of peace publications at each, with an amount of personal exertion, and a pecuniary outlay which could only result from a strong sense of duty, and great devotion to the cause. Your Committee draw attention to this instance, as an example for the imitation and encouragement of others.

"At Chester, this gentleman visited 1,000 houses, leaving a packet at each. At Newark, Lincoln, and Grantham, 3,000 houses, besides selling 2,500 copies of John Nelson's Life, and 106 of Ladd's Essay on a Congress of Nations. At Coventry, several hundred houses visited, and 950 John Nelson's Life sold. At Stafford, 730 houses visited. At Leeds, sold 850 Life of John Nelson. At Knaresborough, Ripon, Worksop, Retford, Stamford, Huntingdon, Cambridge, Ipswich, and Harwich, 7,300 houses visited; sales, 3,300 Life of John Nelson, and 118 Ladd's Essays. Reading, Winchester, Chichester, and Southampton, 4,500 houses; sales, 1,450 Life of John Nelson, 50 Ladd's Essays, at Winchester, and 17,000 tracts at Southampton.

"Herne Bay, Deal, Walmer, Dover, and Canterbury, 3,500 houses visited; sales, 475 Life of John Nelson.

"To the children of the National School, Canterbury, 300 appropriate tracts.

"Newcastle-under-Lyne, 800 houses visited. Our indefatigable friend here observes, that in these non-military expeditions he met with great civility, and had many opportunities of observing that the papers were pretty generally read.

At Nottingham, 3,300 houses visited; at Loughborough, 600 houses; at Derby, 2,500; at Leicester, 2,500; at Rugby, 300; at Blackburn, sales effected of 850 Life of Nelson, and 1,000 Dublin bills; and at Stockport, 530 houses visited; making a total of about 31,000 houses visited! and 28,977 publications sold!

"In the early part of the year, the *Herald of Peace* was placed, on its appearance each quarter, in the public reading rooms and institutions of the town, as mentioned in the last report, but owing to the increase in our subscribers, who are entitled to a copy, it has been discontinued. The total number of publications distributed this year by this auxiliary amounts to about 50,000."

Since the publication of this report, lectures have been delivered under the sanction of the Manchester Society in a considerable number of places; which have been attended with very gratifying results, in the formation of a number of Anti-War Associations.

TWENTIETH ANNUAL REPORT OF THE ROSS AND HEREFORDSHIRE AUXILIARY.

"The annual task of preparing their report devolves on your Committee at a season when the beneficence of the Creator is so clearly perceptible in their lovely county, agreeably with the poetic description,

“ ‘Heaven descends
In universal bounty, shedding herbs,
And fruits, and flowers, on nature's ample lap !
Swift fancy fired anticipates their growth :
And, while the milky nutriment distils,
Beholds the kindling country colour round.’

“ With gratitude for these blessings, they consider it no light privilege thus to advocate the highest ground of their profession ; nor can it be any disparagement of the various efforts on behalf of religion and philanthropy, nor of the numerous anniversaries held in the metropolis during this month, to assert, that the cause of universal peace, that for which their great Master condescended to assume ‘the form of a servant,’ and ‘to be made in the likeness of men,’ has the strongest claims on Christian professors ; that it is opposed to a greater amount of evil, and would effect a greater portion of good, than any other society of the present day. The obvious disadvantages under which the friends of peace labour, are deep rooted *prejudice* and *custom*, coeval with the remotest antiquity ; but as ‘peace hath her victories as well as war,’ your Committee are cheered with the reflection, that those of the former are alone the objects of their pursuit, and they believe that they are duly appreciated by all who sincerely desire to extend the dominion of Him whose kingdom consists in ‘righteousness, peace, and joy.’

“ But war appeals to the *sensual* rather than to the *intellectual* powers, and its operations require the stimulus of excitement. The devoted offspring of the idolatrous Hebrews were sacrificed in the valley of Hinnom amidst popular shouts and martial sound ; and in every subsequent age the devotees of war have marched to immolation with similar accompaniments, and often with an insanity equalling that alluded to have

————— “ ‘Fallen
Unpitied victims at ambition's shrine.’

Whilst pacific principles have comparatively few advocates amongst the myriads of professors, the *destroyers*, and not the *benefactors* of their species, too frequently obtain the greatest *eclat* ; on the former, the approbation of princes and the remuneration of senates are lavished profusely ; an enriched and ennobled line of descendants follow deeds which, perpetrated on a *small* scale, would, in most cases, call forth *execration* instead of *applause*.

“ But the philanthropist has pursued the less popular path of combating evils of long continuance, unrewarded, except by a consciousness of his integrity, and that feeling which ever attends his course. When Howard ‘visited all Europe, not to survey the sumptuousness of palaces, or the stateliness of temples ; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern arts ; not to collect medals, or to collate manuscripts ; but to dive into the depths of dungeons ; to plunge into the infection of hospitals ; to survey the mansions of sorrow and pain ; to take the gauge and dimensions of misery, depression, and contempt ; to remember the forgotten ; to attend to the neglected ; to visit the forsaken ; and compare and collate the distresses of all men in all countries ;’ no pedestals were surmounted with his statue, nor were magnificent squares erected bearing his name ; no parliamentary grant secured to his relatives either pension or title ; yet he will ‘be held in everlasting remembrance’ when the memory of the *hero* will be recurred to as evidence of the folly and ignorance of past ages.

"Your Committee highly approve of diffusing information by the agents of the Parent Society; as by this, perhaps more than by most other means, inquiry is promoted, and truth elicited; and they anticipate the pleasure of a visit of this kind at no very distant period.

"They deeply regret the share taken by their own country in the aggressive wars in which she has latterly engaged, and trust that now the sword is partially sheathed, she will atone for her past delinquencies by making every reparation in her power for the miseries inflicted on the less favoured objects of her hostility; and that the latter, feeling her 'mercy' as well as her 'power,' may, under the constraining influence of superior example, exclaim, 'We will walk in your paths.'

"In conclusion, your Committee desire that international laws may henceforth be guided by the wisdom 'that cometh from above,' as the surest basis for national tranquillity and reciprocal advantage, that the human family, wherever scattered, may consider themselves as the offspring of the same benevolent Parent, and by the interchange of kindly offices thus make 'every country their country, and every man a brother;' virtually admitting the beautiful sentiment of the poet,

" 'No blood-stained victory, in story bright,
Can give the philosophic mind delight;
No triumph please while rage and death destroy:
Reflection sickens at the monstrous joy.
And where the joy, if rightly understood,
Like cheerful praise for universal good?
The soul no check nor doubtful anguish knows,
But free and pure the grateful current flows.'

"The number of *Heralds*, tracts, and papers distributed during the year, is 4,028, making a total of 25,200 publications circulated since the formation of your auxiliary.

"The treasurer has ordered the payment of 13*l.* 18*s.* 2*d.*, the amount of annual subscriptions, after deducting carriage, &c."

EXTRACT FROM THE FIRST REPORT OF THE ST. AUSTELL AUXILIARY.

"We can never expect the blessing of PERMANENT peace, until there be a thorough conviction in the public mind that war is at all times inexpedient, and opposed to the law of God; nor until men generally are disposed to submit to any alternative rather than run counter to the will of Heaven. We can only effect this reformation in popular views by doing all in our power to convince those around us, our neighbours and fellow-townsmen; and afterwards to extend the same efforts to those of more distant places.

"For this end it is that our Society have from time to time called public meetings. It is for this end mainly that the present one was convened. And we call upon you, 'one and all,' to examine the subject, to search the Scriptures, and determine whether you can conscientiously suffer the practice of war to continue without entering your protest against it; or whether you can hesitate to identify yourselves with a Society whose object is to expose a delusion which has caused the death of many millions, and which, unless removed, must lead to the destruction of many more.

"Let no individual think himself so insignificant, that his help can avail nothing. The same argument embraced by each one, accompanied by a

corresponding supineness of conduct, would ruin the strongest cause; whereas the principle of every one's doing what he could, would strengthen the weakest. In conclusion, then, let us invite you to form part of a more noble army than any that has yet been assembled on the battle field, and to fight with different weapons, and a different enemy from any that are presented to the soldier. We invite you to know no enemy, but the prince of darkness; no blood, but the blood of the Lamb; no sword, but that of the Spirit; no helmet, but the hope of salvation. May we all be enabled to wield these weapons, and to come off more than conquerors, through Jesus Christ our Lord."

PROCEEDINGS AT THE ANNUAL MEETING.

THE Twenty-seventh Annual Meeting of this Society was held at Devonshire House, Houndsditch, on Tuesday evening, May 23rd, 1843. This spacious edifice was crowded by a highly respectable auditory.

S. GURNEY, Esq., on taking the chair, said: We are about to enter upon the twenty-seventh annual meeting of the Society for the Promotion of Permanent and Universal Peace. I have been requested to take the chair on the present occasion, to which I have consented with much diffidence, feeling very incompetent to set forth the excellency of the object for which our Society is established. But I have felt that its excellency is so manifest, that it needs no eloquence to advocate it. It is obvious that anything which causes bloodshed, and creates misery amongst our fellow-creatures, is inconsistent with the precepts of the Gospel, and with sound policy. Had we wanted example to show the importance of the doctrine which we maintain, we need only have looked to the history of our own country for the last two or three years. We should there have seen the ravages, the misery, that has been entailed by the progress of warfare under the British Government. There is no one present but must acknowledge that it has been carried on at great pecuniary cost, at the expense of all Christian feeling, all sound policy, and all that

which we desire to promote. It is not for me, at the commencement of the meeting, to detain my friends long, and I shall therefore call upon the Secretary to read the report.

The Rev. J. JEFFERSON (Secretary) read that document. (See page 313.)

J. SCOBLE, Esq., rose and said: I very much regret that the gentleman who was to have taken the resolution I hold, is unavoidably absent. The resolution is of a business character, and I shall not, therefore, be required to enter very much at length either into the principles of the Peace Society, or the objects it has in view. The resolution is to this effect—

"That the report now read be adopted, printed, and circulated, under the direction of the Committee."

I think that every person present will affirm that resolution. The principles on which your Society is based, are either true or false. If they be false, then ought they to be rejected without scruple and without delay; but if they be true, then ought they to be received without hesitation, and applied as circum-

stances may require without limitation and without reserve. Now, what are the principles on which the Peace Society is founded? I take them to be, first, a sacred regard for human life; and, secondly, a holy veneration for the law of the Gospel. Human life is distinguished from mere brute or animal life; for we know that the life of a man is intimately associated with all that is noble and grand in the present world, and with all that is immortal and sublime in the world to come. We know that human life bears on it the Divine imprint; there we can trace not only the Divine hand, but also see shadowed forth the attributes of the Divinity himself. To touch that life appears to me to be to violate all that is reasonable in philosophy, as well as all that is true and excellent in religion. That great law which was given to the Jews, "Thou shalt do no murder," stands unrepealed, and properly understood, prevents the taking away of human life, except by the direct command of God himself. But not only are the principles which govern your Society such as I have represented them to be, but a holy veneration for the law of the Gospel will lead, as I humbly submit, to the same result. That law is the law of love, and love in its brightest and purest manifestation, in its highest and most exalted nature, in its most forbearing and enduring kind. The law of the Gospel has eminently a reference to the well-being here and hereafter of mankind. It does not, then, appear to me that Christian men, living under this law, acting under its influence, can put forth their hands, under any circumstances, to take away the life of their fellow men. As Christians, we are bound to follow the great example, Jesus Christ, who has left us an example that we should follow in his steps, and we know that he "came into the world not to destroy men's lives, but to save them."

By the inculcation of the law of Christian love, by acting on the great principles of the Gospel dispensation, we shall realise ultimately that glorious period to which our attention has been directed in the report—that period when the nations of the earth shall learn war no more; when "they shall beat their swords into ploughshares, and their spears into pruning-hooks;" when "the wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them." Let us, then, cultivate this spirit of Christian love, and the result will be that we, each for ourselves, shall realise the sentiment contained in those beautiful lines of the ancient poet:—

"Love
Sweet peace she brings wherever she arrives,
She builds our quiet as she forms our lives,
Lays the rough paths of peevish nature even,
And opens in each heart a little heaven."

Mr. RIGAUD (Agent to the Society), in seconding the resolution, said: I shall confine myself to that part of the Society's proceedings which has reference to the continent of Europe, and where I have been privileged to labour. It is evident to all, that if we wish to effect a peace between two parties at variance, there must be a corresponding feeling of peace on both sides; and therefore it is not sufficient that we should disseminate these principles in our own land, but extend them to others. To corroborate the statement contained in the report, as to the improvement in public feeling respecting peace in the important kingdom of France, I will briefly contrast things as they were, with what they now are. When I first visited Paris, in the latter end of the year 1840, the war spirit was

prevalent. In every café that I entered I heard rarely anything but bitter invectives against England. At that time there took place the military and triumphal procession to accompany the remains of Napoleon to their final deposit in a magnificent mausoleum, stirring up all the former martial spirit of the French nation. Most of the English had quitted Paris; and to show the state of the public mind, I may mention that a little boy in a Sunday-school one afternoon came strutting up to his teacher and said, as if he could hardly contain himself, "*Il nous faut la guerre*"—(We must have war.)—"Why so?" said the teacher. "*Notre honneur est blessé*"—(Our honour is wounded). How many wars, however, have actually been undertaken on no better a pretext, than that our honour has been wounded, or a little bit of silk called a flag insulted. But on visiting France last month, I found a visible improvement in many respects. I may instance the sentiments put forth in the French journals, and the completion and opening of the Paris and Rouen Railway, which was undertaken by French and British capitalists, and formed by French and British labour. It is evident also in the plans and projects brought before the Chambers of France, which have reference to internal improvements, and to the extension of manufactures and commerce. It was also shown in a meeting which I had the privilege to attend of the "Christian Morals Society." It was delightful to see the manner in which your agent and your respected friends, members of this Society, Josiah Foster and Joseph John Gurney, Esqs., were received. Amongst a number of excellent subjects brought before the meeting, that of peace excited the most intense interest. These are encouraging circumstances, and certainly denote a progress in that country. We are

all aware of the evils and horrors of war, but we are not equally aware of the evil of the military principle in time of peace. In every country I visited, Belgium, France, Switzerland, and Germany, I perceived that the military spirit was the greatest curse of the land. It infringes upon the liberty of the subject, and promotes to an awful degree the demoralization of the people. Belgium can boast of one of the freest constitutions perhaps in the world, that is to say, on paper; but, when you come to its application, that part which relates to military proceedings is the most despotic that can be imagined. One of the military laws renders every one liable to be drawn for the militia—militia being another word for army—this is in itself a great hardship; but, in addition to this, there is another most iniquitous law, and that is, that a man cannot marry until he has fulfilled a period of service in the army. The consequence is, that officers think it no violation of morality to form unsanctioned alliances, and to have large families even whilst they are in the army. When their period of service is over, some marry, but some never do; surely here is despotism and demoralization combined. I heard of an incident at Brussels which will throw a little light on this very dark subject. A young man had escaped being drawn for the militia, and when the period had expired for which he would have served, had he been drawn, he applied for a certificate in order to marry a young woman to whom he was engaged. Instead of receiving the certificate, however, he received a summons to be enrolled in the place of an individual, who, by death or some accident, had left the ranks. Here was his cup of happiness dashed to the ground, and turned into bitterness. But time would fail to tell you of the dreadful instances of oppression consequent upon

these laws. In France, things are nearly the same. I saw a young man there, the son of a nobleman, who, feeling the iniquity of the military service, refused to enter into it, by which he drew down upon him the vengeance of his own father, and he was disinherited. But this truly noble young man rather submitted to all the privations of a humble mode of procuring his subsistence, than enter the fashionable profession of arms. The evil is equally great in Switzerland; in that happy land—for happy in some respects it is—and I know nothing that obstructs that happiness, save the military laws which are prevalent there. I arrived at Berne on a Saturday evening, and the next morning found the town filled with soldiers. It was the week for the public exercise of the troops, belonging to the whole of the cantons. It commenced on one Sabbath, and ended on the next, thus desecrating two Lord's-days. A few weeks afterwards, however, there was another assembly of troops for a general review, and that closed with a sham fight. One party took possession of a churchyard, which they defended for a considerable period; they were driven from that, and took up another position, from which they were also routed; and this continued, till they felt that their honour was wounded. They then turned about, and defended themselves in reality; and the consequence was, that many were wounded, and many were killed. Here is the effect of a military spirit in times of peace. We are sometimes told that men in battle can fight without having their feelings aroused, and without entertaining any enmity to those who oppose them; but if such dreadful consequences and such terrible feelings arise in the minds of men playing with arms, what may we not expect when they are brought forward in actual conflict? The field

that is open for the labours of this Society, on the continent of Europe, is vast and encouraging; but, alas! what can it do with its small funds? Let me urge upon the consciences of all those who feel convinced of the truth of the peace principle, that it is their duty to do all they can to disseminate it, not only at home, but abroad. Much remains to be done. We have only made a commencement; we have scattered a few seeds, some of which, indeed, have produced the bud of promise; but let us be encouraged to go farther, and scatter these pacific seeds far and wide, trusting that He from whom all good proceeds will grant his blessing.

The resolution was then put and agreed to.

J. S. BUCKINGHAM, Esq., then rose and said: I rejoice in being privileged to take part in the proceedings of this important meeting; I do so the more, because I believe a way is now opened for the propagation of the views of this Society more widely than has been the case for many preceding years. I concur with the observations made by the speaker who has just sat down as to the melancholy and extensive prevalence of a warlike spirit in Europe. There are different degrees of it; but the spirit prevails more extensively than any one without a particular examination would believe. But, notwithstanding this admission, which a respect for truth compels me to make, yet I am satisfied that at the present moment there is a larger number of persons impressed with the criminality of war, and anxious to see some plan set on foot by which it shall be abolished, than there ever were since England became England, and Christianity became the religion of the land. War is unjust. There is among mankind, independently of religious feeling, some perception of equity between man and man. Chil-

dren at an early age are competent to decide whether it is right that one man should appropriate to himself the property and enjoyments of another, and leave him without them. As men advance in life, and their sense of justice becomes stronger, there is almost universally a perception of what is just and what is unjust. This sentiment of justice leads to the notion that if an individual does wrong, that individual should be punished. I hold this, however, to be unchristian, because vengeance is with God alone, and it is the duty of man to forgive. The object of legal punishment should be simply the reformation of the individual. If war were founded on the notion that if an individual does wrong, it is excusable in society to punish him, it would, in my mind, lose a great portion of its objectionable character. If an individual in France did injury to some one in England, and we could get at him, and punish him only, it would be a slight affair. But two ships meet in the ocean, there is not a being on board of them that ever saw each other before—they have no ill-will towards each other: the one carries a white flag and the other a red; they approach; they hail each other; the one commands the other to haul down his flag in token of submission and supremacy; he refuses; and for this a broadside is poured into the vessel, and fifty or one hundred men are left wounded and bleeding on the deck. Intelligence of this event reaches the two countries. The one that has received the insult, demands reparation; the other, from pride of spirit, refuses to give it; a war commences, and instead of the individual alone being punished, the country is drenched with blood, and a million times more punishment is inflicted on innocent beings than any one would consent to inflict on the first transgressor. When I cast my eye back

over the history of the world, and see the progress which has been daily made in arts, in sciences, in civilization, the money expended, and the zeal manifested in the spread of Christian principle, I have not words to express my astonishment at the thick, the utter darkness in which mankind remain on the subject of war. One reason which induces me to think that the way is open wider than ever for the diffusion of your principles is, the flagrant injustice of our two last wars. All wars are unjust, but there are degrees of injustice. The wars against Afghanistan and China have never been exceeded in injustice, unless it be in the new aggression on the territory of Sindh, and which can only be accounted for by the infatuation which surrounds men's minds when they get entangled in war. If you were walking along the street, and saw a boy, instead of beating the one who had offended him, inflicting punishment on another, a love of fair play would stir up every man of peace to interfere. But that is characteristic of man everywhere; some one commits that which is called an offence, but which, in nine cases out of ten, is no offence at all; and instead of that one being punished, a nation is slaughtered, and sometimes the very parties destroyed who go to inflict the punishment, as was the case with our own army in Afghanistan, where from 20,000 to 30,000 men fell victims in the attempt to avenge the wrong doings of one man. But war is also impolitic—impolitic in the most worldly sense. The beneficent Deity who created the globe for our use—who created our first parents, and permitted their progeny to spread and multiply, has ordained that the means of enjoyment shall be multiplied to man in proportion as he is industrious, and skilful, and virtuous. In proportion as peace prevails in a nation, so can men devote industry,

skill, and intelligence to the multiplication of the means of wealth. If the means of wealth were doubled in England by any imaginary process, the hungry might be fed; the naked clothed; the houseless sheltered; the ignorant educated; and a right application of this would lift man far higher than he now is. But war destroys all this. We have no conception of the horrors of war, because we have been free from it in our own borders for many years. But let a man visit Afghanistan, and what would he see there? Towns which took years to build them, devoured by fire in an hour; tracts of land, furnishing a sufficiency for all, passed over by the besom of destruction. One reason why many countries of the earth which would have an abundance for their inhabitants, are in a state of misery, poverty, and wretchedness, is, because they have been chiefly the theatre of war. Why is England in debt? Because she has had the folly to go to war. If she had lived in peace from the days of Alfred to this day, one could hardly set bounds to the wealth she might have had. Out of the vast amount of property she creates within the year in the various processes of agriculture, manufacture, and trade, 30,000,000*l.* go to pay the interest of debts contracted almost exclusively for war. By the superior energy of the English people, by the industry and skill that prevail, and the happy exemption from being the theatre of war, we do not feel that, so much as other nations do lighter burdens. But if you want examples, look to Spain, and Portugal, and Italy. What causes such a beautiful country as Spain to be in the condition in which she is placed? Her public credit is disturbed, her ministers changing every month, sometimes every fortnight, no man being able to devise a method by which the national finance can be secured, and yet

in the midst of all this, they are mad enough to start up party against party, man against man, and chief against chief. I have travelled through Spain and Portugal; they are among the loveliest regions of Europe, and are competent to sustain five times their population, and yet they are miserable in their condition. War is as foolish as it is wicked, and a time will come, I hope more rapidly than we have been accustomed to think, when this will be the universal sentiment. It is in the order of Providence that things should progressively come to light; but it is our duty when the spark does appear, to fan it into a flame by all the efforts we can make. War, besides being unjust and impolitic, is impious, blasphemous, and offensive to Heaven. Why? Because the whole spirit of the New Testament, under which we profess to live, is founded on peace. The very anthem with which the angels heralded the intelligence of the birth of the Saviour was this, "Glory to God in the highest, on earth peace and good-will to men;" and never can glory be rendered to God in the highest, but in association with peace on earth and good-will to men. Imagine yourselves gifted with the power of creating beings, and what would be your feelings if you saw them tear each other to pieces? Would you not think it most ungrateful to the author of their being, most insulting to the benevolence that had formed them? If one class of men were made by one god, and another class made by another; if Mars and Jupiter, Apollo and Osiris, the gods of the heathen, had had the formation of men; if one race were distinguished from the other, and there were rivalries among them; there might be something intelligible in men regarding themselves as fitted for the destruction of each other. But Christians, Jews, and Mahomedans regard one great Supreme Be-

ing; we call Him the Father of all; and how can he be the Father of all unless we are brethren and sisters? If we are brethren and sisters, is it not far more blasphemous than many things accounted so, that individuals should propose resolutions of thanks to those who have burned towns, and left the reeking ashes to proclaim their march; that peerages should be conferred on such persons, descending to two generations, and that pensions should be granted to individuals, while thousands of worthy men are lingering in want? A member of Parliament—I mention his name, lest wrong parties should be suspected, Sir J. C. Hobhouse—said, that during the twenty years he had been in Parliament, he had heard no language so grateful to him as the declaration of Sir R. Peel, that the dignity of the country should be maintained by sending men to punish the Affghans, and never was there a sentiment to which he subscribed with greater fervour and zeal than that which bestowed approbation on those who had carried on the warfare. I give this as an illustration of the blindness and darkness—thick, palpable, and Egyptian, in which mankind are buried on this subject. I remember a fact which occurred some years ago, which bears on the subject of duelling. Two officers in the army had each a favourite dog; one struck the dog of the other, whereupon he was so offended at the injury inflicted on his beast, that he deemed it necessary to put his own life in jeopardy, and demand the hazard of the other, and I grieve to say the people of England almost justified it. If a man feels so strongly at an injury done to a dog, what must the Creator feel when he sees his own creatures, not only made in the image of himself, and endowed with immortal souls, but placed in a home where they might enjoy ten times the amount of happiness that this world

generally furnishes, if it were not injured and blotted by the crimes and ignorance of men, destroying each other? There can be no earthly reason assigned why every being in England should not be well fed, well clothed, well educated, well employed, except the perversion of the gifts which God has placed in our hands. If these were rightly used, there is enough for all, and to spare, and we might help other nations in need. But who are the men that are most honoured? Equestrian statues are reared, thousands are subscribed for the purpose, and when you inquire for whom, you are told, the leader of an army, who slew so many men. There is a magnificent pillar now being erected before the National Gallery, at the top of which is Nelson, whose great occupation was that of slaughter and bloodshed. I do not blame him as I should blame myself, for he was involved in the darkness which beset us all. Indeed, all the wants of the nation are to be attributed to the perversion of the gifts of God. Industry and skill create; war, devastates and destroys; and while some are building up, others are pulling down. Let us look, however, at what may be called the practical part of the case, because the resolution which I am called to move is to the following effect:—

“That this meeting, being fully convinced of the essential sinfulness of war, as directly opposed to the spirit and precepts of Christianity, rejoices to know that the subject is receiving an increased degree of attention, and encourages the Committee of the Peace Society to persevere in its efforts.”

I have already announced my conviction that the first part of the resolution is true: it closes with a determination to persevere, and it may be well to address one or two practical remarks as to the best mode of carrying it out. There are in the coun-

try four great channels of public teaching. The first is schools. Every one who has passed through a scholastic education—except, sir, the members of your Society, who do not get contaminated with things that are made a part of Education—is aware that boys are taught to read the history of our wars, and the eulogies contained in classic authors on men distinguished for war. The only choice is between the atrocities of war and the voluptuousness of peace. It has been thought that men could not be learned, unless they knew everything about Mars and Jupiter. I would recommend the Committee of the Peace Society to turn their attention to the subject of proper books being placed in the hands of school-boys, that they may be taught the best part of English history, sound principles of Government, the development of national industry, &c. I am not speaking without precedent. I take part in the Society for the Prevention of Cruelty to Animals, and we have prepared books. Prize essays have been written by the children in Christ's Hospital, and I had the pleasure of seeing the Earl of Carnarvon bestow 5*l.* on one boy, and 2*l.* on another, students at that school, for the two best essays on the wickedness of cruelty to animals. There were one hundred competitors, so that ninety-eight others were inoculated with the virus, though it only matured in two. I think that our pulpits might be advantageously connected with the advocacy of peace principles. There is scarcely a minister either in the Establishment or among the different bodies of Dissenters, that would not feel complimented by asking him to preach on this subject once a year, and many of them might become subscribers. I think recourse might be had to Parliament. Parliament is chiefly useful to the country now by being

the medium through which discussion takes place. It was stated in the report that a paper connected with the subject of peace was enclosed to every member of Parliament. I am sufficiently acquainted with their habits to say that it would be surprising if one-fourth were read. One cause is, their great indifference: but another is, they are overwhelmed with letters, and with the blue books, which they are obliged to peruse. Sitting in the House till two or three o'clock, and then attending committees at twelve, they have enough to do. There is, however, a method of compelling them to read on the subject, and that is, by sending them petitions to present. I know the benefits resulting from this when we were considering the intemperate habits of the people. There were not more than two individuals out of the 658 who understood that measure. They thought the proposition made, the most Utopian ever submitted to them. I was thought to be sacrificed for ever after being guilty of such folly as to introduce that topic; but I thought it would tend to disabuse them of that notion, if the faithful few, friendly to the object, would have the goodness to prepare as many petitions as they could. I said, "Do not let them be long; half a dozen, or a dozen lines, and do not send many to one man, but send one to each." When the petitions arrived, each member—it being from his constituents—was obliged to look at it; and, seeing that it was contrary to anything he had ever thought of before, came to me, saying, "We have got petitions on a subject in which you take an interest; will you tell us something about it?" Thus I had the pleasure of giving eight or ten gratuitous lectures on temperance every day, and they went away with their eyes a little opened. The petitions being on so novel a subject, they thought it would excite attention, and it was therefore neces-

ary to be acquainted with it. Though they thought Mr. Buckingham might be fit for a lunatic asylum, for introducing the measure, yet there was perhaps the signature of the clergyman, and they knew he was not mad. Let Auxiliary Peace Societies be established in every town, from John-o'-Groat's to Land's-end, for I can assure you there are materials for them, and then I will venture to affirm, that you will never fail to get less than from 500 to 600 petitions, with perhaps 100 signatures to each. Do not send them in all at once, but reserve one for every night. Let the prayer be, to ask Parliament to take into consideration—not the sinfulness, because they would not listen to that—but the impolicy, the bad economy, the wasteful consumption of national resources, by the progress of war. Such petitions would produce a wonderful effect. Sir Robert Peel on one side, Lord John Russell on the other, and Mr. Sharman Crawford on the third, could say, here is neutral ground on which we can all agree. The petitions, if respectfully worded, must be received; every man, though he cannot speak on a petition, can yet state its substance; the newspapers must report it, and the effect would be to give great encouragement to the friends of peace. Another point to which attention should be turned is the newspaper press. I concur with those who think that there is an altered tone on this subject—altered for the better, whether it is the conviction of reason, or a mere accident I cannot tell, still it is our duty to take advantage of the views now entertained, and encourage them. If the Society would supply short paragraphs to the newspapers once or twice a week, I have no doubt but they would be inserted. It is the constant drop that wears the stone. These paragraphs would be seen in the public-house, or the private family,

from day to day, and drop by drop, they would soften the hardness of men's minds on this subject—pour in the faintest rays of light, until they become like the meridian sun, beaming with effulgence and glory. I heard one remark contained in the report with great pain, which is, that the Institution is 350*l.* in debt. I came to the resolution that perhaps that might be paid to-night, and I would bear my share of it. Surely there are 350 in this large audience who will give a sovereign each. He must be a very poor man who will not give a sovereign to show his love to an object. We have seen the good effect produced with reference to the abolition of slavery, and the suppression of intemperance, and from these examples you may be encouraged to apply the same means till the great demon of war is brought low and prostrate on the earth; and then, and not till then, we shall be worthy of the character of a Christian nation and a Christian people.

J. BACKHOUSE, Esq., in seconding the resolution, said: By what possibility can a man of war be a consistent disciple of the Prince of peace? The resolution which I have been called upon to second contains an important principle in reference to the abstract sinfulness of war; and I am quite satisfied, from observation, that the remarks which have been made on the importance of conveying correct information respecting the principles of the gospel in regard to war are very important. If we look at the war in Affghanistan—at the unjust assumption in the South Sea Islands by the French—at the incursions of the colonial Boers among the nations of South Africa, threatening destruction to those interesting tribes that are receiving the gospel of peace—we may be convinced, that the darkness which has prevailed, on the subject of the inconsistency of war with the gospel, lies very much

at the root of this matter. The French, the English, and the Dutch, all profess to be the disciples of the Prince of peace; and among the whole, I know of none who make a higher profession of Christianity, or who entertain a higher regard for the New Testament, than the Cape Colonial Boers; and I am quite satisfied, that, if their teachers had inculcated the peaceableness of the gospel as one of its principles, the state of things now existing never would have taken place. I remember, on a certain occasion, having a conversation with an officer of high rank—a pious man, a disciple, I believe, but certainly not a consistent disciple of the Prince of peace—on the subject of war as affecting the army. I told him that I had long been convinced that the army was Satan's school, and that the more intercourse I had had with soldiers, the more decided had my convictions on this subject become. He paused for a moment, sighed, and answered, "I must acknowledge that your remark is correct; that if there be pious individuals to be found in the army, they are exceptions to a general rule." I conceive that among the many evidences we have of the sinfulness of war, the sinful state of the army is a very strong one; and although there are to be found in it pious men, we must, if we regard peace as one of the principles of the gospel, regard them as inconsistent disciples. I believe that if the consideration of the question which I have brought before this assembly—and which was suggested to me in consequence of a military man saying that he had not been able to discover the inconsistency of his profession with Christianity—were to be more generally promulgated, the answer is so plain and so self-evident, that it would do something, at least, toward the promotion of the principles which we are assembled this evening to advocate. How can

a man of war be a consistent disciple of the Prince of peace?

The resolution was then put and agreed to.

HENRY MACNAMARA, Esq. (author of the prize essay on peace), on rising to move the next resolution, said: The resolution which I hold in my hand, and which I have the honour of moving, is as follows:—

"That whilst the termination of the wars in Affghanistan and China has afforded sincere pleasure to the friends of peace now assembled; and whilst they would carefully abstain from the discussion of merely political questions; they are, notwithstanding, compelled, in justice to themselves and to the cause they serve, to record their indignation and sorrow at the wanton cruelties which were added to the horrors of war, especially in the retreat of the army in Affghanistan; and to express their entire disapprobation of the votes of thanks, and other measures adopted by the legislature of this country, to approve and applaud these transactions; and yet further, of the commencement of a new war in the territory of Scinde."

Yes! at length I may congratulate you upon the attainment of peace. Those who are friendly to pacific principles must have received the tidings of the termination of these wars with mingled and conflicting feelings. They rejoiced that this blood-stained page of our history was closed; they grieved that it had ever been opened; they experienced pleasure at reflecting that Great Britain was no longer making criminal aggressions upon the Affghans and Chinese; they felt sorrow and shame at the deeds by which even the termination of the wars was brought about. Looking at the destruction which preceded such termination, they felt how applicable to the Britons was the remark formerly made of the Romans, "They make a desert, and call it peace"—*solitudinem faciunt, et pacem vocant*. I shall not endeavour to retrace the oft and well-trodden ground of the nature and

causes of these wars, but shall confine myself solely to the events that immediately preceded and accompanied peace. And, first, as to China. The taking of the city of Chin-kiang-foo there, led to peace. When the successful soldiers entered the captured city, the scene that met their eyes was so horrible, that Lord Stanley said he would not shock the House of Commons by a recital of it. Neither would I shock you, my friends; but it is our part to probe the disease, to strip war of its glory and its tinsel, and to hold it up to the world as a demon. In that city, father had murdered son, the mother had destroyed her offspring, friend had slain friend, to avoid the implacable British foe. The Tartar chief ordered his servants to set fire to his house, and there he remained until burnt to ashes. Many of the Tartars made a pile of their effects, and on this they placed their wives, their families, and themselves, and having applied fire, they miserably perished in the flames! However, a treaty was made, and if anything shows the utter inefficacy of war, as a mode of settling and deciding a dispute, it is this treaty. The real cause of the war, whatever the ostensible one, was the opium trade, and there is not a word, not a syllable, upon this subject throughout the whole of the treaty. Thus, it is left as a cause for future wars, and it may yet involve this and succeeding generations in the work of destruction, and though peace be concluded, the effects of war remain. We have heard of the riots in Canton. Lord Ashley, in a recent motion on the opium trade, said that the Baptists of this country had been compelled to select an American for their missionary to Hongkong, because the criminal conduct of the English had rendered the minds of the Chinese inaccessible to the religious efforts of English teachers. And yet this war is to introduce Christianity!

Shortly after the arrival of the Governor-General in India, he issued orders for a retreat. One would have imagined a retreat to have been simply leaving a country; but no, there was destruction, ay, and more than has often been caused by an advancing army. They resembled a man, who, having received in combat a mortal wound, exerts his dying energies in inflicting a death-wound on his adversary. Their departure from Cabul was preceded by the destruction of the bazaar in that city—a building venerable for its antiquity, but still more for its objects. It was devoted to commerce, and therefore to peace. It was the emporium of the trade of Central Asia; there men assembled together; there they felt the connexion and dependency which exist among the members of the vast human family. Cabul itself, the pride of Asia, that but a year before boasted of 60,000 inhabitants, is now almost a ruin. How indiscriminate is vengeance; above all, a soldier's vengeance! Not content with destroying the fortifications of war, he levels with the ground even the temples of peace, and sweeps away in his wrath the innocent together with the guilty. After the juncture of the forces under Generals Pollock and Nott, we are told, "All was pillage, havoc, and unsparing slaughter." The most perfect discipline was maintained, but it seemed to be desired that no bounds consistent with the preservation of order, should be set to the vengeance of the troops. General M'Caskill and his forces turned out of their way to attack Istalif, in the province of Kohistan. This strong city contained at that time 15,000 inhabitants. The resistance was not such as to infuriate the assailants; but having captured the town, it was ordered to be set on fire in several places. "For two days," says an eye-witness, in the *Times*, January 16, 1843, "the place was given up to fire and sword.

. . . All the bitterness of hatred was shown. . . Not a man was spared, whether with or without arms; not a prisoner taken; hunted down like vermin. . . Mercy was never dreamt of. Verily we have been avenged. Wherever the dead body of an Affghan was found, the Hindoo sepoy set fire to his clothes, that the curse of a 'burnt father' might attach to his children." Many wounded were thus burned to death. Is it thus, we, a professedly civilized nation, imitate barbarians? Why was this attack made? Was it for the sake of blood? Or was it to operate as a safety-valve for the roused passions of the soldiers? Yet, for such things, the legislature offers thanks! Not a dissentient voice was raised against this vote; not an archbishop or a bishop was heard to raise his voice against bloodshed. Some justified the second attack on the Affghans for the sake of rescuing the prisoners; but if so, observe, first, how far the acts of the forces exceeded this object; and, secondly, what an unjustifiable war has proceeded from it. I mean the attack upon the Ameers of Scinde. Having an immense army of reserve assembled, Lord Ellenborough thought it his time to enforce his claims. He demanded territory along the banks of the Indus to the extent of 700 miles, and free navigation of that river. The Ameers resisted. They were overcome; 5,000 were slain; their princes are prisoners; their city is seized and despoiled; and but for the declaration of the Duke of Wellington, I might add their territory is annexed to our own. That powerful organ, the *Times* journal, I rejoice to say, has lately treated of such events as they deserve. The number for April 17, 1843, has these remarks;—"Scinde, as well as Affghanistan, has now learnt, that as sure as the first swallow is a sign of summer, the first Englishman is an

omen of spoliation and war." And shall we, while such events are taking place, be silent? Shall we be told to wait for some blissful period of superior civilization? Why, this is the way to civilize men, by striving to forward objects of truth and philanthropy. Let us say with Cowper—

"I cannot rest

A silent witness of this headlong rage
(Of heedless folly, by which thousands die,
Bone of my bone, and kindred souls to
mine."

Destroy the demon of war. Spread abroad the seeds of brotherly love. Endeavour to make men as happy as possible upon earth, and to render them worthy hereafter of that blissful peace which awaits the good in realms
"Where the wicked cease from troubling,
and the weary are at rest."

The Rev. J. CLARKE, from Fernando Po, in seconding the resolution, said: I feel much pleasure in being present at a meeting of the friends of peace. I have, since the time I became a minister of the gospel, endeavoured to inculcate those doctrines which are in accordance with the gospel of peace. During ten years' residence in Jamaica, I have done what I could in order to make it manifest to those with whom I was connected, that the doctrines of peace were, indeed, the doctrines of Christianity. In the providence of God, I go again to that land, where I shall feel bound to do more, if possible, than in days-gone by, in speaking in favour of peace principles. I go, however, to remain there but for a very short period. I expect soon to proceed from Jamaica to Africa, a land from which I came last year. In that land I travelled for about thirteen months. I visited the Fernandians at Fernando Po, and other tribes near the Cameron Mountains, and amongst these people, myself and my respected companion in travel

were enabled to act on the principles of peace. We went, carrying with us no arms whatever; we walked to the different towns we visited—upwards of forty—with our staff in our hands. We had nothing to excite their fears, nothing to tempt their cupidity, and we found ourselves perfectly safe. In the huts of the natives we slept, and from them we received much kindness and hospitality. We did our utmost, when thus travelling from place to place, to show what our sentiments were in reference to war. Once we attended what they call their war palaver, and interfered, we believe, for their benefit, while our interference, we have reason to conclude, received their approbation. On another occasion we were applied to by the people in one town to go to a more distant town, to a warlike people, and desire them no more to interfere with their neighbours, who loved peace. We went, and although the people appeared in rather a formidable manner, yet they did us no harm. And why? Because they saw that we could not do them injury, that we had come amongst them only with those things which were necessary for our journey; that we were unarmed, and hence it was that we departed from them in peace. I expect to carry with me some thirty or forty men, who, I trust, will be all men of peace. They will go from Jamaica, as the first fruits of that land, for Africa; they will visit their fatherland to make known the gospel of peace amongst those, in the native villages, who are sitting at present in the most fearful darkness. Thus, while I most seriously and deeply feel the evil of war, and the sin of our nation in having entered on the wars in China and Afghanistan, while I hate and abhor all such conduct as this, I feel more and more determined to exert my influence when here, and in other lands when there, in order

to advance this cause, which is the cause of peace, and which is, I am sure, the cause of God.

The CHAIRMAN, in submitting the resolution, said: You will agree with me in the opinion that our friend went to Africa armed with that which was more powerful than the largest cannon that ever issued from any foundry. While he had neither sword nor pistol, nor any of those weapons which in ordinary circumstances would have been carried for safety, but which would have acted in a contrary way, by exciting a spirit that would have brought him into danger, yet may we not all acknowledge that he had that armour which we desire to be spread from one end of the earth to the other?

The resolution was then put and carried.

The Rev. J. BURNET rose to move,

“That this meeting has received with great satisfaction the statements which have been made to it concerning the approaching Convention; and it earnestly desires that the best wishes of the Committee may be realized in the proceedings and results of that important assembly.”

The resolutions that have been already moved, seconded, and carried, have generally referred to principle or to history; but the resolution that I have to move on the present occasion, rather refers to future events. A Convention, as you are all aware, is to be held, and that speedily, in this metropolis. It has for its object the accumulation of testimony and evidence connected with the evil of war; while at the same time the means by which this evidence may be given, will, of course, be submitted to those who may attend that Convention. If the Convention be important, I would say to all present, it is your bounden duty to attend it. If the Convention be not important, it is your duty now to refuse the resolution I have to pro-

pose. I desire to-night to commit the Convention to the meeting ; to give them a fair opportunity of saying whether they approve of it or not ; but I at the same time must take leave to remind them that if they do approve of it, they are bound to support it. I dislike meetings of mere form ; I dislike resolutions of mere form ; and if hundreds or thousands of people come together for the purpose of passing resolutions, and such a resolution as this, let it never be said that there were empty benches at the moment of its execution, when perhaps the resolution itself was received with universal approbation. I am quite aware that many of our friends do not see at all times the important connexion between supporting a resolution on an occasion like this, and carrying it out afterwards ; therefore it is that I take the liberty of now dwelling upon the connexion of these two very important parts of duty. A resolution is very frequently forgotten when the moment of working it out arrives. Now, I intend to put the resolution ; I intend to press the resolution ; but I mean also to attend the Convention, and to try to carry it out. I should say that all in this meeting who possibly can, ought to do the same, and ought to be in their place on that occasion. It often happens that great general interest is felt throughout a community in a question, but when the moment arrives for acting out the resolution, the individuals are not there. Why? Not because they have changed their minds ; not because they feel less interest in the question ; but because one thing or another may have occurred to prevent it. The fact is, however, they are not there, and that in a great degree settles the question with the public. I do not know how long questions have been kept in progress from this circumstance, and many of our friends would be heart-smitten,

were they aware how much they have contributed to the injury of a good public cause by this very course. But, in looking at the resolution as connected with the Convention, I may inquire what is likely to be done. Some would say, have we not had a Peace Meeting now, and why have our Convention so soon after? Our Peace Meeting is of great importance, but it lasts only a few hours, and great questions cannot be compressed within very narrow limits. Now the Convention opens a fair and wide field, and day after day, we shall have an opportunity of meeting and considering great questions, and throwing light upon the questions that are thus considered. But it may be asked, of what use is a Convention—a powerless Convention of the community, having no legislative authority, having no official weight, having no official standing in the country? Of what use can the proceedings of such a Convention be? It is just because this is the unofficial character of the Convention, that it ought to meet. We know official men work in the harness of office, and think in the harness of office, and vote in the harness of office, and speak in the harness of office. They are harnessed, they are double harnessed, they are treble harnessed, and false harnessed above all this harness. They are working in this condition, and dislike the work in which they are employed, as much as any overburdened animal dislikes its burden. I do not look to official men, if left alone, for just views on any subject, or just procedures taken on the views they may be disposed to adopt. Then how are you to operate on these official men? By public opinion. They are created by the public ; in the public they exist, and have their political and official being. They know, therefore, that by the public who has created them they must be moulded and fashioned ;

therefore it is that public opinion is of the greatest moment in its operation upon official men. Let public opinion give no expression to the views it may adopt, and official men will proceed in England just as official men proceed in the interior of the darkest provinces of Africa; no regard will be had to the public weal. Then, when we come to look to public opinion as thus expressed in reference to such a great question as peace, can we possibly obtain a better field for giving expression to that opinion than the Convention referred to in the resolution before us? That Convention will discuss the length and breadth of this great question, and on the subjects connected with it light will be thrown; that light will reflect back upon official men; official men will understand more and more the bearing of the great question upon which free and untrammelled discussion will take place; and the result of the whole must necessarily be a most powerful influence on the question of peace. Let us for a moment look at the view taken by official men in the House of Commons, and in the House of Lords, on the Tahitian question, as compared with the view taken of the same question by individuals "out of doors"—to use a parliamentary phrase. What did the Prime Minister say in the one house—what did another representative of the Government say in the other house? "It appears that Tahiti has been taken by the French; it appears that a fine was demanded, but for what reason does not appear; it appears that because the fine could not be paid, there was something like coercive power exercised, and the island was under such dubious circumstances ceded to France; but we have no farther, no more detailed information on the subject." Here the case stops in the British Parliament. "Out of doors" it is said that Admiral Thomas goes and demands

10,000 dollars, which he knew did not exist on the island, and for what? The Prime Minister says it does not appear; he might have known if he chose; they were demanded as a guarantee that the inhabitants of Tahiti should never insult French subjects, and they never had insulted them. After this demand had been made, and could not be complied with, what course was adopted next? The guns were shotted and pointed, and Tahiti was threatened with bombardment; twenty-four hours were given to comply with the demand, or it was to be battered to pieces; twenty-three of the hours are allowed to expire, and at the last moment the concession is made, and made by a poor helpless woman, on whom this war was waged by an admiral carrying the boasted flag of France. She was, of course, compelled to surrender. There is a case "out of doors," very unlike the case described "within doors." There is a case in which the admiral representing a gallant nation is waging war with a poor helpless individual, and that individual a woman; and he carries the fury of his threats to the very point of execution, till all has been yielded to him. That this was the case with Tahiti we can give documents to prove; we can give illustrations of the cruelty, we can set them before the public in a Peace Convention. We can enlighten the ministers of the Crown, if they have no light upon the subject; or, if they have light, we can compel them to bring it out, when we can show that there is light "out of doors." For although they do not like to be the first to communicate information, they would be very unwilling to plead ignorance of what everybody knows. We wish to let them know through the Convention, what every one knows; and, then, official men cannot for a moment bring themselves, for the mere sake of honour, to pretend

to be behind the community in information. Pour that information upon them, and they must make use of it. They know the light is shining around them. Let the house meet in darkness; let no individual read the blue books, or quote them in the house; let Hansard be inaccessible on account of the gloom, and what sort of a house would you have? But, let in a few rays, and when you have done so, feeling they are under the inspection of the whole community, they will then, under those circumstances, occupy a very different position, and pursue a very different course. This is precisely the object, as I take it, that the Convention will have in view. I do not trust public men without their being well looked after. I do not trust private men without their being well looked after. I have more confidence in public opinion than I have in any state arrangements; and I am quite satisfied that unless public opinion is let in on this greatest of all the evils by which humanity has been visited—the evil of war—we have no reason to hope that war shall ever be exterminated. I reckon the Convention to be an object of the greatest interest, and its proceedings to be proceedings of the greatest moment. It is the nation's lamp which throws abroad the light, that may be drawn from the views the nation has adopted; it is the nation's testimony, heaped upon the nation's governors; it is the nation's conscience, pealing its own thunders; it is the nation's judgment, giving its own high decision; it is the nation's purpose, announcing its own high resolves; it is the nation's energy, saying, "There shall be war no more."

The Rev. J. CARLILE, in seconding the resolution, said: This is not the first opportunity that I have had of advocating the principles on which the Peace Society is formed; but it is the first opportunity which I have

ever enjoyed, on such an occasion, of expressing my unqualified adhesion to the great principles on which the Society is based. The process through which my own mind has passed on this question, is briefly this. I find, on referring to the law and the testimony of God, that it is a matter of absolute certainty—as certain as any event predicted in the Divine oracles can be—that in the period to which we are accustomed to look forward with such delight—the Millennium of the Christian church—there shall be the cessation of all war among the nations of the earth, and consequently the establishment of permanent and universal peace. I find that we are warranted in laying down this principle, and carrying it into action, that whatever God, by the predictions of his prophets, has declared his church shall be during the millennium, it is a sacred and incumbent duty upon all Christian men to endeavour to effect. The very prediction which assures us, with infallible certainty, of the existence and prevalence of universal peace, implies that it is not by miraculous power—that it is not by supernatural agency—that it is not by extraordinary visitations of God's providence, but that it is by the diligent, and devout, and prayerful efforts of persons who compose the church of God, that all war shall be put down, and permanent peace established; that it shall be by the energies of God's people that the knowledge of the Lord shall cover the earth as the waters cover the sea. If this be the spirit of the prophecy, I take my stand on that simple, sound, scriptural ground, and I say the cause of peace throughout all the nations of the earth—throughout all ages of the world's history, is a cause which every day and every hour I live, sustains a greater, and firmer, and deeper hold upon all the convictions of my judgment, as well as upon all the

affections of my heart. After the example of Mr. Burnet (which I always deem it a privilege to follow), it is my settled purpose not simply to express concurrence in the resolution, but I have the high satisfaction of saying, that, at the earnest and unanimous request of the members of the Christian community to whom it is my happiness to minister, that it will be one of the privileges of my life, in their name, and as their representative, in order to express their views and their feelings, to take my seat on the very first day in that Convention. Having spoken of the pulpit, I will only say, that in the humble, but in my judgment, after all, honourable connexion which it is my privilege to have with the periodical press, the advocacy of permanent and universal peace was one of the hallowed objects for which the periodical to which I refer (the *Christian Examiner*) was established two years ago. I can appeal to its readers when I say, that it has never deviated from that ground; and, while I continue to conduct it, it shall be found the unflinching and uncompromising advocate of peace, as well as of freedom and of truth.

J. TAPPEN, Esq. (from America), in supporting the resolution, said: Having, from the commencement of the Peace Society, been associated with it, I bear my willing and humble testimony to the great importance of diffusing information, of educating the mind of the community upon this great subject. There is one part of that community which has not been alluded to, and I take the liberty of saying, that on the ladies depends the progress of this cause. On them rests the moulding of the infant and public mind. They are the greatest sufferers by the evils and the horrors of war, and they must correct public opinion on all great moral sentiments. The approaching Convention is anticipated with great soli-

citude in every part of the Christian world where information has been communicated of its intended sessions, and if the ladies present will only interest themselves in it, the highest hopes regarding it will be fully realized.

The resolution was then put and agreed to.

The CHAIRMAN trusted that the meeting would separate without passing a vote of thanks which the Committee had prepared to be proposed to the assembly.

Dr. LEE rose and said, that he felt considerable difficulty with respect to the course which he ought to take. His respect and regard for the chairman would induce him to comply with the request which had just been made; but, at the same time, a motion had been placed in his hands by the Committee, and he felt it his duty to move it. It was—

“That this meeting respectfully acknowledges the kindness of Samuel Gurney, Esq., in presiding over the business of this evening.”

From 1838 to the present time, the chair had been occupied by four members of Parliament, and by George Bennett, Esq., one of a deputation appointed by the London Missionary Society to visit their various stations, and they were under obligations to all those gentlemen for the time and service they had devoted to the Society; but the Christian virtues of their present chairman placed him in a situation as high as any of those to whom he had referred. The names of Gurney and Fry stand as high in his estimation as those of the first nobility of the land. Reference had been made to the subject of duelling, and it should not be forgotten that that was a question taken up with great zeal and energy by Mr. Buckingham, many years ago. The meeting had heard that the Society's travelling agent was re-

ceived with kindness by the Christian Morals Society in Paris; and he (Dr. Lee) hoped that in a couple of years Peace Societies would be established in Amsterdam, Hamburgh, and Brussels, and would speedily extend over the greater part of Europe.

The Rev. J. HARGREAVES, in seconding the resolution, observed, that a soldier gave up his limbs, his body, his liberty, and his conscience, and was compelled to do that which was

commanded, whether it was good or bad. He (Mr. H.) wished to die with the peace principles in his heart. He had been connected with the Society for twenty-five years, and during that time had never spent a day without endeavouring to advocate its cause.

The resolution having been put and carried by acclamation, the meeting separated.

THE FUNERAL DISCOURSE FOR THE LATE REV. N. M. HARRY, BY THE REV. C. MORRIS.

A SERIES of afflictive providences prevented the publication of this sermon until several weeks after its delivery. It reached us too late for notice in the last number of the *Herald*, the whole being then in type except the last page. We offer these statements in explanation of the delay which has occurred in inviting attention to it. The Discourse has been published entirely to aid the bereaved family of our late highly esteemed friend; and we shall be truly happy if our reference to it should have the effect of adding thousands to the thousands already disposed of. The sermon itself deserves, and will repay a careful perusal. It is full of vigorous thinking; far removed from mere commonplaces; and adapted to do good to the hearts of all who desire to "serve their generation" or age "according to the will of God."

The sermon is entitled "The Servant of the Age," and is founded on Acts xiii. 36. It is occupied with the discussion of two questions: "How, and WHY, we should serve our age?" In reply to the first question, the author shows that "in order to serve our age, we must be the servants of God;" that "in order to fulfil our mission to our age, we must study it;" that "we must spread our affections over the length and breadth of it;" and that "we should ascertain the particular department of service assigned us by God, and be thoroughly devoted to it." To the second question, *Why*, Mr. Morris answers, "It is the will of God that we should serve our age;" "it has faithfully served us;" and "this is the only age which we can directly serve."

Our readers need not be told, at least none of them who knew our deceased friend, that it was *his* chief and habitual anxiety *thus* to "serve his age." He found a congenial object and an appropriate sphere in his connexion with the Peace Society; and now that "he rests from his labours," "his works follow him." "He being dead, yet speaketh."

We give one division of the sermon as a specimen of the whole, and as presenting considerations highly interesting and important. (Pp. 13—16.)

"*In order to fulfil our mission to our age, we must study it.*—As a general fact it may be said, that an age does not know itself. Few ages have understood as they might, their in-

tellectual, civil, social, interests; but none, as it ought to have done, its spiritual. An age, just as an individual, dislikes self-examination. Pride or indolence, a dread of incur-

ring self-reproach, or forgetfulness of its responsibility to future ages, indisposes it to institute the process ; and whenever that process is instituted, it is self-love that generally conducts the trial and passes the sentence. The blindness of ages to their proper good is the burden of history. Did the ages of Rome comprehend their spiritual interests ? Did the ages of Greece ? Did the Persian ? Did the Assyrian ? Did the age of the deluge ? Did the age of Paradise ? Darkness has, from the beginning, covered the earth, and gross darkness the people. Yet every age has had its spiritual philosopher, its prophet, its reformer. Enoch read his age,—and by his piety, his predictions, and his ascension to God, served it. Noah read his age,—preached its duty and its danger ; and to vindicate his rejected ministry, justice at last poured out on the world the flood of death. Abraham read his age,—obeyed its call, and became the friend of God, and the father of the faithful. Moses studied his age ;—he broke its fetters, enriched it with new laws, strengthened the foundations of its faith in the Invisible, and opened to its hope fresh scenes of glory. John studied his age ;—with the power of God upon him, he stood up in the midst of its desolations, shook it from its deep sleep, baptized it with the spirit of reformation, and having pointed to Him whose “kingdom is the kingdom of all ages,” he received the crown of martyrdom as the reward of his faithfulness.

“If past ages were efficiently served only by those who studied them, how important it is that we should study our own ! In order rightly to do this, certain general qualifications are indispensably necessary. For instance, there must be correct views of the Divine government of the Son of man, in its fundamental principles and final designs ;

there must be a clear, observant eye, to mark the signs of our times ; and, as a key to the interpretation of these signs, there must be some acquaintance with the religious history of past ages, considered both singly, and as a series. In other words, there must be the power, however small its amount, and immethodical its application, to notice the great moral facts which spring up around us, to examine them by the lights of history, to trace them to their proper principles, and to judge them according to the laws of the everlasting Gospel. If we have not this power, let us instantly seek it ; if we have, let us freely and fearlessly use it. Without it, we can no more discern the characteristics of our age than we could descry the varied features of a landscape shrouded in the blackness of night.

“Ages, as other things, are beneath the power of change. No two are exactly alike, nor can they be. Each possesses an individuality which is marked by some peculiarities. Now these peculiarities are the things which we should study. We should study its distinguishing privileges ; its predominant virtues, defects, and sins ; its moral tendencies and wants ; and, above all, the first duties which it owes to the age that is immediately to follow. But as all these are, more or less, illustrated by its events, let me say a word respecting the claim of these upon our attention. Every age is the theatre of some peculiar events. These are not repetitions, not mere modifications, of things that were, but a series of new creations ; and are, therefore, as adapted to impress, as they are designed to instruct.*

* Those who desire to study the great presiding events of our own age, and to study them by the aids of history, philosophy, and Christianity, should carefully read that invaluable book, “The Age of Great Cities,” by Dr. VAUGHAN.

"The great events of an age are confessedly momentous. They often break the slumbers of society, and spread new influences over its tastes, institutions, and creeds. The dullest spirits feel them. History carefully registers them. Philosophy entertains them as messengers of light. Events are not self-created, solitary, evanescent things. Political revolutions and commercial crises, the rise and fall of nations, the death of old institutions, and the birth of new ones, the enterprises of science, the conflicts of social interests, and the rivalry of religious theories and organizations, are not mere vanities that happen under the sun; and it is weakness, it is sin, to treat them as though they were. They are all but the loud utterances of ideas that possess the mind of society, but mystic signs of mighty designs and purposes which are at work in the depth of its heart. Nor is this all; events have a relation to God as well as to man. In them the divine and the human are mysteriously blended. All the evil in them is from man; all the good in them is from God: and by the almightiness of his love the evil is always made subservient to the good. All events are filled with the Divine presence. They are vivid reflections of the everlasting principles on which God rules the world.

"If, then, the great events of our age are a succession of original revelations of man and of God, how intently, how reverently, should we study them! And the spirit of the Bible—God's own record of events—loudly summons us to the work. Did not Moses charge the people to mark the events of their age—to deduce from them lessons of faith and of duty, to speak of them to their children, that they again might declare them to the generation to come? The spirit of this command never left the Jewish people; hence the minuteness, repetition, and fidelity which

distinguish their national annals. Did not the apostles feel that their great mission was to mark, to study, to publish, and to register the events of their age? Was not the Holy Ghost given for the very purpose of enabling them to do all this, and to do it perfectly? If the events of that age had not been recorded, the world would have been left without a Gospel. It is true that the events of our age are very different from those which the apostles witnessed; and that to our eye, and perhaps to every other eye, except the Eternal's, they appear vastly inferior. But still, we must remember that God has as much to do with the world now as he had eighteen hundred years ago. As truly does he guide its affairs; as truly does he move amid its scenes. His agency is as real, as immediate, as sacred, in nature, as it is in a miracle. The living power which rent the rocks, made the earth to quake, veiled the sun, and raised the dead, in the hour of the world's redemption, is working this very moment around us and within us, and works now, as it did then, for a moral end—for accomplishing the high designs of the Saviour's death. The person of the Son of God is now in heaven; but his truth is with us; his heart is with us; his Spirit is with us; and by the everlasting powers of his cross he is overruling all the events of our age, of our world, for the good of men and the glory of the Father. Oh! may the Spirit of truth ever dwell in our hearts, that, in the best sense, we may see God in all things, and all things in God!"

The following able sketch of the character of the deceased, will gratify our readers. (Pp. 28—34.)

"In the stature or structure of our friend's mind there was nothing very extraordinary. But his mental constitution, though not uncommonly strong, was remarkably sound and healthy. His intellectual attain-

ments, if not vast nor brilliant, were very substantial in their character, and highly adapted for general usefulness. His mind, indeed, was naturally capable of a much higher elevation than it ever reached—of a mightier action than it ever put forth. It had the seeds of many abilities that never sprang up to maturity. He never fully enjoyed the mental inheritance to which he was born.

“The causes that operated against the early enlargement and development of his mind were various and complicated. And it is but right to say, that most, perhaps all, of them, were without, and not within, the soul. Among them may be found the almost total neglect of his inward nature during the first stage of its growth; the tendency of his youthful circumstances and associations to repress, rather than to quicken and draw out, the spiritual faculties; the want of introduction, at the time of his religious awakening, into fellowship with higher and richer minds, minds that would have stimulated and strengthened his own; and, in my humble judgment, the giving up, in compliance with injudicious advice, an important season of his life, the season of opening manhood, to well-meant efforts to benefit the public with the imperfect produce of his mind, which very season should have been spent in extending the boundaries of that mind, in enriching its soil, and in replenishing it with the seed of a future harvest. He felt all this very much, and often referred to it in conversation with myself and others; and it is only to do him justice that I now refer to it.

“But if his mind was not distinguished by any splendid attributes or attainments; if it was not very original in its processes and forms of thought; if it was not disposed to habits of rigid analysis; if its sphere was not vast, nor its eye excursive: if it was not stored with profound and

polished erudition, nor enriched with the enduring wealth of philosophy, nor decorated with the productions of taste; it was, nevertheless, of a superior order. It was active, observant, and singularly accumulative. It presented a rich and useful combination of native and substantial virtues. Entirely free from any natural or acquired deformity, it possessed a symmetry, agility of action, and effectiveness, rarely to be found. It was certainly endowed with elements of greatness; and these were becoming, every successive year, more operative and discernible. The growth of his intellectual faculties, during the latter years of his life, was uncommonly rapid, and was equalled only by the increase of his usefulness as a pastor and his popularity as a preacher. How delightful to think that his soul has already ascended to a sphere where its advancement will be lasting and illimitable!

“I need not tell you that the mind at whose natural character we have just glanced, was a holy mind. And that, after all, is the chief glory. Through grace, it was freely and fully dedicated to God. God's will was the law that presided over all its affections and actions; God's love was its sanctuary of repose; and God's word its habitual study and delight. Of his consecration to God, the departed gave a very interesting account on the day of his ordination; from which, in his own handwriting, I extract this statement:—‘On October 19, 1817, a day ever to be remembered by me, according to the custom of our churches in the principality, I professed my faith in Christ, by publicly uniting myself with the church under the pastoral care of the Rev. John Lloyd. Since then I have been subject to various feelings; have had many occasions to mourn over the corruptions of my heart. But though my religious experience has often

been of a painful character, yet I feel thankful that it has not been so always. Whatever has been the state of my mind, I have never felt one single desire to return back to the world. I feel it a source of ineffable pleasure to spend and be spent in the service of the Saviour who died to save my wretched soul. And although I have never been the subject of any rapturous feelings, I have long felt; and do now feel, determined to die at the foot of the cross. In reviewing my life, I have much reason to say,

‘Oh! to grace how great a debtor
Daily I’m constrained to be.’”

“Our friend made the Bible the guide of his mind and life. His knowledge of it was at once accurate and profound. With its letter, as well as its spirit, he was very conversant. It is well known that my friend possessed a singularly capacious and retentive memory. That memory was filled with the truths of the Bible. The entire contents of the holy writings seemed to have been, in their natural order and form, indelibly written on its broad tablets. To any particular passage he could instantly point. Its location as to book, chapter, and verse,—its exact phraseology,—its parallels in sound and sentiment,—its various connexions,—all these he would give with a readiness that often excited my astonishment and admiration. Nor was his knowledge of the Scriptures merely verbal, far from it. The substitution of a technical acquaintance with the dead signs and symbols of the Bible, and of a mechanical recollection of its phrases, for a clear perception of its living realities, was a thing which he always condemned in others, and of which himself was never guilty. With the evidences and discoveries of revelation, he was thoroughly acquainted. Its doctrinal and ethical truths he delighted to investigate. Its biographical histories he had made

of late his special study. As a proof of this, need I remind you of the course of lectures on ‘Scripture Characters’ which he was delivering? That course God hath broken!

“Of dogmatical and polemical theology he was lately less fond than he had been; and I am not ignorant of the cause. Being fully aware that implicit faith in systems, and addictiveness to controversy, had done immense mischief in the world, by cramping the energy, prostrating the independence, quenching the charities, and destroying the visible union of Christians, he seemed determined to put in practice what all Protestants profess—to make the Bible the only standard of his theology, and the only rule of his religion. Never did he, notwithstanding, affect to despise books of divinity, nor presume to transfer the infallibility of the Bible to his own interpretations of it. Oh! no. He was too wise and too humble to do either. And whatever the length or breadth of his faith was, one thing is certain, that he seemed very desirous to go to the Bible, not with a creed, but for a creed. He thirsted for the pure water of life, and loved to drink it fresh at the fountain. He was a believer in the scriptural doctrines of the Father, Son, and Holy Spirit; in the Divinity and atonement of Christ; in the regenerating, sanctifying, and perfecting influences of the Eternal Spirit. These, and the great evangelical truths connected with them, he preached in their theoretical and practical fulness.

“As a Christian teacher, our departed friend was as well known to yourselves as to me, and perhaps better. He was a sound, practical, pathetic, effective preacher. And if it was not his to give such revelations of the causes and laws which work invisibly and harmoniously in the moral universe, as would at once dazzle the eye and fire the heart of

reason; if it was not his to enchant with images of beauty, nor to shake the conscience with thunder; if it was not his to agitate to their lowest depths the sublimer passions of the soul, by representations of the marvellous in nature, or man, or God; still he had great gifts, and he was faithful in the use of them. His administrations of truth were always grave, earnest, devout. His desire was to speak the truth in love, for man's salvation. His direct aim was usefulness. He did not amuse his hearers with vain speculations and subtle theories; nor inflame them with passionate invectives against all denominations but his own; nor tempt them to imagine that the kingdom of God is anything else than 'righteousness, and peace, and joy in the Holy Ghost.' The materials of his sermons were selected with judgment, arranged with simplicity, and, generally, expressed with considerable force. It gives me pleasure to find that the views of his gifted brother, on this point, so fully harmonize with my own. Speaking of his ministry, he says: 'I know not how to draw the lines; but I believe that, in viewing his labours as a circumference, I shall find no difficulty in tracing every line to the centre, and that centre to be God. I do firmly believe that I have not had the acquaintance of any minister whose aim was more directly to glorify God, than was that of my dear departed brother. His purposes and efforts for the advancement of truth were steady, uncompromising, but without moroseness or petulance. He said but little of his own experience; he was no man of profession. He dealt but scantily in the display of his principles. His language was, 'Show me thy faith without thy works, and I will show thee my faith by my works.' For evidences of personal religion, his first inquiry was about the visible fruits of a holy life and

conversation. And in these himself richly abounded. As a public man, he stood forth before the world, and the public, with a voice not to be mistaken, have passed an honourable sentence on his labours. He was a good textuary, and well understood the conflicting doctrines of the day. But his ministrations had more of the practical than of the theoretical cast; and he seemed tremblingly fearful lest his ministry should lead any one to rest in faith, without being satisfied that that faith worked by love.'

"The ministry of our friend, I need not say, was made very useful. Not only by his consistent life, private labours, and holy temper, but also by frequent preaching in town and country, he was the means of great good. The morning of his day in Pembrokeshire, the noon at Banbury, and the evening in London, were all blessed with tokens of Divine favour. To his extensive usefulness here, there are before me now hundreds who can bear a grateful testimony. And may we not confidently hope that much of the seed of his ministry, hidden as yet in the soil, will hereafter spring up luxuriantly around the grave of the sower! Oh! may the sunshine and showers of Heaven quickly bring it to pass!

"I need not say that the general character of your lamented pastor possessed extraordinary worth. Simple and unaffected in manners, address, and attire, so he was inwardly upright and sincere. In the society of his ministerial brethren, he was open, communicative, and independent, yet without ostentation. He was ever more anxious to gain than to give instruction. All who knew our brother can bear testimony to the wisdom of his counsel, the warmth of his sympathy, the disinterestedness and extent of his beneficence. But how freely he taxed his limited resources for the benefit of others, was

known only to the excellent and endeared companion of his pilgrimage. His works are with God!

"Shall I advert to his devotional temper and habits? His piety was intelligent, deep, and fervid. It was not his practice to talk much about the vicissitudes of his experience, the winters and summers, the tempests and sunshines that passed over his soul; yet sometimes he would freely open his heart. He often did so to me. Often, very often, did we pray together in secret. But oh! my brother, never again wilt thou kneel by my side, to breathe thy kind intercessions for thy friend! Still I rejoice that thy prayers are ended—that thy songs have begun!"

INSCRIPTION OVER THE TOMB OF
MR. HARRY, IN ABNEY-PARK CE-
METERY.

"To the Memory of the Rev.

NUN MORGAN HARRY. He was born in the parish of Lampeter, Pembrokeshire, June 9th, 1800; was ordained over the Congregational Church at Banbury April 25th, 1827; and undertook the pastoral charge of the church assembling in New Broadstreet, London, August 5th, 1832, over which he presided until his death, October 22nd, 1842. As a minister of Christ, he was faithful, devoted, and successful. As a Secretary of the Peace Society, he was judicious, energetic, and efficient. In the relations of husband, father, friend, he was distinguished for kindness and affection. The remembrance of his uniform charity and active benevolence, will long be cherished by a numerous church, a bereaved widow and family, together with a large circle of friends, by whom having been beloved in life, he was lamented in death."

MR. RIGAUD'S NARRATIVE OF HIS LAST JOURNEY ON THE CONTINENT.

ON the 21st of February, I embarked on board the "Sir E. Banks" steamer, from London to Ostend, and at three o'clock the next morning got under weigh on my third voyage to the Continent, for the purpose of promoting peace and good-will amongst men. It was a solemn moment, for I felt my insufficiency for the work that lay before me, but as the Lord is oftentimes pleased to work by feeble instruments, my hope was that he would graciously do so on the present occasion, and again bless my exertions in the good cause in which I was engaged. We reached Ostend at seven o'clock in the evening, and the next day I went on by railway to Brussels, where I was welcomed by a few friends of peace.

whom I had left on my former visit with a promise to return and prosecute the work. I soon found I could make but little progress without something on the subject in French; I therefore wrote a prospectus of the Peace Society in that language, of which I printed 1,000 copies, which I distributed liberally, and sent one enclosed to every member of the Senate and Chamber of Representatives.

I made two excursions to Antwerp, where all I could do in the cause of peace was to distribute a few tracts, and converse on the subject with some of the pastors, and other individuals; but I was induced to accede to the request of some of the English, and preach twice to the British and

American seaman, under the Bethel

In conversing with several persons on the subject, the question was frequently asked me, "What is the use of Peace Societies?" In reply to this query, I reprinted an extract from the "Journal of the Christian Morals Society," of which the following is a translation:—

"Peace Committee at Paris.

"A litigation between the United States and Mexico having given rise to evil dispositions in both countries against each other, and the spirit of party having been mixed up with it, it happened that the President of the United States made a communication to the Congress (which alone has the right to make war), in which he declared that all his efforts for the preservation of peace were ineffectual, and that it was the duty of the Congress to fix the epoch and the manner in which to obtain satisfaction from Mexico. The Committee of Foreign Affairs, according to parliamentary usage, took up the question, and prepared to make its report; when suddenly the Peace Society of New York, as a sentinel alive to whatever threatened the sacred object of its establishment, addressed a letter to the President of the Congress, to inform him that the Mexican Congress had issued a decree by which it proposed to refer the subject in dispute to the arbitration of a neutral and friendly power; and the Society besought the Congress of the United States to accede to this proposition. This was the first notice which the Congress and the President of the Committee of Foreign Affairs had of this act of the Mexican Government. From that moment a blow was struck at the hostile designs of the President of the United States; the public mind took hold of the question, and the Congress soon resounded with anathemas launched

against an administration which would draw the country into a war against a weak and neighbouring nation, particularly when the legislative power of that nation had taken a step to settle the dispute which existed between the two Governments, without having recourse to arms. This Mexican decree had been issued eight months before. How did it happen that it had been unknown to the Government of the United States? Certain it is that, without the Peace Society, war would have broken out, and the maintenance of peace is due to that Society alone; for the majority of the Congress had agreed with the President.

"This is what has been stated by Mr. Adams, Ex-president of the United States, and now a member of Congress, who has expressed himself in the following manner, in a letter addressed to the Secretary of the New York Peace Society:—'The petition came most opportunely, and gave me an opportunity of declaring to the Congress and the country my aversion to a war against Mexico, which I perceived, with grief, was proposed in the message of the President. That petition prevented the Committee from making a report in favour of the war, which it inevitably would have done, without the step you have just taken; your petition is the first intimation given to the Government of the United States of the fact that, eight months ago, the Mexican Congress had, by a decree, authorized an arbitration. It seems that neither the President nor the Secretary for Foreign Affairs, had any knowledge of this decree. The Congress is, therefore, indebted to your Society, and the proposition has appeared so reasonable, that not a voice in the Congress was raised against it. If the Peace Society never renders any other services to its country, this alone will entitle it to the thanks of the whole nation. The Peace Society

of New York will always have my sincere and ardent desires for the triumph of its principles, and the success of its efforts.

“(Signed)

“‘JOHN QUINCY ADAMS.’”

This important historical fact was read by many with great interest, and seemed to produce a favourable impression. After preparing the way, by these and other means, on the 1st of April I had a public meeting in one of the saloons, at Vauxhall, in the park, where I lectured to a respectable assembly on the object and principles of the Peace Society, and the means of their realization, which was well received; and on the 11th of April, at a second meeting, in which Dr. Scheler, librarian to their majesties, was in the chair, I had the satisfaction to form a Brussels Peace Committee, in correspondence with the London Peace Society. Having thus far succeeded in the object of my journey, I proceeded to Mons, at the invitation of a gentleman residing in that town, with whom I had become acquainted at Brussels, and by whose powerful assistance a small Peace Committee was formed there, also; and I am happy to state, that we expect delegates from both these newly established Peace Committees to the Peace Convention in London. From Mons I went on direct to Paris, where I arrived on the 15th of April. On the 22nd I attended a council of the Christian Morals Society, the Marquis de la Rochefoucauld Liancourt in the chair; where, after the other business had been gone through, I was invited to address the meeting. I gave them a short account of my journey, announced the formation of the Brussels and Mons Peace Committees, and the proposed Peace Convention to be held in London, and concluded by requesting the noble president to attend it as a delegate and representative from Paris; this

was seconded by the applause of the meeting, and the Marquis kindly acceded to the request. I had the gratification to meet at Paris, J. J. Gurney, and Josiah Forster, Esqrs., and Mrs. Elizabeth Fry, and by invitation to attend a “soirée” at their hotel, devoted to the cause of Peace; the company was French, and the two above-named gentlemen and I took the opportunity to unfold to them the principles of the Society, which seemed to excite the attention and sympathy of those who were present. On the 1st of May, I attended the anniversary meeting of the Christian Morals Society; the venerable M. Villenave, V.P., and President of the Peace Committee, being in the chair on this occasion. He opened the meeting with a very excellent speech, and afterwards read an able and interesting report of the Peace Committee; he then called on me, as the foreign secretary and delegate of the London Peace Society, to address the meeting; and probably on account of the official character in which I appeared before them, rather than the ability of the speaker, I was listened to with marked attention, and received with great applause. Immediately afterwards, Josiah Forster and J. J. Gurney, Esqrs., by permission of the chairman, severally addressed the meeting on the principles of the Peace Society, and expressed the pleasure they felt at being present at such a meeting, where French and English so cordially united in the promotion of peace, and their hope that the harmony now so happily existing between the two great nations would uninterruptedly continue and increase. These sentiments were warmly responded to by the chairman and the meeting at large; and it was very gratifying to observe, that the subject of peace was the principal theme, and that which most excited its attention and sympathy. At Paris I printed

500 copies of a French address, and prospectus of the Peace Convention, which I circulated throughout every department of France, as well as by letter to various correspondents in Switzerland, Germany, Belgium, Amsterdam, and Stockholm. On the 9th, I attended a meeting of the Peace Committee, in which important business was transacted, and George M. Gibbes, Esq., was appointed a delegate to the Peace Conven-

tion; for a few more days I was engaged in correspondence on the important subject of this Convention, and left Paris on the 17th, and travelling through Rouen to Havre, the next day crossed over to Southampton; and, thanks to a gracious and watchful Providence, arrived safely in London on the 19th of May.

S. RIGAUD.

London, May 26, 1843.

EXTRACTS FROM THE "FANAL,"

A French Journal of Commerce, Industry, Arts, and Politics. Published at Brussels, March 15th, 1843.

THE following articles appeared in the "Fanal," during the late visit of Mr. Rigaud to the Continent. They are interesting, as they serve to show how the public mind is there "feeling after the truth, if haply it may find it." The translation has been made as literal as a due regard to the English idiom would allow.

PEACE AND PEACE SOCIETIES IN EUROPE AND AMERICA.

The establishment of permanent and universal peace has been until this day the fond wish of every benevolent heart, and of every noble mind; even great captains have mused about universal peace. The prophets and the apostles, and the founders of different religions, have sought to establish it by the development of religious sentiments; the learned, by the development of the sciences; captains have thought that universal peace could not be realized between nations, but on the condition that one of them should rule over all the others. But although universal peace has been thus pursued from the commencement of the world, it is only in the present age and the few past years, that it has really been no longer considered as Utopian; now fools alone believe it to be impossible.

The great politicians of our time act according to this principle, which

is become the moving cause of all their actions; they have learned that war is the ruin of nations, and that peace—continual peace—on the contrary, always insures their prosperity. Peace is, then, the principle of good, as war is the principle of evil; and, according to right reason, we are equally bound to believe in the possibility of *its* reign, as to believe in the reign of the evil, which seems privileged to dazzle the eyes, and make an impression on the mind. It is only necessary to look back and examine the constitution of contemporary nations, and their treaties of alliance, in order to be convinced of the progress of peace in modern times.

The idea of peace now dominates in every question. The notion of conquering or swallowing up nations is stigmatized, and fading away; France and England still protest against the barbarous swallowing up of Poland, by Nicholas. If nations now think of extending their con-

quests and ascendancy, it is by pacific means, and moral influence. They dream not of conquering bodies, but minds.

The treaty of the holy alliance, so scouted and covered with obloquy by liberalism, was a profoundly religious and peaceable work, and the idea of it a remarkable thing! it had sprung up in the mind of the most absolute monarch in Europe. Since 1815, so many obstacles to war have arisen, that, with a little good-will, it seems that its return may never be possible.

It is misery that drives an individual to crime; it is also poverty; it is, so to speak, a reciprocal necessity to plunder each other, that in times past has driven nations to war. Sometimes also there has been for the strongest and greatest among them, an invincible necessity of expansion, which has forced them to overflow their natural limits. This manifestation has been recently produced on the part of France, which has restored, in 1815, all that she had acquired since 1793; for the design of France during the wars of the republic and the empire was not to appropriate the nations to herself, but to make them participate in that good which she thought she enjoyed, and which she did enjoy in a high degree, for she had acquired it. Render, therefore, the people happy; develop amongst them the great advantages of commerce and the fine arts, and you will take away from them all desire of compromising by war, the happiness and well-being which they will have found in these. War among the nations of Europe would now be without an object. They feel that the time for those violent and painful contacts, the only mode that they formerly had of knowing each other, by the mutual sacrifice of life, is past, and that there are other modes of contact, friendly, useful, solemn, and unfailing in their result, which sow not death, as those of

former times, in order to give life, but which always produce life, and this in luxuriance.

Now the savage hatred of nation to nation, which existed in ancient Europe, is over. All have learned to know and to esteem one another; some are even great enough to exalt and admire others without the fear of abasing themselves. We are not now far from the day when to this mutual esteem shall succeed a good, sincere, and affectionate union according to the Christian law. We are on the point of seeing constituted a permanent European alliance, in which France, England, Prussia, Austria, Russia, and all the other states of Europe shall together settle in good understanding, their differences and their affairs, and regulate the destinies of the whole world. Then the permanent universal peace, which the Christian implores every day, in asking that the kingdom of the Lord may come; that universal peace, ardently desired by Henry IV., and Sully; by the good abbot of St. Pierre; by Alexander, emperor of all the Russias; by St. Simon, Fourier, and by M. Guizot, who has had the courage, like the upright man, who refuses the duel, because the duel is a crime, to proclaim the principle of "peace everywhere and for ever:" then we affirm, this permanent universal peace shall no more be considered as Utopian; it shall be a reality; it shall exist; for its reign shall have really commenced.

But in order that the nations may arrive at this state of civilization and supreme happiness, in which war shall be an event, like an earthquake, a thing truly anomalous, monstrous, uncommon, it is still necessary to act upon the minds of individuals; for it is through individuals that the masses are moved, and we are now somewhat disposed to trust society for the progress which it requires and claims, as well as to render it respon-

sible for the obstacles which oppose this progress. In a word, the individual is not educated on the subject of, and with a view to universal peace; if he be sensible of the temporal benefit which results from it, he is not sufficiently impressed with its moral advantages.

It is this noble mission which is undertaken by the Peace Society founded in London, in 1816, the Christian Morals Society, founded in Paris, and by many other societies which have also taken for their symbol universal peace.

The London Society has many auxiliaries in England, in Scotland, in Wales, and in Ireland. A Peace Society is founded at Geneva, and it is the first which existed upon the Continent. The first of these societies in America was founded at New York, in the year 1815, and soon kindred societies were organized in almost all the large towns of the United States. Remarkable thing! these Peace Societies arose at the same epoch, and without any communication with each other upon this important subject.

The object of these societies is to set forth and to promote the blessing of permanent and universal peace. They give themselves to demonstrate that all war does violence to the feelings of humanity, is opposed to the true prosperity of nations, and to the happiness of man; and that it is most entirely contradictory to the spirit and the precepts of Christianity. It is also the object of these societies to make known the best means of reconciling the differences between nations and of establishing universal peace, without having recourse to arms. They join no political party, but they invite to union and cooperation all those who, upon the principles of Christianity, seek to establish the reign of peace on the earth. These societies are far more valuable than the Society for the Rights of Man,

the Seasons, and all the political clubs.

The Peace Societies in Europe and in America, have already published many works in order to spread the peaceful principles derived from the gospel. That of London has established a quarterly journal for January, April, July, and October, entitled *The Herald of Peace*. Besides this, many competitions have been opened. The Peace Society of America has divided a prize of the value of 1,000 dollars among the five best competitors upon the subject of a Congress of Nations, for the adjustment of the differences amongst nations, without having recourse to arms. The London Society has given a prize of 100 guineas to the best treatise upon "Universal and Permanent Peace." It has been obtained in 1841, over twenty-four competitors, by M. Macnamara. The Christian Morals Society, in 1842, has divided between the two best works out of twenty-four, the prize of 1,000 francs, put to competition on the following subject: "To set forth the means of advancing and obtaining the benefit of Universal and Permanent Peace." It has crowned M. C. Pecqueur and M. Bazan. All these works are published.

It is war in Europe which becomes more than ever a dream, for peace is no longer impossible; it is no longer an Utopia, brought forth and pursued by visionary men.

From the same Paper, March 16, 1843.

(Article II.)

PEACE AND PEACE SOCIETIES.

We said yesterday, in our first article, that the education of individuals on the subject of universal peace has yet to be effected; that they need to believe in it as they have believed until now in the fatal necessity for war; and we added that many Peace Societies, which have been formed

since 1815, have a tendency to produce this change.

One of the inconsistencies of our epoch, is that of applying ourselves principally to the amelioration of society in the mass, neglecting the case of the individual. Thus we are occupied in forming society for the individual, much more than in forming the individual for society. Hence some repulsive individualities, which even go so far as to legitimatize, and for which we ask complete satisfaction from society.

Peace Societies tend to teach man to know himself, and to restrain and moralize himself; it is this which the Greek philosophers recommended to him before, in their time, and we cannot too much recommend it to him still in our days.

But some may ask in what an individual who becomes a member of one of these Peace Societies can be engaged? What are his new duties? It is very easy to answer this: these new duties consist in showing himself calm, peaceful in all circumstances, in whatever social condition

he may be; be he a warrior, merchant, or minister; he can no more forget the engagements which he has taken towards his society, than a drunkard his, when he becomes a member of a temperance society, who has promised to drink no more, and to preach temperance; the member of the Peace Society has promised to cast out from his heart all hostile sentiments, and to preach peace wherever he is. Let the most influential men of society be converted to these principles, and engage with honour to respect them themselves, and to make them respected everywhere; and society is rapidly hastening towards universal and permanent peace. Let us admit that ministers and kings might soon make part of these societies, and war is for ever impossible.

We learn that a member of the London Peace Society, M. Rigaud, is at this moment in Belgium, delegated by that Society, in order to attempt there the organization of a Society upon the same basis, and the same principles as those of England, America, and the Continent.

RENEWAL OF WAR IN THE EAST, AND THE DANGER OF WAR AT HOME.

UNDER this title we were about to pen a few observations of our own, when the following masterly article from the talented Editor of the *Nonconformist* was placed before us. We insert it in our pages with great satisfaction, and rejoice in the opportunity to congratulate the friends of peace on having so able a coadjutor in their cause.

ANOTHER BRILLIANT ACHIEVEMENT.

The overland mail has brought a copy of a notification issued by the Governor-general from the political department, Bombay-castle, announcing for general information, that "it hath pleased Almighty God again to bless our arms with victory." There is a mixture of hypocrisy and profanity in this cast of phraseology most repulsive to every well-ordered mind. Our forces in the East have been engaged in butchering tribes from whom we had received the most friendly attentions and assistance, in

laying waste their country, and in reducing their capital to ruins. The sole plea which can be alleged in excuse for our wanton aggression upon the Ameers of Scinde is, that the annexation of that province to our Indian territories is likely to be profitable to ourselves, and that the conquest will probably pay its own expenses. This seems to be, in the judgment of our rulers, a sufficient argument for repaying hospitality with insult, and crushing to the earth those who had confessedly done more to conciliate good-will than to provoke violence. And having accomplished a

deed which stains with a foul blot our national reputation, and exposes us to the heaviest curse of the Supreme Judge of the universe, they have the effrontery to talk in set religious phrase, and to arrogate to themselves the sanction of high heaven.

War! We, inhabitants of Britain, who know nothing, except by report, of the terrible evils of this scourge of the human race, and whose indignant censure is instantly pronounced upon the heedlessness or want of foresight which, in our own land, occasions a single death—we, who weep over the very limited mortality caused by the treadmill, and justly conceive ourselves bound to remonstrate against prison discipline or workhouse cruelty, which issues in the premature death of some two or three paupers or prisoners—with what a frightful destitution of concern do we hear of hundreds being hewn down to the grave at the capricious bidding of an aristocratic government! Where is the Christian consistency of our churches, that they can tolerate these enormities? Whence comes it that we can read, almost without a sigh, of thousands in distant parts hurried into immortality by the injustice and rapacity of our own rulers? Surely, it must be from want of due reflection, and because unable to appreciate all the fell horrors of war, that we allow these deeds of darkness to be repeated month after month.

"Lo! where the giant on the mountain stands,
His blood-red tresses deepening in the sun,
With death-shot glowing in his fiery hands,
And eye that scorches all it glares upon!"

We see not the hideous features of war, simply because it has never come nigh to us. We behold only its holiday attire—its pomp and bravery—its glistening arms and flaunting banners. And yet every preparation rendered necessary to carry out successful war treads upon all the best and holiest feelings of humanity, turns the edge of man's kindest and most generous

attributes, and makes him a slave before it employs him as a murderer. Over every battle-field the demon fury presides. The fall of every hapless soldier leaves a vacancy in the affections of some surviving hearts. Bereaved families mourn in silence. Grey hairs go down in sorrow to the grave. Widows pine, refusing to be comforted; and unconscious infancy is robbed of its natural protection. Our armies carry with them, in their progress, and scatter far and wide, the seeds of demoralization. Even at home, and under the restraint imposed by public vigilance, they are the pest of the localities in which they are quartered; but abroad and under arms, they are the ministers of Heaven's severest judgments. The most awful convulsions of nature—tempests, inundations, volcanic eruptions, earthquakes, are to be chosen as infinitely preferable to war. They produce death, but they leave morals what they were. The immediate victims claim our pity, but the agent, in such case, awakens no indignation. They have carried off their hundreds, whilst war has slain its millions.

It may well become British Christians to ask themselves whether no way is open to put an end to these calamities. Every mail from the East brings intelligence of fresh excesses and still aggravated iniquity. The Government, so restless in hunting down man abroad, is now, if reports be not unfounded, preparing to employ the sword at home, and threatening to pour out the blood of our Irish fellow-countrymen. It becomes, in our estimation, a religious duty to resolve upon putting a speedy termination to this state of things. Let those who now refuse to give to the people full and equal representation in Parliament answer it to their own consciences for perpetuating a system of class rule which

"Plays such fantastic tricks before high
Heaven
As makes the angels weep."

CRITICAL NOTICES.

THE MANUAL OF PEACE; Exhibiting the Evils and Remedies of War. By THOMAS C. UPHAM, Professor of Mental and Moral Philosophy in Bowdoin College. Boston: American Peace Society. 1842. 12mo. Pp. 212.
This truly valuable little book was first

published in another form, and along with two other essays, in 1835. In order to bring before a larger number of readers the portions most important to the cause of peace, it has been reduced to its present size. It is the best manual upon the whole subject which we have ever seen.

Some works, such, for example, as Jon. Dymond's Essay, are more recondite and elaborate; and larger treatises, such as the Prize Essay, by H. Macnamara, Esq., contain more extended views and reasonings; but we have no such *manual* as this. Should it obtain, through the medium of the Peace Society, the circulation which it demands, it cannot fail greatly to subserve the interests of peace. It is written in a lucid and forcible style; it is comprehensive in its range; it embodies the substance of the whole argument, and is adapted to all classes of readers. Without pledging ourselves to the approval of *every* sentence or sentiment, we can confidently recommend it to the friends of peace; and especially would we invite to it the candid attention of all who hesitate to adopt the principle of Peace Societies; viz., that all inter-national wars are contrary to the spirit and precepts of the Christian religion. The table of contents, which we subjoin, will show how minutely, and yet how fully, he has gone into the whole subject:—Chapter I. Sufferings of the Field of Battle—II. Influence of War on Domestic Life—III. Influence of War on the Morals of Soldiers—IV. Influence of War on National Prosperity—V. Influence of War on the Progress of Civilization—VI. Influence of War upon Missions—VII. Causes of War—VIII. Of War as examined by the Light of Nature—IX. Of War as examined by the Old Testament—X. Of War as examined by the Principles of the Gospel—XI. Objections drawn from the New Testament—XII. Testimony and Practice of the Primitive Christians—XIII. Of War in connexion with the Millennium—XIV. Popular Objections—XV. On exercising the office of Chaplain—XVI. Of War in Connexion with Education—XVII. National Glory as connected with War—XVIII. Of the Duty of Private Christians and Ministers—XIX. Of Non-Intercourse in connexion with Peace—XX. Practical Efficacy of the Principles of Peace.

There is an introductory essay by the Rev. G. C. Beckwith, Corresponding Secretary of the American Peace Society, which very clearly and accurately defines the object contemplated by Peace Societies, and proves, both on abstract principles, and from existing facts, the possibility of attaining it.

ANTI-DUEL; or, a Plan for the Abrogation of Duelling, which has been tried and found successful. By JOHN DUNLOP. London: Houlston and Stoneman, 65, Paternoster-row. 1843. 8vo. pp. 78.

Mr. Dunlop is already well known to many of our readers as an efficient labourer in the cause of general benevolence. In this pamphlet he has entered at some length into the history of duelling, and has successfully refuted the specious attempts which are commonly made to defend it. The plan which he proposes for its abrogation, is the adoption of an *anti-duel pledge*, of which he gives the following form:—

"We, the undersigned, unite in a public protest against the practice of duelling, and do hereby declare that we will neither send nor accept a challenge to fight; and that we will not, in any way, be accessory to the antichristian practice on the part of other persons."

In support of his plan, he appeals both to general principles and to historic facts, as well as to the analogy supplied by the temperance pledge, &c. His support from history is chiefly derived from the adoption of a similar pledge in France, in the time of Louis XIV. Most sincerely do we congratulate *him*, and the friends of humanity and religion at large, upon the announcement found in a previous page of this *Herald*, concerning an association for the suppression of duelling. The commencement augurs well as to its success. May the approving smile of Heaven insure its increase in our beloved country, until this foul crime become altogether unknown upon British soil; and may other nations imitate the example, and reap the benefit!

SUPPRESSION OF THE OPIUM TRADE.

The Speech of the Right Hon. Lord ASHLEY, M.P., in the House of Commons, on Tuesday, April 4th, 1843. London: Houlston and Stoneman. 8vo. pp. 56.

If the opium trade were not *the sole cause* of the late Chinese war, we know not how it can be denied to have been *a cause*, and certainly *the immediate occasion* of it. The traffic in this drug is pre-eminently unrighteous in its character, and mischievous in its results. No lover of his species ought to lose a single opportunity

of denouncing it, and seeking its entire and everlasting suppression. That missionary societies should petition against its continuance, is anything but surprising. For how can they expect to succeed in establishing Christianity among a people who are compelled by all the rigours of war to receive opium, or tempted by the love of it to encourage smuggling and disobedience to law in their worst forms; and this by men who bear the Christian name? Our very heart aches within us as we try to realize this case. It has an enormity of guilt which we cannot describe. We can only pray that God may forgive our country in this thing, and awaken in every Briton a feeling of holy indignation at it, and a settled purpose never to suffer the continuance of it. One thing is morally certain; peace cannot continue, nor Christianity obtain a firm footing in China, unless this atrocious traffic be effectually suppressed. It is ruinous to both body and soul. Lord Ashley's speech does him great credit, and contains much information upon the whole question. Some of the right honourable gentleman's statements are most astounding. Let our readers procure the pamphlet, and judge for themselves.

MEMOIR OF THE REV. HENRY MOWES, late Pastor of Altenhausen and Ivenrode, Prussia. London: Religious Tract Society. 24mo. Pp. 168.

At the age of forty-one, this truly devoted Christian pastor fell asleep in Jesus. His memoirs contain interesting accounts of his active labours, and patient sufferings. His usefulness was great, and his example is full of instruction. At an early period of his life he served as a volunteer in the war against Napoleon. He was, at the time when he entered on this service, a student of theology at the university of Gottingen, but altogether devoid of true "Christian impression." His ardent mind was subsequently led by the Spirit of God to seek and find spiritual life. The account of his connexion with the army is full of touching incident; and stands singularly contrasted with the records of his subsequent peaceful life.

AN INQUIRY INTO THE ACCORDANCY OF WAR WITH THE PRINCIPLES OF CHRISTIANITY, and an Examination of the

Philosophic Reasoning by which it is defended; with Observations on some of the Causes of War, and some of its Effects. Fourth Edition. London: Charles Gilpin. 8vo. Pp. 112.

This admirable essay, from the pen of J. Dymond, is too well known to need any recommendation from us. We refer to it only to inform our readers that this edition is an exceedingly cheap reprint, and to express our hope that they will purchase it, and distribute it extensively.

SIMPLICITY OF LIVING. Observations on the Preservation of Health, &c. By J. H. CURTIS, Esq., M.D. Fourth Edition. London: John Churchill, Princes-street, Soho. 12mo. Pp. 382.

It must be left to men of medical science to review this book. It finds a place in our notices, because the author, having mentioned among "habits of excitement," "indulgence in political discussions," takes occasion to speak of war, and to record his convictions of its odious character and appalling consequences. We extract the following passage:—

"When we recollect that political dissensions have frequently been the causes of war, even of civil war—one of the most tremendous evils to which mankind is liable,—equally destructive to mind and body, involving both in one common ruin,—surely the vehemence of party feeling should be moderated; and since we all profess to be actuated by a desire for the general good, let us endeavour to promote it by good-will and kindness towards one another, recollecting that we frustrate our own objects, if we introduce disunion and dissension into our country, inasmuch as no nation can become great unless it is united. 'Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand.'

"In regard to warfare, the public mind, in all civilized countries, is becoming more and more alive to its evils, and to the absence of any substantial advantages derivable from it; and the day, fraught with innumerable blessings to mankind, is rapidly approaching, when this truly barbarous and inefficient mode of settling disputes will be universally scouted, and become a subject of unfeigned astonishment." Pp. 105, 106.

LETTERS ON MISSIONS. By WILLIAM SWAN, late Missionary in Siberia. With an Introductory Preface, by WILLIAM ORME, late Foreign Secretary to the London Missionary Society. Second Edition. London: Snow. 12mo. Pp. xxviii., 302.

The continual demand for these Letters, although they have now been for several years before the public, shows the estimation in which they are held. For accurate discrimination, sound judgment, and deep-toned piety,—if not unequalled, they are at least not surpassed, by any similar publications.

MAMMA'S FIRST LESSON BOOK. By A MOTHER. Religious Tract Society. 24mo. Pp. 132.

A mother's first lessons are of incalculable importance. They have an unperceived, but certain influence upon character, and upon eternity. To find good common sense, blended with right principle and truly Christian knowledge, in a child's first book, is, indeed, a somewhat rare thing. It is, however, here. We cordially recommend this mother's first lesson book. Our readers will not be disappointed with the *lesson on forgiveness*, at page 96, and we hope that the mothers among them will not fail to show their little ones that the obligations of individuals are those of nations also: "Do good to them who despitefully use you and persecute you."

OLD HUMPHREY'S WALKS IN LONDON AND ITS NEIGHBOURHOOD. Religious Tract Society. 24mo. Pp. 352.

A moral and religious companion to the *Sights in London*. It is written in Old Humphrey's best style, and unexceptionable, so far as we have seen, in its spirit and tendency. We quote the last few lines of the book.

"London, the goodliest city beneath the stars, has yielded me much of pleasure. Peace to her walls, and prosperity to her palaces! May her people, and the strangers within her gates, while here, be defended evermore from evil by the arm of the Eternal, and afterwards become inhabitants of the golden city, to behold and to share the glory of the Redeemer."

ELECTRICITY; its Phenomena, Laws, and Results. London: Religious Tract Society. Royal 32mo. Pp. 184.

This work is from the pen of Edwin Sidney, and is every way creditable to his scientific research and religious character.

THE END OF CONTROVERSY; being Strictures on Dr. Milner's work in support of Popish Errors, entitled "The End of Religious Controversy." By WILLIAM M'GAVIN, Esq. Religious Tract Society. 32mo. Pp. 416.

SKETCH OF POPERY. Religious Tract Society. 32mo. Pp. 300.

Both the above little books are well adapted to the present agitated state of the public mind on the subjects to which they refer. Truth should be the object of all. "The spirit of meekness" is indispensable to the successful pursuit of it. "The weapons of our warfare are not carnal; but mighty through God to the pulling down of strongholds."

THE TONGUE.—THE SENSE OF SMELL. Religious Tract Society.

Two more of the series of the Senses; and highly interesting and instructive.

KATHERINE. By CHARLES B. TAYLER, B.A. Religious Tract Society.

An instructive lesson respecting the sanctification of the Lord's-day.

THE PEACE CONVENTION.

THIS sheet is passing through the press whilst the Convention is sitting. We take this opportunity, therefore, of announcing to our readers that an EXTRA NUMBER of the *Herald* will be prepared and published as speedily as possible, containing an account of the proceedings of that assembly. A numerous delegation from America is present, and there is every reason to hope that the movement will be highly satisfactory to the friends of peace.

THE
HERALD OF PEACE.
AUGUST, 1843.

PROCEEDINGS
OF THE
FIRST GENERAL PEACE CONVENTION,
HELD AT FREEMASONS' HALL, GREAT QUEEN STREET, LONDON,
On Thursday, June 22nd, and the two following days.

It is now our pleasing duty to inform the friends of peace, that the sittings of the Convention have taken place as it was proposed that they should; and that they have exceeded in interest and harmony our most sanguine expectations. There is abundant cause for gratitude to Him who is the Author of all good, for the help which he has mercifully afforded to his servants. A deep sense of the magnitude of the object evidently pervaded the breasts of the delegates; and an anxious desire to promote the general result, rather than to gain attention to any peculiarity of individual opinion, was strongly manifest. There was, throughout the assembly, a marked response to every expression of Christian sentiment and feeling, from whomsoever it proceeded; all the deliberations were conducted in a serious and orderly manner; and, as it is believed, with scarcely even a temporary interruption of mutual confidence and good-will. It is not pretended that there was nothing of human infirmity and sin, over which it behoves us to mourn; but there was an evident aim to speak and act in the fear of God, and with a due regard to the will of the Saviour, for which we have great reason to be thankful. "Not unto us, O LORD, not unto us; but unto thy name give we glory, for thy mercy, and for thy truth's sake." Upon the results of the Convention, this is not the time to speak; but it may safely be affirmed, that a greater degree of attention has been gained to the principle upon which Peace Societies are founded than it has ever received before; whilst the deliberate opinions which the Convention has recorded as to the means of diffusing and carrying out that principle, cannot fail to produce discussion, always favourable to truth, if they should not have the immediate effect of interposing a check to the councils of war, and strengthening the friendly alliances of nations. The readiness with which the leading journals of the day have recorded the proceedings of the Convention, is an evident token for good, and

will in itself do something to mould public opinion in our favour; even their mistaken critiques will excite inquiry, and lead to discussion. The very critical juncture at which the Convention has been permitted to assemble, is favourable to its design; and the strong feelings against war, and for peace, which everywhere prevail, even though not universally based on the conviction that "war is inconsistent with the spirit and precepts of Christianity," will receive a new impulse from the doings of the Convention. Men belonging to all political parties, as well as to almost all religious denominations, have been found united in our assemblies, and alive to the importance of our object; whilst every other philanthropic enterprise has been seen to need our aid, or to be ready to help our cause. The gathering sympathies of all truly benevolent men are obviously with us; and whilst it is our duty on the one hand, to observe how everything really good and useful must be traced to the influence, direct or indirect, of Christian truth, it is equally interesting on the other hand, to notice how in the all-wise arrangements of a superintending Providence, everything is made subservient to the progress of the gospel, and the attainment of its contemplated and appointed results. Universal history proves that great principles require time to work; and there is still enough in the prevalence and power of that which is false and sinful, to repress enthusiasm as to the speedy termination of the miseries of the world. But the experience of our own age warrants the conclusion, that events will ripen with a rapidity heretofore unprecedented; and all things indicate that the redemption of the world draweth nigh. To have done any thing, as instruments to promote this result, will ere long prove to each of us one of the highest sources of satisfaction.

"The wolf, also, shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," Isaiah xi. 6. "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth," Psalm lxxii. 6, 7.

THE CONSTITUTION

Of the Convention was arranged upon the annexed basis; and delegates were returned and took their seats under each of its provisions:—

"1st. Members of the Convention, to consist of Officers and Committee of the London Peace Society.

"2nd. All persons nominated by Peace Societies and Associations, at home or abroad, whether auxiliary or otherwise to the London Society.

"3rd. All persons nominated by religious bodies or societies, and philanthropic, literary, or scientific institutions.

"4th. All persons appointed at public meetings of towns or districts, specially convened for the purpose.

"5th. All persons specially nominated by vote of the London Committee."

The total number of delegates so appointed was 334; being 292 from the United Kingdom of Great Britain and Ireland; 26 from the Peace Societies in the United States of America; and 6 from the Continent of Europe. The actual attendance during the three days was about 150. A considerable number of visitors were also present at each of the sittings, both ladies and gentlemen.

THE FIRST SESSION,

THURSDAY, JUNE 22, 1843. (10 A.M.)

At a few minutes after the hour appointed, John Lee, Esq., LL.D., F.R.S., &c., the Chairman of the London Peace Society's Committee, in pursuance of the preliminary arrangements, rose to move,—“That Charles Hindley, Esq., M.P., be requested to act as President of this Convention.”

In doing this, Dr. Lee said:—

“Gentlemen, Friends of the cause of Permanent and Universal Peace throughout the world,—I have been requested to propose to you the name of a gentleman who is considered most eligible to hold the station of president of this Convention; which proposal I trust will meet with an unanimous reception by you. But before I do this, I feel bound in duty, in gratitude, and in respect to the Committee, who have undertaken the labour of conducting the affairs of this Peace Convention to the crisis to which it has at present arrived,—I feel it my duty to return them thanks for the labour they have bestowed; and I am sure before this Convention closes, that it will give them its unanimous approbation.” . . . “But allow me to ask of this numerous and respectable meeting, ‘What has brought us together? and how were we assembled!’” The Doctor here briefly referred to the circumstances which originated the Convention, and which are detailed in an official document that follows; and to the fact of delegates being assembled from different parts of the world. Dr. Lee then proceeded: “I will now name the gentleman whom I consider most worthy of the office of chairman, Charles Hindley, Esq., M.P., and would only add that the members of the Peace Society in London are sensible of the services which that gentleman rendered them when he took the chair at their anniversary meeting in 1841.”

The motion was seconded by Amasa Walker, Esq., Professor of Political Economy in the Oberlin Institute, Ohio; put to the Convention; and unanimously carried.

Mr. Hindley having taken the chair, stated that “the sittings of this Convention would open each day in the same manner as those of the Anti-Slavery Convention had done, by silent prayer to that heavenly Father who will regard this as his work.”

At the close of this devotional exercise, the chairman rose, and said:—

“I regret extremely that the situation which I have the honour to hold, is not occupied by some one more worthy and more capable of doing so. I am sorry to say, that at the present time I am so unwell that I fear I shall be unable to remain during the whole of the proceedings. I take a deep interest in the work which has called us together. I trust the time will come—yea, soon come—which is anticipated in Scripture, when ‘swords shall be turned into ploughshares, and spears into pruning-hooks, and when nations shall learn war no more.’ The unchristian nature of war must be evident to every one; and how it was possible that Christian and civilized nations could go to war with each other, when there were other more ready and simple means of settling disputes, will be the wonder of future generations. It appears to me that the greatest improvement must take place in the world before we can expect that nations will at no time quarrel with each other. In, therefore, attempting to promote the principles of peace, we are not bound to assert that there shall be no disputes, but how we shall settle them. Leaving any independent nation, such as France or America, to decide between other nations, appears a much more simple way of settling disputes than going to war. May I be allowed here to allude to a subject which has recently been brought before us—I mean Tahiti. It will, of course, be in the knowledge of most here, that the French Admiral having alleged that some outrages had been committed on the French missionaries, demanded a large sum of money or the possession of the island. The Queen Pomare at length consented that it should be given up to him. Now, of course, this excited great

interest on account of the successful operations which the Missionary Societies had long carried on in that island. It was my lot to preside at a meeting in Exeter-hall, and to carry a memorial from that meeting to Lord Aberdeen respecting it; for at that time it was not known that the French Government had approved of the act of the admiral.

"In speaking with Lord Aberdeen, I suggested that several commissioners should be appointed to go out to that island to see if really it were the wish of Queen Pomare to be placed under the protection of France, and if this really were the case we could have no right whatever to object. Now, it appeared to me that this was very simple. But in the course of conversation with Lord Aberdeen, he said that it might possibly happen that we should be involved in a war with France respecting that.

"Now, it appeared to me, that if we could fall out with France for such an insignificant island, of no political importance whatever, the principles of peace were far from being established. Now, why not in such cases as this, where there is a dispute,—why not refer it to some nation such as America, or to the King of Holland, or to some impartial power.

"The French have taken possession of Tahiti. We have been obliged to submit, and Queen Pomare, a weak sovereign, has of course been obliged to submit also. Now it appears to me that this was not right. And I think you will admit that it was wrong in France to take possession of the island; but you will admit, also, that it was a very foolish idea to think of England going to war on such an account; yet at the same time that does not lessen the wrong. There is a positive wrong and injustice committed. And, as I said to Lord Aberdeen, 'I hope the time will come when nations, like individuals, will be responsible for their conduct.' Now, unfortunately, governments do that which private individuals would not be permitted to do on any account. I said to Lord Aberdeen, 'I trust the time will come when public opinion all over the civilized world will not tamely allow France, or England, or any other strong power to act unjustly to a weaker.' I mention this in order to show, that in carrying out our principles we do anticipate that disputes may arise, but there are eternal principles of justice and truth, notwithstanding; and we can refer their decision to some other independent power. I beg pardon for having trespassed to such a length; perhaps you will now allow me before I sit down, to suggest, as we meet for practical purposes, that our observations generally may be of a practical nature. I trust that we shall keep to the point, and that our observations will have reference to the practical carrying out of the principles which we profess."

The Rev. JOHN JEFFERSON, one of the secretaries of the London Peace Society, then read the following "*Statement as to the Origin and Objects of the Convention, the Principle upon which it had been called, and the Means which had been used to assemble it.*"

The proposal to hold a Peace Convention appears to have been first publicly expressed in a meeting held at Boston, in the United States, on the 29th of July, 1841. At this meeting, there were present many of the most active members of the American Peace Society; when a suggestion that a conference of the friends of peace should be held in London, to consult on the measures which are best adapted to promote universal peace amongst the nations of the earth, was unanimously approved, and a wish was expressed that the friends of the cause in other countries should correspond and consult for the promotion of such a Convention. At the same meeting it was also resolved,—“That the suggestion by the Honourable Judge Jay, of the insertion of a clause in all conventional treaties between nations, mutually binding the parties to submit all international disputes to the arbitration of some one or more friendly powers, presents a definite and practicable object of effort, worthy of the serious attention of the friends of peace.”

The resolutions adopted in Boston, were transmitted to England by Joseph Sturge, Esq., who was present when they were passed; and on the 15th of September, 1841, the Committee of the London Peace Society was specially

convened to consider them. Mr. Sturge met the Committee on that occasion, and several other gentlemen were also present by invitation. The proposal was cordially responded to, and the following resolutions were adopted :—

“ 1. That this meeting have received with sincere gratification, the resolutions transmitted through their friend, Mr. Joseph Sturge, from a meeting held in the city of Boston ; and now express their strong approbation of the proposal made by Judge Jay, relative to the mode of settling international disputes, as a sound practical measure, entirely harmonizing with the principles of the Peace Society, and the general adoption of which would be a blessing to the world.

“ 2. That this meeting receives, with great satisfaction, the suggestion for a general conference of the friends of peace of this and other nations, to be held at an early opportunity, for the purpose of consulting on the measures which may be best adapted to promote permanent and universal peace.”

An extensive correspondence upon the subject was at once opened ; and, after much preliminary discussion, it was determined to invite a number of the friends of peace to an open conference, in order to ascertain more satisfactorily their sentiments as to the desirableness of holding the proposed Convention. This conference was held in London, on the 14th of May, 1842 ; and was attended by about seventy persons, including several members of Parliament, several ministers of religion of different denominations, and many of the leading friends of the cause in this country. At this conference it was resolved unanimously,—“ That it is highly desirable for the friends of peace to hold a Convention of persons from different nations, to deliberate upon the best means, under the Divine blessing, to show the world the evil and expediency of the spirit and practice of war, and to promote permanent and universal peace ;” and it was referred to the Committee of the London Peace Society, with a number of other gentlemen, who were then named, to fix the time for holding the Convention. In the following month (June, 1842), it was resolved,—“ That the Peace Convention should immediately succeed that of the Anti-Slavery Society, in 1843.”

The immediate arrangements for carrying this resolution into effect, were painfully delayed by the sudden decease of the Rev. N. M. Harry ; so that it was not until the 17th of February, in the present year, that the Committee were able to place before their friends a programme of the constitution, principles, object, and business of the Convention, and to appoint a Sub-committee to carry out the details of the measure. Since that period, active means have been used to secure the co-operation of the friends of peace in various parts of the world. Circulars were forthwith prepared and forwarded to all the correspondents of the London Peace Society throughout the United Kingdom, requesting their attention to the proposed order of business, and urging the appointment of delegates. Pains were taken to secure a notice of the object in the leading periodicals and newspapers, both in town and country, and with considerable success. Copies of the circular, and of Jay's treatise on “ War and Peace,” have also been sent to every member of the British Legislature, to the ambassadors from foreign nations, and to each of the learned judges.

The earliest opportunity was seized to communicate with the American Peace Society ; whose Committee at once reprinted the programme, and prefixed to it a circular of their own, adapted to excite suitable attention amongst the numerous friends of the cause in that country ; and the secular and religious newspapers were employed to diffuse the information throughout the

states. Their warm interest in the object is proved by the numerous delegation which they have appointed. On the Continent, the Committee entered into correspondence with individuals in Amsterdam, Rotterdam, Hamburgh, and Spain; and through the medium of Mr. Rigaud with Paris, Lyons, and Strasburgh, in France; Geneva, Lausanne, Vevey, Berne, and Basle, in Switzerland; Manheim, Mayence, Frankfort, Nieuwyd, and Bonn, in Germany; with Brussels, Antwerp, and Mons, in Belgium; and with Stockholm, the capital of Sweden. To all these places Mr. Rigaud wrote, and forwarded a copy of the programme, translated into the French language. The programme was sent, also, to the principal journals on the Continent. From Paris, Brussels, and Mons, delegates have been appointed, including the Marquis de la Rochefoucauld Liancourt, president of the Society of Christian Morals, in Paris; and from some of the other places letters have been received. The Committee addressed letters also to some of the British colonies in the West Indies, and to Toronto and Montreal, in Canada; from Toronto a reply has come to hand. Immediate steps were also taken to secure the preparation of the three general papers proposed to be submitted to the Convention; this service has been kindly rendered by the Rev. John Burnet, H. T. J. Macnamara, Esq., and the Rev. J. Pye Smith, D.D., F.R.S., &c. An effort has also been made to obtain extended and accurate information on the various statistics of war and peace. The time has not been sufficient to combine and arrange the result of these inquiries; but Mr. John Allen, of Liskeard, will place before the Convention a mass of valuable materials which he has kindly prepared for this purpose; and further assistance will be obtained from other quarters. Arrangements have also been made to hold a public meeting at Exeter-hall, in immediate connexion with the sittings and objects of the Convention.

The PRINCIPLE upon which the Convention has been called is, "That war is inconsistent with the spirit of Christianity, and the true interests of mankind:" and the OBJECT at which it shall aim, as defined by the conference, May 14th, 1842, "To deliberate upon the best means, under the Divine blessing, to show the world the evil and inexpediency of the spirit and practice of war, and to promote permanent and universal peace."

In pursuance of these resolutions and arrangements, the Convention is *now*, in the good providence of God, permitted to assemble. The object which is before it, is one of the most interesting and important for which a large assembly can be convened; and can be rightly approached only in deep seriousness of spirit, with true benevolence of heart, and in humble dependence upon Divine aid; without this, all our deliberations will be unprofitable and vain. The pacific principles of Christianity are as yet very imperfectly understood by too many of the disciples of Jesus; and have been but partially enforced and diffused by those who have received them. It is for this Convention to give greater prominence to these principles, and to devise means whereby they may be more generally known, and more practically regarded. To enlighten the public mind, and to concentrate and employ the force of public opinion to influence those who rule over the nations against war, and in favour of peace, is one of the most necessary and legitimate efforts of Christian benevolence and zeal. War is, unquestionably, one of the greatest evils which afflict mankind; not only are the horrors of the battle-field indescribable, but the entire tendency of the military system is demoralizing and debasing in the greatest degree; whilst the wilful sacrifice of life involves an amount of guilt which no human mind can duly estimate; and the dishonour done to the name and religion of Jesus,—to say nothing of the hinderances thrown in the way

of its progress, or the sanction given to the cavils of infidelity,—is too serious and extensive to be fully realized. This is the evil we deplore and reprobate. We meet to bear testimony against it before the world, and to devise means for its extinction. We can employ no violence; our cause does not need it; our religion forbids it. "The fruit of righteousness is sown in peace, of them that make peace." "The wrath of man worketh not the righteousness of God." Our only weapon, is truth; our only authority, the gospel of our Saviour; our only object, "peace on earth, and good-will towards men;" our only temper, "the meekness and gentleness of Christ." Mere human effort, indeed, would effect little; but "we can do all things" by the power and help of the Most High. He is our strength, and our stay. His promise cannot fail. We meet under his sanction, and we desire to deliberate and act in his fear.

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth out of Zion, and the word of the Lord from Jerusalem. And he shall judge among many peoples, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine, and under his fig-tree; and none shall make them afraid; for the mouth of the Lord of hosts hath spoken it." (Micah iv. 1—4.)

Mr. Jefferson afterwards read a list of the delegates who had been appointed to the Convention, and the source of their appointment. He stated that the London Committee had thought it only right to enrol as delegates, the names of the seventy gentlemen who composed the conference of May, 1842. The following gentlemen had intimated their regret at not being able to be present:—Joseph John Gurney, Esq., of Norwich; Mr. Henry Richardson, of Newcastle; Mr. J. S. Mollet, of Amsterdam; Joseph Eaton, Esq., of Bristol; Rev. O. T. Dobbin, LL.B., of Exeter; Sir F. A. Mackenzie; C. Bowley, Esq., of Cirencester; Mr. David Anderson, of Driffield; Mr. John Bright, of Rochdale; Mr. Thomas Mounsey, of Sunderland; Rev. Richard Knill, of Wotton-under-Edge; Rev. Samuel Ransom, of Hackney; Mr. William Fry, of Culmstock; Sir Wilfrid Lawson, Bart., Brayton-hall; Mr. J. J. Fox, of Devizes; Edward Baines, Esq., of Leeds; Kedgwin Hoskins, Esq., M.P.; Rev. T. G. Stamper, of Uxbridge; Thomas Hancock, Esq., M.D., of Lisburne; Richard Allen, Esq., of Dublin; James Backhouse, Esq., of York; Mr. Robert Marsh, of Dorking; Mr. James Gilpin, of Bristol; and Mr. James Day, of London.

The secretary then read the "*Rules for conducting the business of the Convention*," as they had been prepared by the Committee.

Upon the first rule being put, considerable discussion arose as to the words in which the *Principle* of the Convention had been defined. One or two amendments were moved, but the rule as originally proposed was adopted almost unanimously. A slight alteration was made in the seventh rule; the rest were agreed to as proposed. The rules adopted are the following:—

1st. The Convention having been properly constituted, no discussion of the fundamental principle to be allowed, but the attention of the members to

be exclusively directed to the consideration and adoption of such means, consistently with this principle, as may most speedily and certainly effect the great object in view.

2nd. That the Convention do sit twice in each day, commencing at ten o'clock in the morning, and at four o'clock in the afternoon; and that the vice-presidents be requested to preside alternately in the absence of the president.

3rd. That all original papers, propositions, and resolutions, be submitted in writing to the secretaries, at a period not later than the close of the sitting previous to that in which it is proposed to introduce them; and that all amendments and propositions arising out of business under discussion, be submitted to the chairman in writing at the time.

4th. That the secretaries be instructed to report, at the close of each sitting, to the chairman, the subjects upon which it is proposed that information shall at the next sitting be communicated to the Convention; and that such subjects shall be regularly disposed of before any other matter be introduced.

5th. That as occasions may arise, committees shall be appointed to draft addresses, prepare resolutions, &c., to be passed through the hands of the secretaries to the chairman.

6th. That no member of the Convention shall be allowed to speak twice on the same subject, except in explanation; or the opener, by way of conclusion, in reply.

7th. That all documents emanating from the Convention shall be signed by the chairman.

8th. That all letters and documents addressed to this Convention, or to the chairman, be referred to the secretaries.

9th. That no new business be introduced, in the morning sitting, after half-past one o'clock.

JOSEPH TREGGLES PRICE, Esq., rose to move,—“That the following gentlemen be requested to act as vice-presidents to the Convention; viz., Joseph Brotherton, Esq., M.P., Joseph Sturge, Esq., John Tappan, Esq., the Marquis de la Rochefoucauld Liancourt, Amasa Walker, Esq., and Thomas Cock, Esq., M.D.”

The Rev. JONATHAN BLANCHARD, in seconding the resolution remarked,

“That he thought the vice-presidents should sit on each side the chair, so that if any question arose, the body of the Convention might sit still, until they learned how it had been decided by the gentlemen there.”

The motion was put, and carried unanimously; and the vice-presidents took their seats on the platform.

GEORGE M. GIBBES, Esq., then moved, and JOHN TAPPAN, Esq., seconded,—“That the following gentlemen be requested to act as secretaries to this Convention:—Mr. Frederick Wheeler, Mr. William Grimshaw, Jun., Mr. George Wood, Rev. G. C. Beckwith, and Rev. John Jefferson.”

The motion was put, and carried unanimously.

The Rev. JOHN BURNET then read the paper which he had prepared on “*The essential sinfulness of War, and its direct opposition to the spirit and precepts of Christianity, the prosperity of nations, and the true interests of mankind.*”

After defining *sin* to be “that which is contrary to the will of God,” Mr. B. applies this definition by showing that war is a misapplication of the

powers and faculties that God has given us ; a violation of the arrangements of nature ; and altogether opposed to the discoveries and precepts of revelation. Under the last named particular, Mr. B. enters at length into the objection to peace views which has been founded upon the Old Testament dispensation, and shows that the Jews were employed by God to inflict punitive justice upon the Canaanites, but that they were not engaged in war with them, according to the ordinary use of the term *war*. He argues that the morality of the Old Testament enjoins brotherly-kindness, even towards strangers ; and that the whole of the Old Testament is in keeping with the spirit and precepts of the New ; where he says, " there can be no difficulty in perceiving that war is contrary to the genius of that benevolent and generous system of revelation." Some remarks follow upon the conduct of the Saviour, his language before Pilate, and his address to his disciples about the " two swords." The *impolicy* of war is next referred to in the paper, and it is shown that the instability of nations has always been in proportion to their wars, and has arisen out of them. This is instanced in the case of ancient Egypt ; the Chaldean and Persian empires ; the conquests of Alexander, and of the Romans ; and in more modern times in the vast monarchy of Charlemagne, and the revolutionary wars of France. Mr. B. then goes on to speak of the difficulties which the friends of pacific principles have to contend with in the prejudices of mankind, who have learned to look on war as the glory of nations, and have employed painting, sculpture, architecture, history, poetry, heraldry, to celebrate its glory. An inquiry is then made as to what would probably have been the state of our own country at the present time, had the talents employed in war been consecrated to the arts of peace ; and the warrior is contrasted with the philosopher, the mechanic, the engineer, the man of science and literature, who " rise to eminence by the good which they diffuse," &c. The paper closes with an appeal to the philanthropist, the moralist, and, above all, to the religious man, to examine this great evil in the light of truth, and to exert themselves to the utmost to secure its extinction. " Blessed are the peacemakers ; for they shall be called the children of God."

During the reading of this paper, Mr. Hindley was compelled to leave, and the chair was filled by John Tappan, Esq.

The paper having been read, the Rev. JAMES HARGREAVES, who for many years has been the active secretary of the London Peace Society, moved the following resolution :—" That the paper which has now been read be referred to the following gentlemen, as a committee, to consider its contents, and report as to the course to be adopted upon it by this Convention : the Rev. John Burnet, Amasa Walker, Esq., Rev. Jonathan Blanchard, Rev. J. W. Pennington, Samuel Bowly, Esq., Rev. Thomas Morgan, Edward Smith, Esq., Joseph T. Price, Esq., and Arnold Buffum, Esq." Mr. Hargreaves spoke to the following effect :—

" Whether I have anything to say to the purpose, I must leave for you to judge after I have said it. It may be news to some present that I am one of the oldest members of the Peace Society. I had embraced the principles from the contents of Divine revelation, before the Society had any existence. It was supposed that I was out of my mind by attempting to speak in condemnation of war. However, my convictions have grown with my years, and the longer I live, the stronger attachment do I feel to this cause and to its sacred principles. War is said to be essentially sinful, not accidentally so—not under some peculiar circumstances, but under all circumstances. Much has been said this morning respecting all war. Now, I think that the term ' war,' is sufficiently full and explicit. Moses himself forbade a soldier to come into the tabernacle for a certain time after he had been engaged in war. And I think that there is a statute in the Greek

church which excludes a soldier from the communion for a certain time. The Attic law banished a man who had only by accident killed his fellow man. If I were to speak of the essential sinfulness of war, I should appeal to the New Testament. There cannot be a doubt but that war is directly opposed to the title which the Saviour of mankind has assumed. He is the Prince of Peace! It would be needless in me at this time, to enlarge upon the evils which arise out of war. It is a complication of all the maladies which have afflicted the human race. It renounces all the ten commandments, and breaks all the precepts of the New Testament with impunity. Those who are engaged in war not only *may* break the commandments of the Bible, but they *must* at any time do so by the command of their superior officers; for they engage when they enter into the army to obey their officers in all things, 'so help me God.' When, therefore, the commands of God and the commands of man clash, the soldier, if he obeys God, will be punished by man, and if he obey man, he incurs the displeasure of God. War is directly opposed to the principles of the Old Testament, to the precepts of the new dispensation, to the mission of Christ, to the doctrines of the gospel, and to the Lord's prayer. How can we reconcile war with that 'wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy, and of good fruits, without partiality, and without hypocrisy?' War is opposed to the beatitudes in the 5th chapter of the Gospel of Matthew. I have sometimes been amused in my own mind, at thinking what kind of a regiment, a regiment of soldiers would be who possessed all the characteristics there mentioned. 'Blessed are the poor in spirit.' 'Blessed are the meek.' 'Blessed are the merciful.' If soldiers had these qualifications, could their officers make them take swords and bayonets in their hands, or make them discharge cannons?" (The speaker here related an anecdote of a person who, when commanded to take hold of a gun, would not touch it. They put it in his hands; he let it fall. They bound him and whipped him, but he said, "I am ready to serve you in anything I can with a good conscience, but I cannot shed the blood of my fellow-creatures;" and so after three months' trial and abuse, they gave him up as incurable, and gave him an honourable discharge; and he spent three years after this in preaching the gospel of Christ.) Mr. Hargreaves proceeded: "We are told in Scripture to 'love our enemies,' and religion is love. But what evidence can there be of that principle in a person who would take away the life of his fellow man in battle? Love is the ruling passion of the Christian's breast; and how can we reconcile that love with going to war? I cannot tell. The language of the primitive Christians was, 'I am not able to fight. I am a Christian, and therefore I cannot fight.' Those persons who advocate the propriety of war, ought to throw away their Bibles. There are many remarks in the paper which we have heard read, which call for very deep thought and consideration. It is one of the most masterly addresses I have ever heard. War and Christianity are opposites; they are directly opposed to each other; and we might as soon attempt to reconcile light and darkness, as to join Christianity and war. We have the testimony of great warriors upon this subject. Our own Duke of Wellington said, a little time ago, that 'those who had nice consciences about religion had no business in the army;' and Buonaparte said, that 'if a man were not bad when he enlisted, they must make him so, for *the worse the man, the better the soldier.*' There is one little anecdote which I will just mention; it is about a person whose name is dear to my heart; I mean William Ladd. Ladd kept sheep, but his neighbour's sheep would break into his farm and eat his grain. He remonstrated and sent messages, but still they continued to come. At last, Ladd lost his balance, and he told his men that if the sheep came again they were to set the dogs at them, and if that would not do, to shoot them. As he rode home his mind felt very uneasy about it; and the next morning he went to his neighbour, who was chopping wood, and he said, 'Good morning, neighbour.' He never looked up. 'Good morning, sir.' He gave a kind of a grunt. 'Well, neighbour, I am come about these sheep.' 'Ah! the sheep. Is it right to be talking about shooting a poor man's sheep?' 'No; no;' replied Ladd, 'I was wrong, neighbour, altogether wrong; but I am going to make a proposal to you, which I hope you will accept.' 'What is it?' said the man. 'Why, that your sheep should be driven to my homestead farm, and put along with mine till the fall of the year, and then you shall take them back; and if any be missing, you shall pick an equal number out of my flock.' 'You don't mean so, neighbour, do you? Are you in earnest?' 'To be sure I am.' 'That's another thing; but I will take care,

neighbour, that my sheep shall not trouble you any more, and if it be requisite I will shut them up.' Ladd has been called the Apostle of Peace in America; and such a man is an honour to any country. Now, no nation can go to war unless it has got some other nation to go to war with. Let a pugilist stand ready to fight, and he will find plenty to give him a challenge; but if he put his hands in his pocket, no person will think of fighting with him. There must always be two sides to a match, or else there can be no fighting. I wish before I conclude to bear my testimony against war, and it may be my last. The term war includes every kind of war, whether you put 'all' before it or not; and, therefore, I condemn not only war in the abstract, but all wars, of whatever kind they may be. With these remarks, I move the resolution which has been put into my hand."

The Rev. GEORGE C. BECKWITH seconded the motion. He said:—

"That he might go into a wide range of observation, for the paper might be considered as giving a synoptical view of the whole subject, and opens a wide field for observation. He was not disposed at that time to enter upon that field, but the proper course he conceived was to refer it to a committee, as was proposed by the resolution, and then the way would be open for discussion. He was very happy to hear the remarks of his respected friend. He was very glad to find that that paper condemned war as being opposed to the whole will of God, as revealed in the constitution of man, in the course of his providence, in the order of nature, and in the book of revelation,—not only to the New Testament, but also to the moral precepts of the Old; that war in all its essential parts, and in all its indisputable elements, is as utterly opposed to the principles of the Old Testament as to the principles of the New; opposed as well to the decalogue as to the sermon delivered on the mount. He (Mr. B.) would therefore refer this to the committee, in expectation that in the afternoon session the subject would be brought before the Convention."

Mr. WILLIAM FORSTER regarded it as a step towards the object, that we are prepared to speak of war as a sin. He read some extracts from the public papers respecting the war in Scinde, and expressed his hope that the Convention would not separate without passing a resolution expressive of its opinion of that war. He hoped that the time is not distant when in the houses of Parliament will be found men of that Christian principle and moral courage, which will lead them to oppose votes of thanks to warriors.

After further discussion, in which Mr. George Pilkington, Arnold Buffum, Esq., Mr. James C. Fuller, and Dr. Ritchie took part, the motion was agreed to, with the understanding that all remarks on the paper should be forwarded to the committee in writing.

Mr. JEFFERSON then read a letter from Samuel E. Coues, Esq., President of the American Peace Society, explaining his absence from the Convention.

JOSEPH STURGE, Esq., read the following letter addressed to himself; dated Jamaica, April 27, 1843:—

"DEAR SIR,—We the undersigned Baptist Missionaries being of opinion that all war is contrary to the spirit and precepts of our holy religion, and detrimental to the best interests of the human race, take the liberty of requesting you to represent us at the approaching Peace Convention to be held in London.

"We are, dear sir, yours very truly,

WILLIAM KNIBB,
BENJAMIN B. DEXTER,
JOHN HUTCHINS,
JOHN CLARK,
THOMAS PICKTON,

JOHN E. HENDERSON,
EDWARD HEWETT,
JOHN MAY,
HENRY JOHN DUTTON,
WALTER DANDY."

Letters were also read from the Rev. William Hoffman, of Basle, on behalf of the Evangelical Missionary Society; from M. Appia, Pastor of the French Church, at Frankfort; and from Mr. J. S. Mollet, of Amsterdam; when the Convention adjourned to 4 p.m.

FIRST DAY'S SITTING,

JUNE 22, 1843. (AFTERNOON.)

CHARLES HINDLEY, Esq., M.P., in the chair.

Mr. JEFFERSON read the minutes of the morning sitting, which were confirmed.

He also reported the appointment of delegates from Norwich, Hull, and Nottingham; and stated that a letter had been received from the Rev. B. Godwyn, of Oxford, expressing his regret at not being able to attend.

Letters were then presented to the Convention, and partially read, from the friends of peace at Geneva, by M. Ramu, Pastor; from M. Pecquer, of Paris; from Count D. Frolich, of Stockholm; and from the Rev. John Roaf, of Toronto.

The president then introduced WILLIAM SHARMAN CRAWFORD, Esq., M.P., who said:—

“I felt it my duty to attend here on this occasion to express my adhesion to the principle of this Convention—that war is inconsistent with Christianity. I regret that I was not able to attend here this morning. The exercises connected with my parliamentary duty prevented me, and it will be equally impossible for me to continue here for any length of time, as I am under the necessity of being in my place in the House of Commons at five o'clock this evening; but, Sir, I could not avoid the wish to make my personal appearance at this meeting, to express my desire to promote the great object which this Convention has in view. Sir, it does not require one moment's thought in my mind, to express my adhesion to, and my concurrence in, the resolution which is in my hand. It is plain, that no wars in which this country has ever been engaged were more completely hostile to the principles of Christianity, or to the principles of liberty and the rights of the people, than those two wars mentioned in this paper—the wars of China and Afghanistan. The war in China was for the purpose of pressing a deleterious drug upon the people, when they were disposed to reject that drug. What right have we to exert our arms for the purpose of such an object as that? Why, Sir, my opinion is, that every man who suffered death on that occasion, may bring a charge of murder against those who were engaged in that war, or who supported it. The war, too, in Afghanistan, was not in any degree less offensive to these great principles; it was an attempt to press the people to pay allegiance to a foreign power; and how can it be said that any government can support political liberty which attempts to subjugate an independent people to their power, who had given them no cause of offence? This war was equally offensive with the former war; the same evil principle was displayed; the same evil principle of exercising powers of compulsion against the independent rights of mankind, and equally unworthy of a free Christian state. The resolution states that these wars are contrary to all equitable and Christian principles. I have no doubt in my mind that they are so, and directly calculated to prejudice those regions against a reception of evangelical truth. Nothing can be more true than this. How can it be expected that heathen nations will receive the religious principles of a nation which exhibits the wickedness of its conduct by such acts as these? Can it be expected that heathen people will believe that anything like religion can be possessed by a nation who acts in this way? It is impossible that the Christian religion can be propagated by such means as these. Sir, I should wish to see the influence of England extended over the world by means of peace, and by means of doing that for the people of the world which will promote their happiness, and which will promote peace and good-will among men. Sir, the object of our Redeemer, when he was upon earth, was to promote ‘peace and good-will towards man.’ Sir, I wish to see all persons acting under his banner, and be his servants in promoting those great principles which are inculcated by his precepts, and which it was the whole study of his life to carry into effect. Sir, these are the principles which nations desirous of advancing Christianity ought to adopt, and not by

their acts display an opposition to the very principles and doctrines which they profess. It is impossible that they can be sincere in their advocacy of the doctrines of Christianity whilst they act in direct opposition to them. Without further observations I beg to move the resolution which has been put into my hand :—

“That the recent wars in China, Affghanistan, and Scinde, are, in the opinion of this Convention, gross violations of all equitable and Christian principles, and directly calculated to prejudice the reception of evangelical truth in those heathen nations, as well as to depreciate the character and influence of the British people throughout the whole civilized world. And that a copy of this resolution be forwarded to the members of the British Government and Parliament.”

Rev. W. Brock said he had great pleasure in seconding the resolution. He could not help feeling that there was a congruity between the scenes of the last few days and the present—that there was a connexion between the anti-slavery and peace movements. He could not help feeling but that the principle would prevail ; and he stood there with just that moral instinct that they would beat—to use a martial phrase—and that the victory must unquestionably be achieved. I read in my Bible that swords shall be turned into ploughshares, and spears into pruning-hooks, so that the soldier will be turned into a vine-dresser. Then will the little hills rejoice on every side, and the earth, which now is often groaning under the trample of warriors, and which is often saturated with the blood of my brethren, shall then bring forth on every side fruit unto holiness. Nothing like the sword or the spear will then be in existence ; not even a remnant of them will remain. I hope that the principles of peace will be so much spread abroad through the medium of this Convention, and other things arising from it, that my grandchildren or my great-grandchildren will not even know how to use a sword, or a spear, or a gun. And then nation shall not lift up sword against nation, and there shall be but one statute throughout this universe, viz., “Whatsoever ye would that men should do to you, do ye also so unto them.” Mr. B. offered some further remarks on the happiness of that period when all men shall form one brotherhood ; and spoke in strong terms of disapprobation as to the wars referred to in the resolution.

After some discussion, which turned chiefly upon the respective responsibility of the Government and the people as to the wars in the East, and in which Mr. H. C. Wright, Rev. E. Miall, Mr. H. C. Howells, Dr. Ritchie, Rev. J. Burnet, Mr. G. C. Smith, Rev. Amos A. Phelps, Joseph Sturge, Esq., and William Storrs Fry, Esq., who particularly called the attention of the Convention to the opium traffic with China, took part, the resolution was agreed to, with one dissentient (Mr. Pilkington), who protested against any appeal to Government.

The report of the committee, to whom was intrusted the consideration of the paper on “*The Essential Sinfulness of War*,” &c., prepared and read by the Rev. John Burnet, was presented ; and it was resolved, on the motion of EDWARD SMITH, Esq., seconded by JOHN TAPPAN, Esq.,—“That the Convention do print the paper read by the Rev. John Burnet this morning, with the author’s name attached, after he may have availed himself of the suggestions of the assembled delegates ; leaving with the writer the responsibility of the sentiments contained therein.”

And, on the motion of the Rev. W. H. BLACK, seconded by the Rev. H. SOLLY, it was also resolved,—“That the cordial thanks of this Convention are justly due, and are hereby tendered to the Rev. John Burnet, for his able and excellent paper, prepared for, and read to this Convention.”

The Rev. GEORGE C. BACKWITH presented to the Convention letters and papers from the following parties in America, who were unable to be present to express their opinions. Mr. B. read so much of these documents as

appeared to him to be necessary to convey the mind of the writers. From the Rev. Alpheus Crosby, Professor in Dartmouth College, New Hampshire; S. V. S. Wilder, Esq., Bolton, Massachusetts; John Howland, Esq., President of Rhode Island Peace Society; the Honourable James G. Birney, of Michigan; the Rev. C. E. Stowe, D.D., Professor in Lane Seminary, Ohio; the Honourable Thomas W. Williams, New London, Connecticut; the Rev. Howard Malcom, President of George Town College, Kentucky; the Rev. Thomas C. Upham, Professor in Bowdoin College, Maine; Mr. William Dawes, Mr. H. C. Taylor, and Mr. Hamilton Hill, delegates appointed by the Peace Society in the Oberlin Institute, Ohio; the Honourable William Jay, Bedford, New York; Anson G. Phelps, Esq., New York; Mr. W. H. Y. Hackett, President, and Mr. Marcillus Bufford, Secretary, of the New Hampshire Peace Society; and the Rev. Charles Spear, of Boston.

Mr. JOHN ALLEN, of Liskeard, laid on the table a mass of statistical information on the subject of war, illustrative of the following particulars amongst others:—numbers of soldiers employed in wars; numbers slain; numbers wounded; numbers pensioned, &c.; expenses of the wars; present state of the army and navy in different countries; &c. &c. Mr. Allen read a condensed view of a portion of this information relating to Austria, Great Britain, and France.

Mr. GEORGE WOOD also read some papers which had been forwarded to the Committee in reply to queries concerning the moral state of the army and navy, by Mr. Thomas Thrush, Mr. Robert J. Rouse, and Mr. J. E. Mogridge.

Upon which it was moved by LEWIS TAPPAN, Esq., and seconded by Mr. JAMES C. FULLER, and resolved unanimously,—“That the thanks of this Convention be tendered to the gentlemen who have furnished the valuable statistical information that has now been laid on the table; and that these documents be printed as part of the proceedings of this Convention.”

The Convention then adjourned to Friday morning at ten o'clock.

SECOND DAY'S SITTINGS,

FRIDAY, JUNE 23, 1843. (MORNING.)

In the absence of the president, the chair was occupied by JOSEPH BROTHERTON, Esq., M.P., and afterwards by AMASA WALKER, Esq.

A season of silence for mental prayer was observed; at the close of which the chairman addressed the meeting as follows:—

“I have been very unexpectedly called upon to take the chair, but I cannot do so without expressing, in a very few words, my gratification at beholding this assembly meeting together to promote so important a cause. We all admit that war is a great evil. Every one must deplore its dreadful consequences. It is not for me on the present occasion to attempt to describe in any way the evils of war. Every one around me is impressed with the horrors which must attend warfare, and the destruction of human life. I conceive that our great object in meeting together is to endeavour to adopt the best means of putting an end to war, and promoting universal peace. There are various means, no doubt, which may be adopted; but I am of opinion that the only or most efficient means of putting an end to war is to cherish in our own minds the sentiment of peace. If all who profess Christianity were really Christians, war would cease. The great object, then, which we must have in view is to promote the principles of Christianity. It has been said, ‘Whence come your wars and contentions?’ They can only come from

their own source ; and if we cherish in our own minds the spirit of Christianity, we shall be led to adopt those principles of the gospel which have respect to the inviolability of human life. I conceive that nations should be considered in the same light as individuals or private communities. If we consider that it is our duty to set up the standard of justice, and if there be any difficulties among us, let them be referred to the arbitration of others who are impartial. If we practise these principles in private life, I cannot see why it should not be considered honourable for nations to refer anything in dispute among them to arbitration (if disinterested parties can be found), and feel it honourable too, to submit to the decision, even though it should be to their own injury. Some who deprecate war, say, 'It is a great evil ;' but when some peculiar case arises, they fancy that they are justified in departing from these principles. Now, the great object of this Convention, I conceive, is to show mankind that under all circumstances it is not their interest to have recourse to such proceedings. When two parties go to war, *both* cannot be right ; it is very probable that both are wrong—both mistaken ; and even if they go to war there must be a termination ; and, therefore, why not settle the matter in dispute, before incurring all the expense, and all the loss of human life, instead of exhausting each other's resources, and shedding the blood of their fellow-creatures. I have for many years been impressed with this opinion, and I consider that every means ought to be adopted to diffuse these sentiments of peace. I think we ought never to plead for warriors—never grant honours to the destroyers of human life ; but do everything we can to encourage those who render their country illustrious by acts of benevolence and by the arts and manufactures. Cherish these if you will ; pay every honour and respect to the preservers of life, but on no account give homage to the destroyers of it. That has been my principle for many years. We are often misled by supposing that it is not wrong to follow anything which is fashionable, and therefore it requires some degree of moral courage to speak out our sentiments on this point. Now many persons have a feeling against war ; they agree with you in sentiment, but are carried away by the tide of public opinion, and their feelings lead them to imagine that they are promoting the best interests of their country. I know that a patriotic people may be led by a desire for the welfare of their country, to suppose that warriors are the promoters of their best interests, and are thus led to feel a degree of gratitude to them for the services which they have performed ; but I do conceive that if we would cherish peace, we should be influenced by a spirit of wisdom to adopt such measures as would promote general prosperity, and thus do a great deal better than by encouraging such characters as men who imagine that they can serve their country by destroying life—the lives of their enemies. Now, as individuals are dependent upon each other, so I conceive nations to be ; and one great means of promoting peace, I conceive, is by promoting free intercourse between nations. Whenever nations find that it is their interest not only to cultivate union, but to be willing, in order to cement this union, to make sacrifices, peace will be promoted. The interests of peace and commerce are mutually dependent upon each other ; and be assured, that this is one of the best means of putting down war. Well, then, not to be tedious, I would wish to impress upon the minds of all, the importance of cherishing sentiments of humanity and sentiments of peace in their own minds. It is the spirit of Christianity. Jesus Christ came not to destroy men's lives, but to save them ; and I never can believe that the man who really is a Christian can ever lend his aid, or support in any way the cause of war. The spirit of true religion is the same in all ages ; and I never can believe that the God who gave man life, and created him immortal, ever destined that his fellow-man should have the right to take away that life. I would, therefore, on all occasions, that we should endeavour to impress on the mind of man, the sacredness of human life. I have, also, been opposed to all capital punishments ; for be assured of this, that they are unnecessary, and that no good effect is ever produced by these examples. It is impossible. And, therefore, if we discourage the taking away of life by the magistrate, we shall be led to see that as it is wrong in one individual to take away the life of another, so it is equally wrong for one nation to take away the life of persons of another nation. War is contrary to the laws of God, and no human sovereign can abrogate the Divine laws. It is impossible that human laws can overturn the Divine laws. God has given laws for the government of man, and has shown us the best means of promoting the general welfare of society—eternal as well as temporal, and no human laws can be just which are opposed to Divine laws. There I take my stand—upon the

Divine law—I take my stand upon the word of God. I look at the spirit of Christianity, and on this ground there can be no sanction for war. Then every subordinate means consistent with this benevolent principle ought to be adopted; and even self-interest is good as far as relates to the general state of society. I therefore feel very much gratified that this Convention has assembled, composed of delegates from all parts of the earth; and I do trust that this sentiment will be diffused throughout the world, which will induce men to ‘turn their swords into ploughshares, and their spears into pruning-hooks.’ If England and France were but to unite in setting an example, if they were to disband their armies, and proclaim to the world that it was their determination henceforth to settle all disputes between them by arbitration, it would have such an effect upon mankind, that they would look back with astonishment and wonder that in a civilized age so much money should be spent and so many lives sacrificed in war. I am certain that future ages will look back upon this with perfect astonishment, that nations should have spent so many thousands of millions of pounds in destroying human life. It is perfect insanity. I cannot imagine how any man, looking at the great principles of Christianity, how any person wishing to advance the knowledge of the word of God and spread Christianity, can for a moment justify war, or assert that there can be any necessity for it. It is impossible that it can be justified by any sincere Christian mind; and, therefore, as our principles are right, let us not be afraid to avow them. Some people would urge that there is a degree of pusillanimity in this—that if we profess peace principles we shall be trodden under foot by surrounding nations, and be the subject of insults and indignities. I believe that the moral power of England is stronger than its physical power. I believe that principles are stronger than armies. And we find that a man requires more courage to *refuse* the acceptance of a challenge than to fight a duel; it requires more moral courage to advocate true principles than to accept a challenge or engage in war. We ought not to praise warriors; and if we did not excite their vanity, depend upon it we should not have so many ready to fight. But the man of true courage is the man who dares to face opinion—who dares to uphold the principles which he honestly believes. We do find, that in spite of all the opposition of the most potent of despots, true principles have made their way, and they will make their way, for these principles are the principles of truth, and eminently calculated to promote the good of mankind; and I for one will never be ashamed of professing them; and I hope that the members of this Convention will unite together in spreading these principles, for the general good of mankind, and that the consequence will be universal peace—peace all over the world.”

The Rev. JOHN JEFFERSON read the minutes of the last sitting, which were confirmed.

The MARQUIS DE LA ROCHEFOUCAULD LIANCOURT rose to move,—“That the Committee of arrangements be requested to draw up an address to be sent from this Convention to all the governments of the civilized world, including a recommendation that they should introduce into their treaties with other nations, a clause binding the parties to refer all cases of international difference to the decision of one or more friendly powers.”

The Marquis was introduced by Dr. BOWRING, in the following terms:—

“It is my agreeable task to introduce to this Convention the Marquis de la Rochefoucauld Liancourt, who has come here as a deputy from France. He bears a most illustrious name. His name has been illustrious for generations. He holds a most distinguished rank, and serves it most worthily. He is connected with everything generous and benevolent in his native land. I am sure he will meet with that welcome to which his position entitles him; and his personal character does honour to his position.”

The Marquis then read, in French, a speech, of which the following is a translation:—

“Gentlemen,—I feel bound first of all to express how highly honoured I deem myself in being permitted to take part in the conference on a question so exalted and noble as that of permanent and universal peace.

"The Société de la Morale Chrétienne has for the last twenty years gained the good opinion of the public by defending all the doctrines of love and humanity, and has been, in effect, a French Society of Peace. The Duke de la Rochefoucauld Liancourt, my father, was its first president; M. le Duc de Broglie, M. Guizot, M. Benjamin Constant, succeeded him; and I, unworthy as I am, have followed them in that office, who cannot lay claim to their attainments, and who now ask from you the indulgence due to a deep conviction of the truth of your sentiments. The Société de la Morale Chrétienne has unceasingly elicited noble thoughts; it has proclaimed, with as much zeal as success, religious liberty; it has recalled the general attention to the illustrious manifestation of God in the works of nature; and it has shown the necessity of the confession of religious convictions. Descending into the social condition, this Society has zealously promoted the establishment of savings' banks; it has obtained the abolition of lotteries; and I had the honour of being its organ in the Chamber of Deputies, and of proposing the law which closed the gambling-houses in France. At the present time, the Society is assiduously pursuing the emancipation of slaves, the abolition of capital punishments, the suppression of torture in prison, and the admission into our laws of every measure calculated to serve the interests of morality amongst the masses, temperance in individuals, and religious education amongst the people. It is the only society in France which has openly declared itself to be a Peace Society; the only one which has unceasingly given open expression to its horror of war; the only one which opposes itself, without reserve or hesitation, as well against duelling and revolts, as against conquests; and, fully maintaining its independence, it unites itself to its ancient president, to whom diplomatic trusts are at present confided, in order that it may maintain, in conjunction with him, the policy of moderation and peace. I have told you, gentlemen, what the Société de la Morale Chrétienne is; and now that I am permitted to take a part in this congress of peace, not only in its name, but also in the name of all the friends of humanity who belong to it,—and they are numerous in France,—I think I cannot better evince my gratitude than by bringing before you official and authentic documents relative to the state of the question in my own country. It is a tribute which I feel to be due to this assembly, who kindly permit me to address them in my own language, as if this were already a bond of our sympathies to associate the languages, in the same manner as we are here blending the generous sentiments of the two nations.

"It is with the same design that I am happy to cite first the two illustrious names of Elizabeth and Henry IV., who were the first to unite in this great project of permanent peace, founded upon the alliance between the two crowns of England and France; and which was further cemented by the edict of Nantes, which had reunited to our king all his subjects, whatever might be their religious opinions. It is pleasant to me to recall these things, when I see these two nations together preserving political and religious liberty; together maintaining peace between themselves, and also strengthening it among all the powers of Europe, for the happiness of mankind. It is certain, gentlemen, that public opinion in France has acknowledged the advantage which accrues from a general agreement or union among the nations; the public mind is attached to this system of peace which is necessary to the prosperity of states; and I am happy to have to state here this day the benefits which it has conferred on my country.

"I will present to you especially some details concerning our moral situation. War does not only call out to the army the sons of the nobility, it produces also trouble, pain, and affliction among the citizens, and further leads to distraction, disorder, and agitation among the masses. Have we not seen, in the year 1840, on the first announcement of a war which was yet distant, the population turning from their usual occupations; commerce and industry brought to an unsteady and timid stand; and crowds of idlers in our towns exciting day by day increased disorder; the songs of war re-echoed in the theatres; the people crying, every evening, 'To arms, citizens;' and the peaceable portion of the people deprived of all security? At the same time the government prepared to undertake and maintain a general war. It raised an army of 900,000 men; it appealed to the recollections of 'The Empire;' it brought back in pomp the body of the warrior who had decimated France and laid waste Europe; it covered the capital with fortresses, delighted to give rise on all sides to thoughts of war; invoking, without any motive, the national honour, and proclaiming a speedy occurrence of conflicts, battles, and conquests. Alas, gentlemen, how unfortunate for my country was this year 1840! As to the moral

influence, no sooner was war announced than the agitation which resulted from it produced an increase of every crime. The proofs of this assertion, will, doubtless, excite your interest. Observe, then, in 1839, there were in France only 5,621 accusations brought before the courts of assize. In 1840 they increased to 6,004; but in 1841 a pacific minister having re-established quiet, and restored security to the country, they fell to 5,528. There were, also, in 1839, 7,858 persons charged with crime; in 1840 there were 8,226; whilst in 1841 there were only 7,462. The fact was similar as to those convicted of crime. In 1839 they amounted to 5,063, and increased in 1840 to 5,476; whilst they were reduced to 5,016 in 1841; and if the calculations are made with reference to greater crimes only, we find that in 1839 there were 1,949 persons condemned to death, hard labour, or solitary confinement; but in 1840 the number was 2,324; whilst in 1841 there were only 2,033. It is, then, proved that in France, from the very moment of the announcement of war, crime increased *seven per cent.*, and as soon as peace was again confirmed, it diminished *eight per cent.*, and even *twelve per cent.* on aggravated offences.

"A state of peace, also, enables the chief magistrate to exercise greater clemency with less danger to society. Of this, the present case again supplies undoubted proof. In 1839, the king pardoned 693 condemned criminals; in 1840, only 538; but in 1841 the number increased to 656; showing a *diminution* of clemency of almost *one-fourth* in the one year, and an *increase* of almost *one-fifth* in the other. This proof is equally conclusive in the sentences of death. In 1839 there were 39 persons sentenced to death, and only 22 executed; which shows that more than *one-third* were pardoned; whilst in 1840 there were 51 condemned, and 45 executed; so that only *one-tenth* were pardoned; and, on the contrary, in 1841, there were 50 condemned, and only 38 executed, *one-fourth* being pardoned. It is plain, then, that the chief magistrate can be more clement without danger when the country is in order and peace.

"Yes, gentlemen, the maintenance of peace, both internal and external, has always been marked by the same proofs of its happy influence. The useful institution of savings' banks, to the origin of which I have the honour to attach the name of my father, exhibits always vicissitudes corresponding to the changes in the public safety. We have already proved, that in the year 1831, in the midst of bloody revolts, the savings' bank in Paris had for the first time received a less sum in deposits than it had paid out; whilst in the peaceful year 1835, the deposits to the fund increased in Paris to 14,000,000. Since that time, the year 1840 is the only one which exhibits very plainly the influence of public peace. During the first months of the year 1840, the savings' bank continued to show a similar progress as from the year 1831. But as soon as the minister, on the 1st of March, intimated the danger of war, the deposits diminished, and the repayments increased so much that in the month of September, in the midst of warlike preparations and reports of provocation to hostilities, we only received 1,700,000 francs, and repaid 4,000,000. In the month of October we still received only 1,700,000 francs, and repaid more than 6,000,000. But at the end of this month, a pacific policy being adopted, immediately confidence was restored, and the savings were again brought to the fund; that occurring, which is directly contrary to what took place on the announcement of war. After this pacific policy had continued for two months, in January, 1841, the deposits exceeded 4,400,000 francs, and the repayments were reduced to 1,900,000, francs. You see, then, that public security is founded upon the system of order, moderation, and peace.

"It has been the same also in the public funds. In 1831, in the midst of those bloody revolts which insulted religion and public morals, the stock, which was at 108 some months before, fell to 74; and we have seen the same deplorable effect on public credit in 1840. As soon as war was anticipated, the funds fell in eight days from 119 to 111 francs 50 cents, that is to say, $7\frac{1}{4}$ per cent. from the time of the official declaration of the probability of war; but as soon as a pacific minister came into power they soon rose to 117 francs, and have increased as the securities for peace have become stronger, until at this moment they have reached the enormous elevation of 122 francs. I repeat, then, public security is founded upon order, moderation, and peace.

"Gentlemen, I may go on to trace the influence of public peace upon the smaller states. It has lately been proved by the official returns, that Geneva has suffered as

the effect of its recent troubles a *diminution of one-fourth* in its real property, *one-fifth* in its commercial relations, and *one-sixth* in its general business.

"What losses do we not always experience by the occurrences of war, in the management of public affairs. It was in the year 1840 that the budget of France was for the first time deficient; and we have not yet been able to re-establish the equilibrium between our expenses and our receipts. In the mean time the army, which was raised in 1840 to 900,000 men, has been reduced first to 360,000, and afterwards to 320,000; and it is now proposed to effect a further reduction of 14,000 men, and a saving of 15,000,000 francs in the expenditure.

"If war had been declared in 1840, we should not have been able to undertake any of those successive improvements with which our administration is occupied. The constructing of railways to intersect France, had not even been commenced; and by a necessary consequence of war, in order that we might appear before Europe strong and powerful, we should have lost all the means which peace gives us of becoming truly and in all respects strong and powerful.

"It is unfortunately true that we never profit sufficiently by the benefits of peace. We do not fully avail ourselves of the facilities which it offers for promoting the prosperity of nations. We do not even practise the necessary economy; and the military establishment which was increased on the rumour of war, is never reduced again to its former standard. Of this, France affords painful proof. In 1816 its budget was loaded with debts contracted by the continuance of war for fifteen years, and yet it was only 900,000,000 francs. To-day, after twenty-eight years of peace, it amounts to 1,500,000,000 francs. In 1816 the minister of war was charged with 64,500,000 to pay off the disbanded armies of 'The Empire,' and yet his whole budget only showed 180,000,000, and was not really more than 116,000,000. But now, after twenty-eight years of peace, the budget of this minister exceeds 330,000,000. Lastly, in 1816, when we had scarcely entered on a state of peace, and were constantly afraid of the renewal of war, the army was reduced to 200,000 men without any fatal result; but now, after twenty-eight years of peace with all the powers of Europe, we cannot obtain its reduction to 300,000.

"Yet, gentlemen, by endeavouring to retain the generous voice of the friends of humanity, we shall succeed in dissipating all prejudices. At every period, the question of peace has inspired in France the most worthy and illustrious of our writers. Our grand minister, the Duke de Sully, who had organized war, proposed also to organize peace. He seems even to have anticipated our actual situation, when he said that the kings of France could not be more profitably employed than in using their power to preserve the peace of Europe. This project has been developed by the Abbé St. Pierre, and discussed by Rousseau, from whom I may quote one passage: 'Annibal,' said he, 'wrote to the senate of Carthage; I have conquered the Romans,—send me troops; I have put Italy under contribution,—send me money.' And Voltaire, with his usual sarcasm, says, 'I have seen Spain and England expend 100,000,000 in making war for 95,000,000 of livres, as entered in the account; I have seen nations reciprocally destroying the commerce for which they fought.' Assuredly nothing shows better the folly and disastrous nature of war. Moreover, Montesquieu, the greatest of our writers, declared openly that kings who have entered among themselves into so many ephemeral conventions, and without fruit, should now at last contract an alliance, peaceful and durable, which may be most favourable to the well-being of all nations.

"It is true, gentlemen, that this desire of permanent peace has been sometimes regarded as a vain Utopia. Henry IV. himself wrote to Queen Elizabeth that this was '*an enterprise more celestial than human.*' But our best writers have judged otherwise: Perefex de Chou, Bassompierre, and after Montesquieu Raynal, and Pastoret. This day we can go further; we can say that this Utopia is realized; that this great design is at last accomplished; imperfectly, without doubt, but at least in Europe entirely; the most civilized parts of the world give this great and memorable example—a full and complete peace these twenty-eight years.

"It would be interesting to review and set forth the means which served to produce it, and still serve to maintain it. It has been said many times that the design of Elizabeth and Henry IV. to reunite in one congress the kings or their ministers in order to cement and strengthen peace between them, was impossible to be carried into

effect. It has been forgotten that it is to a congress of sovereigns and their ministers, that we owe the alliance which put an end to war in 1815, and has preserved in Europe, from that epoch, a peace permanent and universal.

"It is pleasant also to me to recall here, the good sense of our writers with regard to the sentiments which ought to unite our two nations. Seventy years have elapsed since one published among us, the history of the rivalry between France and England; and the author has declared that his object was to cement alliances between the nations, to extinguish the national hatred, and to inspire a taste for peace and the spirit of it, by showing the absurdity and inutility of war. 'All men are brethren,' wrote he; 'the French, the English, the Spaniards are friends; he who loves war is the only enemy of human kind.' It is in the same sentiments that we have called here men of all countries, the friends of all nations, the faithful servants of humanity. Your Convention will be memorable, because it will be useful; because in giving a noble, and I might say, new illustration to this sublime idea of concord amongst men, it will inspire all minds with the love of wisdom and moderation, the hope of conciliation, and confidence in its results. We acknowledge above all, that it is to the religion of Christ alone that we can look with confidence for the fulfilment of these desires; and the Société de la Morale Chrétienne is well situated in France, to share and transmit them. Already many times justice has been rendered to it in England; and I am happy to express to you in its name all our gratitude. I have especially seen, and with lively satisfaction, that the English journals have cited the worthy speeches which have been delivered in its midst, and which apply well to the subject of which we treat this day. 'Christianity will,' as it has said, 'triumph sooner or later over war;' thanks to the efforts and to the faith of Christians. It is thus, gentlemen, that in all its sentiments it is conformed to the motto which it has adopted—'*la vérité par la charité.*'"

JOSEPH STURGE, Esq., in seconding the resolution, stated,

That he never came forward with more unmixed satisfaction than he did on the present occasion, to second this resolution which had been moved by an individual less illustrious by his high rank than by his name being connected with everything that is humane. The principle embodied in the resolution is that which is recommended by Judge Jay. He was sure that their friend who had just moved it, had done so not with less pleasure than it had been responded to by every delegate from the American continent. Its beautiful simplicity, he thought, recommended it to every body. He thought it a very favourable omen of success, that such an idea had been recommended by so highly distinguished a man in America, and moved to the Convention by so distinguished an individual from France. Mr. Sturge then expressed his trust, that as the marquis's speech contained such admirable remarks, it would be printed in full by the Committee.

The resolution was put, and carried unanimously.

Dr. LEE then rose, and moved,—“That the thanks of this meeting be presented to the Marquis de la Rochefoucauld Liancourt, for having favoured us with his presence this day, and for having accepted the office of vice-president to this Convention; and for having favoured the Convention with an address so full of statistical information; and that this address be printed as a part of the proceedings of the Convention.”

This motion was seconded by AMASA WALKER, Esq., and after some observations from Mr. James C. Fuller, J. T. Price, Esq., Mons. Baume, Mr. H. C. Wright, and the Rev. George C. Beckwith, it was put, and carried unanimously.

The Rev. G. C. BECKWITH then rose, and said:—

“Two individuals of this Convention being unable to agree with us in our opinions respecting applying to governments to put down war, are desirous of withdrawing their names from the Convention.”

Mr. ROBERT J. ROUSE then said:—

“I feel that as a young man I stand here in a somewhat painful condition. I know

there are many around me far my superiors, but though a young man, I feel it my duty to keep a conscience void of offence. Through the operation of Christian principles I have been enabled to resign my commission as a lieutenant in the navy, and I believe that Christian principle will cause a man to resign a commission or anything else for conscience' sake. I consider that I should endeavour to induce men to become Christians, and then when they are Christians *this* is the time to tell them they must act upon the principles laid down in the gospel of Christ. Therefore I would not go to the governments of this world, and ask them to put down war, but I would go to individual Christians, and call upon them to come out and give us their support."

Mr. Rouse then read the following declaration:—

"The undersigned delegates declare, that although they fully maintain and defend the principle, that all war—defensive as well as offensive—is diametrically opposed to the principles and requirements of the gospel, and that human life is inviolable; yet as they totally disclaim all interference with the governments of this world, and, therefore, essentially differ from this Convention in the political mode which it adopts for the attainment of its object, they feel that they are out of their proper place as delegates therein. Under these impressions they take this public opportunity of retiring therefrom; at the same time earnestly desiring that in the course of the Convention's deliberations, pure truth may be elicited, and by God's blessing carried out.

(Signed)

"ROBERT JAMES ROUSE.
GEORGE PILKINGTON."

The CHAIRMAN expressed his sorrow that any persons should have thought fit to leave the Convention on the grounds which were produced. He remarked:—

"If all men were Christians there would be no occasion for us to come forward in order to put an end to war—it would not exist; but we must devote the proper means to abolish war until all men do become Christians. We are to obey the external law. But the law will be done away with when there is no disposition to break it. It would no longer be in operation; and, therefore, the reason given for withdrawing from this Convention appears to me to be the very reason why these gentlemen ought to remain."

The SECOND PAPER, prepared by H. T. J. MACNAMARA, Esq., was now read by that gentleman.

"Founded upon the principles of the first paper," it was to treat of "*The best practical means of carrying out those principles, and also particularly to notice the suggestions which have been laid before the public by Judge Jay, and the late William Ladd, Esq.; and state any facts by which these suggestions may be supported or otherwise.*"

After some brief introductory observations, the writer states that *the one means* which the friends of peace ought to use for the attainment of their object is "*the diffusion of correct views, and the right direction of the public mind; or, in one word, PUBLIC OPINION.*" He then proceeds to inquire *how public opinion may be best excited; and to what particular modes of action it should be directed.*

The full and frequent exhibition of the pacific character of Christianity, is the primary means of forming public opinion rightly on this question, while it is both lawful and desirable to make our appeal to all those various considerations by which men may be influenced—considerations of humanity, liberty, or sound policy. Among the organs through which such appeals may be made, are *the press, public lectures, preaching, public meetings, social intercourse, and appeals to the legislature*, in such matters as seem to require their interference.

In turning his attention to the second part of his inquiry, the specific ob-

jects to which action should be directed, the writer refers first of all, and chiefly, to the *proposal of the Honourable Judge Jay, of the United States*, to insert a clause in international treaties, binding the parties to refer all international disputes to ARBITRATION. This plan is recommended by its simplicity, its practicability, and the actual success of arbitration whenever it has been tried, even without the binding force of the clause in treaties. Mr. M. shows, by a number of facts in history, that *war* does not decide national disputes, and that *arbitration*, on the contrary, does decide such disputes. He next refers to the authority of writers upon *international law*, and shows that they decide in favour of arbitration. The advantage of this plan in point of *economy*, in the promotion of the cause of *freedom*, and the preservation of *life*, are also shown. He then proceeds to show that the adoption of Judge Jay's proposal would probably lead to the attainment of the plan suggested by WILLIAM LADD, Esq.; viz., "That a *Congress of Nations* should be formed, consisting of wise and good men of all countries, whose office it should be to remodel the code of international law, and to exercise legislative functions as far as regards such code; and that there should also be a *Court of Nations*, to act judicially in deciding the disputes that might arise among different states." In the mean time, efforts should be made to obtain an *amendment of the code of international law*, and to prevent war, by *petitions*, &c., when it is threatened. Everything which tends to foster the war-spirit should be discountenanced; *e. g.*, *military parades and reviews*, the erection of *military monuments and statues* in buildings set apart for Divine worship, and the *keeping up of standing armies*. The repeal of all *laws compelling military service* should be sought; also the removal of *unnecessary restrictions upon commerce*. The paper closes with a short appeal for immediate and persevering effort.

The Rev. THOMAS PYNE, M.A., came forward to move,—“That the paper which has now been read, be referred to the following gentlemen, as a committee, to consider its contents, and to bring up resolutions thereon for the consideration of the evening session, as to the best mode of carrying out the suggestions contained therein:—Amasa Walker, Esq., Rev. Amos A. Phelps, Henry Colman, Esq., George M. Gibbs, Esq., Joseph Sturge, Esq., Rev. James Carlile, Samuel Bowly, Esq., and H. T. J. Macnamara, Esq.” Mr. Pyne observed,

“That he thought it desirable that there should be no discussion upon the paper itself, but that it should at once be given to the committee, so that when they have prepared their report, the subject might come properly under the notice of the Convention. But he was not able to sit down without expressing the great satisfaction which he felt, and he was sure every person present likewise, at the eloquent paper which had been laid before them; and he felt peculiar satisfaction in this case, arising from the fact, that, about three years ago, he had, with others, the pleasure of awarding the prize of one hundred guineas to that gentleman, for an essay on the principles of peace. He thought it very delightful to see a young man devoting the energies of his early life to such a cause as this, and he hoped that abundant results would follow.”

GEORGE M. GIBBS, Esq., in seconding the resolution, said:—

“That he had seen Judge Jay's doctrine previous to that of William Ladd, and he felt convinced that no two nations would agree to refer their differences to a third nation until they knew how a settlement of those differences was to be made. He did not believe that the United States would ever be brought to submit their differences with another power to arbitration before they knew the *laws* by which these differences were to be judged.”

SAMUEL BOWLY, Esq., wished all suggestions to be left until the report of the committee on the paper was brought in.

JOSEPH T. PRICE, Esq., wished the committee not to forget that this was the world's Convention, and so make the suggestions in the paper apply not only in France, but in England and America. There are laws existing in France still more severe than those in England, with respect to those who enter the army. This is a subject to which a government professing to be a Christian one, should have their attention called. And he hoped that such a representation would be made as should encourage the minds of those associated with that Society represented by the noble marquis, and induce the Government of that country (France) to render less stringent their laws with respect to young men in the army.

Mr. H. VINCENT said he experienced considerable delight at that part of the address which refers to the moral elevation of the people. He trusted the committee to whom this address would be referred would notice the great importance of temperance as connected with the question of peace; for now it is more important than ever to raise the moral character of the people by the cultivation of sobriety.

Mr. BAIRD said that he had been engaged for some years among the working-classes, and he found that forty out of every hundred who had entered the army, had done so when intoxicated by strong drink. (A voice—"More.") He would go further, and say fifty out of every hundred. He hoped the subject of true temperance would come before the Convention, because he was persuaded that if temperance prevailed, war would cease.

Rev. G. C. BECKWITH said that any member of the Convention had entire liberty of proposing a resolution to the Convention with respect to temperance.

It was then stated that if any delegate had any suggestion to make to the committee on Mr. Macnamara's paper, they had better send it in, in writing.

In answer to a question,

SAMUEL BOWLY, Esq., stated that there was to be no discussion on the paper, but on the report of the committee.

Mr. H. C. WRIGHT hoped that the committee to whom it was confided would introduce that paper in session, that it might be discussed in the Convention fully and throughout.

The resolution was then put, and carried; and the paper handed to the committee.

The session closed with the passing of a resolution on the opium trade with China.

LEWIS TAPPAN, Esq., moved as follows:—"That the maintenance of peace with China, by which, under Providence, the blessings of Christianity might gradually be extended to one-third of the population of the globe, is earnestly to be desired. But it is the deliberate opinion of this Convention that the contraband traffic in opium carried on by British subjects, being a source of extreme irritation to the Government and people of that empire, threatens again to renew the horrors which characterized the recent war, and that it is the bounden duty of the delegates, individually and collectively, to exert themselves for the suppression of this great evil." Mr. Tappan said:—

"The people of the United States of America have generally viewed with extreme regret, that a great and magnanimous nation, which has so much moral influence, should employ its physical influence upon the inhabitants of so large a portion of the globe to press them to receive a most deleterious drug, alike destructive to the body and soul of the people. The inconsistency of the people of this country in giving freedom to almost a million of human beings, and releasing them from slavery, and then sending an army to kill persons in another part of the world—this inconsistency lessens the confidence of persons in the United States in the disinterestedness and in the real philanthropy of the people of this nation. But a day or two before I left America, I heard very eminent

statesmen declare that they could place no confidence in this country in consequence of their inconsistency on this and other subjects.

"There are some people in America, and I suppose in this country, who think and avow that this will be the means of civilizing the heathen portion of the world, and be the means of introducing the Holy Scriptures and the Christian religion. As if the gospel could not reach heathen hearts until war acts as a pioneer. But because God in his providence overrules the opposition of man, man supposes that war is the means appointed for propagating Christianity. But all such Christianity is impure; and it was by this means that a polluted Christianity was introduced into this nation. And I think that the principles of war being associated with the introduction of Christianity, will ever prove a bar to pure Christianity in the empire of China.

"Has not the time come when the people of Great Britain should use moral power for the spread of Christianity, and set themselves to teach other nations, and learn war no more? Why, Sir, when I contemplate the great resources of this country, and its great moral power, I think that if these were exerted that it would result in the conversion of a quarter of the whole world—China. But what an example has Britain shown in the Chinese war, forcing upon them, as I said before, a drug alike destructive of body and soul! Suppose Great Britain should use her fleet and her army to force distilled spirits upon the heathen nations, what would be thought of it! The whole world would cry, 'Shame!' and say it was detestable. And, is not opium as detestable as rum, and has it not been forced upon the Chinese? It appears to me that all the good people in this land should create an outcry against such inconsistent principles."

Rev. C. STORR said:—"I have very great pleasure in seconding the resolution. I very much approve of the remarks which have been made just now in support of it. The impolicy of the war appears to me to be observable in every view that we can take of it. But there is one especial view which I think it is right for me on this opportunity to name. I was very much surprised, when the news of our victory in China was received, to find announcements of prayer-meetings, and even expressions of thanksgivings from several departments of the Christian church; and stating, as the ground of these prayers and thanksgivings, that God had opened a way for the gospel into China. It was an utter falsehood that God had then opened a way into China. China has been always open, if the Christian had had the courage to go into it. The door was open by paying the expense; the moral expense of occupying the ground. The ground was there, but Christians thought proper to go and occupy that ground through broken ramparts. Such a war is a powerful reflection upon my country, and in my mind it proves that at present, to a great extent, we in England have to learn what Christianity is. I am inclined to think, Sir, that among the other advantages which result from this and similar discussions, all classes of Christians will be led to feel that in many things, when weighed in the balance of the Christian sanctuary, we shall be found wanting; and perhaps all parties have many things to learn, and many things to unlearn. To me, it seems to be a painful thing, that one of the most interesting spheres given to us, both for the study of God's providential dealings with mankind, and for the development and exercise of our Christian charity, should be assailed on two sides, and filled with events which throw over the Christian name so great disgrace.

"With respect to Afghanistan, we have there, hidden in the caves and fastnesses of that country, men who will be ready to act as foes. We have not made them friends—we have not rendered that boundary safe; but just in proportion to the nefarious operations which have been conducted there, have we exposed that boundary of our empire to danger. Precisely so with respect to China. We have not rendered any interest there secure by the movements which have been taken. I need only give one single fact. The trade in opium is the most lucrative, especially to certain individuals. Such characters were *not even named* in our treaty—we did not even name the pre-eminent thing for which we fought. The consequence is, that individuals, taking advantage of the importance of our power, will, unquestionably, indulge their contraband trade; and then, contraband trade continuing, will only augment the greediness everywhere felt by the Chinese to make this an opportunity of learning, not our Christianity, but our tactics—they will be studying, not our Bibles, but our gun-barrels; the structure of our ordnance; the mode of pointing it; the construction of ships; the erection of steamers; so that they may be able to meet us in conflict on the same field, and thus bring about an increase

of evils of which the keenest mind cannot have any very distinct perception. We are not prophets enough to tell the results of those miseries which have begun; but we are prophets enough to say that no respect for Christianity will be gained, but a grievous obstruction be offered to its advancement in that empire. Look, for instance, at the insults offered to their own gods. I think that nothing but uncivilized and degraded incivility can lead men to treat with rudeness and violence things which are so respected by others; persons, at least, ought to respect the feelings of others, if they would convince them. For a man to walk or run with a sword in one hand, and a pistol in the other, into a temple, pull down the idol, and treat it with indignity, and kill the priest, will not convince the people that we bring another religion more humane in its character. If a man wish to convince me that I am wrong, he must first show some respect to my present opinions, and then when he shall have shown me due respect, as one man ought to show to another, I think I should sit down and listen to what he has to say. These movements of legislation and acts of government clearly indicate what I think is very obvious, that God intends a very small portion of law-making to be committed to his creatures. A great deal has been said about the laws of nations. The laws of nations are the laws of God; and it was the expression of an ancient legislator, that all the business of human governments should be to bring human laws to coincide with the Divine.

"What will China be to us, supposing that we should succeed in conquering it, and making it a British province? An expensive army will have to be employed to keep it in subjection; and, after all, we shall never reap the price by which it was subdued! So, I suppose, it was with our American colonies. Now, what was the advantage which we derived from the United States as a colony? We employed our governors, and said so much land was under our dominion; but, as to real profit and loss in merchandize, we have derived millions more from America since she has been free, than we should ever have done if she had been retained in bondage. I can conceive that merchants and free-traders bearing a friendly aspect, and with nothing but fairness in their intercourse with the Chinese, might make way, by prudence, for the introduction of the gospel of Jesus Christ, and bring back to this country a free profit, unsoiled with blood, and not necessarily connected with any violations of conscience whatsoever.

"The time is now come, that whatever as Englishmen we can consistently and constitutionally do towards removing the disgraceful traffic in opium, and towards preventing the renewal of war on account of that traffic, ought to be most steadily carried out."

Mr. JOSEPH SAMMS said that he had seen something of the deadly effects of this drug in distant countries. In the East, as it is used there, men do not unfrequently die at the age of thirty-five. It almost invariably produces debility and lethargy, and gradually destroys life. Now, the Emperor of China passed stringent laws to prevent the introduction of this horrible poison into his dominions. Is it not, therefore, distressing; is it not greatly to be deplored; that we, who are a mighty nation, and a nation professing Christianity, should introduce this poison, which the emperor denounced, for the preservation of his subjects? I do most heartily concur in the motion, because I consider it of the utmost importance that all of us should use our best endeavours to prevent this poison being carried to China. A friend had put a memorandum or two into his hand, which stated that "many thousand chests of opium are now lying pier-bound in the warehouses of London," which gives an idea to what a great extent the traffic in opium is at present carried on.

Mr. STEPHEN P. ANDREWS, from Texas, stated that he had had a conference with Captain Charles Elliot, respecting the Chinese war, and he asked him whether the powers of the British nation there, were not rapidly doing away with the impression on the part of the Chinese, that they were the celestials, and that all other people were barbarians; and that having been compelled to yield in a warlike struggle, whether they did not give up their self-called supremacy over the world? Captain E. replied, that "precisely the contrary was true;" and he (Mr. Andrews) was much surprised, and he must acknowledge that he was rebuked by hearing, that in their estimation the profession of war was of all other professions the lowest and the most debased—that such a thing as military glory was not understood or appreciated by them—that a military man was regarded in the light of one of the lowest class, and was ranked along with the hangman—that they regarded the English in the same light in which we should regard some powerful savages

who had invented some machine to inflict misery upon mankind ; and this gave them confidence in themselves and their superior civilization. Mr. Andrews then gave a practical illustration of the effect of preaching the gospel on the warlike spirit of the inhabitants of the Sandwich Islands. The missionaries there preached the gospel—they did not interfere with politics—but they merely preached the gospel—they gave instructions in religion—they told what our Saviour said—they repeated the sermon upon the mount, and the converted inhabitants brought of their own accord their weapons of war, and laid them at the missionaries' feet ! Was not this a commentary on what is taught by the Scriptures ?

Mr. HOWELL said that he wished to see the appointment of a "*Committee of Vigilance*," whose duty would be continually to watch all the movements of governments, and announce to Christians of every denomination throughout the kingdom, what are their plans and purposes, and call upon them, as they owe their allegiance to "the King eternal, immortal, and invisible," to make a public and faithful testimony against such a course, and use every Christian motive and argument in order to prevent the shedding of human blood. "It appears to me that the appointment of such a Committee of Vigilance would do more than any one plan of which I can conceive. And if this committee were selected from different denominations of Christians, no doubt, like watchmen upon the walls, when they saw approaching danger, they would call upon us to use all our influence in preventing it. I do hope that the Convention will consider the propriety of appointing such a committee, and will adopt a similar course to that adopted by the Anti-Slavery Convention, by drawing up addresses to the different governments of the world upon this very subject, and to the Emperor of China himself, to let them know that there is a redeeming spirit in the nation ; and that however the government and the people generally may act with regard to plunder and murder, there are those who can bear testimony to the truth set forth in that gospel which proclaims 'peace on earth and good-will towards men.'"

The Rev. THOMAS PYNE said :—"I agree with the previous remarks on China and Afghanistan, but I think it is not so much the business of the Convention to discuss particular wars, as to consider the general means of promoting peace—permanent and universal."

The Rev. JOSHUA LEAVITT observed :—"I rise to say a word, Sir, on the very important question which has been raised by the gentleman who has just sat down. If we were to refer to all the wars which have passed we should never have done."

"Sir, what is past is to the wonderful forbearance of God ; and to this only can we refer the fact, that our nations live. What we have to do with is the future. It seems to me, if we were sincere, we ought to examine the actual hostilities of this nation or this government in detail, step by step—that we should, also, if we were sincere, examine the intended hostilities of other governments equally groundless in their pretended reasons, and equally base in their contemplated designs. Why, Sir, my own government, a little time ago, was on the brink of commencing a war—repeatedly on the brink of commencing a war, for the acquisition of more territory ; and if we censure the horrors which have been committed by the conductors of the war in China or Scinde, we should also censure the others, whose object was the extension of slavery, and the establishment of a market for human beings to be bought and sold, and bred for traffic, like cattle. And then, Sir, if we go into the details, the objects, and the causes of war, we must also refer to what is termed war in principle—when one nation having received an injury, *intends* to inflict injury upon another—not open warfare, but war in disguise and in principle."

"We have, in the country from which I come, a great deal of feeling towards this country, of reverence, of respect, and of love, which arises from the fact, that this country is the mother, and we the daughter-land. We have, also, Sir, a great deal of latent feeling which we sometimes call in our 4th of July orations, '*the spirit of '76*.' This is one of the most successful sentiments which can be appealed to by demagogues ; but the spirit which they appeal to, as the spirit of '76, is a spirit of unforgiving hostility. There *was* a spirit of '76, but it was a spirit of liberty—a love of liberty which made its subjects willing to die, and willing to incur any sacrifice rather than submit to oppression—the spirit, I say, which brought my ancestors from your shores to the wilderness—a *sincere love of liberty, because liberty is the right of man !* But what demagogues call the spirit of '76, is a spirit which desires an opportunity again to thrust

its sword into the bodies of Englishmen. Now, our demagogues appeal to that spirit; they know it will give them access to the minds of the people when they speak of the British corn-law. The power of America now lies in the valley of the Mississippi; if we had as many mouths in Great Britain to feed, as we might have, with the products of our broad prairies, demagogues might appeal to that spirit in vain. If you had people enough to consume all that we can produce in the part of the country from which I come, in exchange for the produce of your manufactories, and if thousands were looking to that beautiful region for their daily bread, they would never wish to be hostile. John Bull must have his breakfast every day. If we embrace details, then, with respect to the wars which have happened, I don't know where we are to stop. I am very free to vote with the resolution, because I believe in it, and if it went further, I could go further too. No one is more prepared than I am to go into the details of these things—these international arrangements and hostile tariffs, which keep nations at variance with each other, and keep man from free intercourse with his brother man. Sir, before I sit down allow me to say one thing more. The other day I had the pleasure of visiting a Sunday-school, and I saw a fine collection of boys and girls. I thought of my little boys who were reciting their lessons at home, in America; but I was almost overwhelmed at an inquiry which arose in my mind, whether those beautiful boys which I saw, and my boys, would ever kill each other! I could not resist the temptation of saying a few words to those boys, and telling them that I should bring up my boys to be their friends, and that they should be the friends of my boys. (One of the most beautiful measures proceeding from this Convention would be an address to little boys. Sir, I have feelings and I have thoughts on this subject, and these feelings and these thoughts have grown with my growth, and they have strengthened with my strength. They have been embodied in my soul, and I shall never be quit of them. But I can bring up my boys to be as good and wise men as I can make them, and we can thus plant the seeds of national and universal affection, which, by careful culture, will render wars impracticable, and by this means make an end of them.”

The resolution was then put and carried, and the Convention adjourned to 4 o'clock p.m.

SECOND DAY'S SITTINGS,

FRIDAY, JUNE 23, 1843. (AFTERNOON.)

CHARLES HINDLEY, Esq., M.P., again took the chair, at four o'clock, and on retiring was succeeded by THOMAS COCK, Esq., M.D.

The minutes of the morning sitting were read and confirmed.

The Rev. JOHN JEFFERSON read the paper which had been prepared by the Rev. J. PYE SMITH, D.D., LL.D., F.R.S., &c., entitled, “*An Address to Christian Ministers, Teachers in Colleges and Schools, and the Professors of Christianity generally.*”

Upon which it was moved, by Lord ROBERT GROSVENOR,—“That the paper which has now been read be referred to the attention of the committee.” His lordship said:—

“I feel great diffidence in rising to address you upon this resolution. First, because not having attended the meetings which have previously taken place, I am not exactly aware of what has passed. I also am aware that I speak in the presence of many gentlemen who have long turned their attention to this most engrossing subject, and who are greatly my superiors in learning and piety. But, gentlemen, having appeared here this day, and having been placed in a public station by the voice of a large body of the British people, I think it not right that I should shrink from the duty which rests upon me to perform, that of boldly expressing the opinion which I entertain upon the subject which has brought us hither to-day. I feel, perhaps, another difficulty, on account of

that admirable and beautifully written paper which has just been read to you ; a paper which, with truth I can say, has entirely exhausted the subject.

"I came here, however, for the purpose of stating—and I now state it—that I entirely concur in the opinion set forth by this Convention : that war is opposed to the principles of that gospel which we all state we firmly believe ; and that by encouraging war we thereby lay ourselves open to the charge of gross inconsistency.

"I have felt exceedingly anxious that whatever may be the course which it will be thought possible to pursue, that we should endeavour, as far as we can, to consult the feelings of those who do not at present, but I am sure will hereafter, see as we do. I am sure that all those who have turned their attention to the subject, will deplore the manner in which what is called *national honour* is now almost everywhere spoken of. In the speeches delivered in the British House of Commons, I sometimes hear persons talk about national honour, which would often be difficult to define. It is most gratifying to see men of honour and piety here assembled from all parts of the world ; more especially those who have come from America, and travelled such a vast distance in order to show the sincerity of their opinion, and they could not have taken any better way of doing so. I trust that the voice of truth and reason will be spoken boldly here ; in the Chamber of Deputies, in France ; and in the Senate of America ; and that these voices uniting, will produce an opinion which cannot fail of producing an effect. For what principles are these ! They are the principles of immutable truth and justice ; the principles of that sacred volume which is our guide. Any man who is acquainted with the Bible can quote text upon text to prove that war is forbidden in every part of that book.

"The resolution which is placed in my hands, I move with very great pleasure ; and I am quite certain that it will be received with great satisfaction by the meeting. It is that Dr. Smith's paper be referred to the attention of the committee."

The resolution was briefly seconded by the Rev. THOMAS MORGAN, and carried unanimously.

Dr. Smith commences his paper by referring to the history of the peace principle, distinctly recognised in the early ages of Christianity—then long lost sight of—revived by Erasmus—adopted at a later period by the Society of Friends—now diffused by Peace Societies. He next speaks of war as including every sin, and instances lying, dishonesty, murder, &c. ; and then proceeds to address ministers of the gospel, instructors of youth, men of science and letters, the friends of missions, and those Christians who have embraced the pacific principles of the gospel, calling upon all in their respective spheres of effort, to come to the help of this holy cause.

The Rev. WILLIAM LEASK rose to propose a resolution in reference to a projected newspaper in France, to be conducted on peace principles ; and Mons. BAUME seconded the motion. A somewhat lengthened discussion followed, in which a number of delegates took part. Amongst these were Mr. H. C. Wright, Joseph T. Price, Esq., George M. Gibbes, Esq., Joseph Sturge, Esq., Rev. James Hargreaves, Mr. Vidler, Rev. H. Solly, Rev. A. G. O'Neile, Edward Smith, Esq., Amasa Walker, Esq., Arnold Buffum, Esq., Mr. R. D. Webb, Mr. S. Rigaud, and Joseph Samms, Esq. ; all of whom spoke in strong terms of the importance of a vigorous use of the press, but differed considerably in their opinions relative to the establishment of a daily journal in Paris. The resolution proposed by Mr. Leask was ultimately withdrawn, and the following one was adopted :—"Whereas the enlightenment of public opinion on the folly and wickedness of war is indispensable to the promotion of universal peace ; and, whereas the press, particularly on the continent of Europe, must for the present be the chief instrument in reaching and swaying the public mind on this, as on kindred subjects ; it is, therefore resolved,—that it be referred to the following gentlemen, as a committee, to suggest what steps can be most suitably adopted to render the

press available unto this end: George M. Gibbes, Esq., Edward Smith, Esq., Arnold Buffum, Esq., Rev. John W. Wayne, Rev. John Stock, Robert Jowitt, Esq., and Mr. Richard D. Webb."

AMASA WALKER, Esq., presented the first resolution prepared by the committee appointed to consider Mr. Macnamara's paper. The resolution, which went to recognise the plan of arbitration proposed by Judge Jay, was moved by John Harris, Esq., and seconded by Joseph Samms, Esq.; and some alterations in the phraseology were suggested by Mr. H. C. Wright and others, who all agreed in the general sentiment. In the course of the discussion it appeared that there was something like discrepancy between the present resolution and the one relating to a "Memorial to Governments." It was, therefore, withdrawn, until the committee should be prepared to bring up the entire series of resolutions which they designed to submit to the Convention.

WILLIAM FORSTER, Esq., introduced the subject of *the inconsistency of Christian parents educating their children either for naval or military warfare.* Mr. Forster said:—

"That when he thought upon what it was for a man either in early life or in maturer age, to have the best faculties of his mind cultivated to the highest possible extent, for no other earthly purpose than to destroy the lives and property of his fellow-creatures; and when he saw parents, who profess themselves to be Christian parents, making choice of this calling for their children, it did appear to him to be in such direct inconsistency with all the doctrines and precepts of the New Testament, that he begged to suggest whether some resolution, as kindly, and tenderly, and charitably expressed as possible, might not be drawn up, so as to have the opinion of the Convention on that subject, especially, to the Christian world."

LEWIS TAPPAN, Esq., said he felt deeply on the subject which had called forth the observations of his respected friend Mr. Forster, as it relates to two points. The first is, the influence of warlike weapons upon the minds of children. He had had ten children, six of whom were living, and he had never purchased for them a single toy which might have a warlike influence upon them. He had never purchased a drum or a trumpet for them, and he had seen the happy effect of this upon the minds of his children. He did not know how it was in this country, but in America the boys form themselves into companies, stick up feathers in their caps, and parade the streets, and when the militia or volunteers turn out, they imitate their exercises. "Train up a child in the way he should go, and when he is old he will not depart from it." Another thing he wished to speak about was the influence of the women of England. They should never favour a man in uniform. Now, such men were often the objects of attraction, as if it were a passport to the favour of a woman for a man to be attired in military or naval uniform. He wanted to know if an example could not be set by the females of England to discourage practices of this kind. He believed that if the minds of the women were right they would direct all the minds of the children in England, and in fact influence the whole generation.

Rev. W. LUCY referred to the importance of introducing peace principles into Sunday and day-schools. He said the rising race are the hope of the Peace Society, as well as of other societies.

EDWARD SMITH, Esq., then moved, and Mr. H. C. WRIGHT seconded, and it was resolved,—*"That William Forster, Esq., be requested to prepare a resolution on the inconsistency of Christian parents training up their children in military colleges or other institutions, to the use of arms."*

WILLIAM FORSTER, Esq., again rose, and said:—

"That he believed it would be of very great advantage to the great cause of peace, that Christians of every denomination should be brought to look upon the inconsistency of making the manufacture of arms the object and means of their livelihood. How incon-

sistent it is for a Christian man who has entered upon life, or who is entering upon life, to be engaged in the manufacture of swords, and bayonets, and muskets, and cannons, and powder, and bullets, and balls, and bombs, and shells, and a great many other articles of that nature, of which he was glad to say he did not even know the names. He was apprehensive that such inconsistency would prevent the speedy coming of that day in which man shall not learn war any more, and in which nation shall not lift up sword against nation. He thought such Christians could not be enlightened Christians on the subject of war. And he was very far from believing that such inconsistency was confined to any one particular religious denomination, and, therefore, he was the more bold to make an appeal to the consciences and feelings of his fellow Christians of every denomination—whether they do not find that in their own minds there is that, to a certain degree, which convinces them that they are not acting in accordance with their holy profession, in making the manufacture of arms the means of their subsistence and support in life. To illustrate this, he would relate an anecdote of a person he met with when he was in the United States a few years ago:—He was a coloured man, and had been educated in circumstances of respectability. He became convinced of the principles of our Society, and he entered very fully into the testimony borne by Friends, on the subject of war. He began in life upon a small scale. He bought a little farm in New Jersey, and supported himself comfortably upon his means. His principal support, however, was supplying an iron-foundry, situated at the head of the water where he lived, and there he carried the produce of his little farm twice or three times a week. During the late war he discovered that the manufactory of cannon was carried on there, and he was very uneasy at the thought, that he was supplying that establishment with articles of produce, whilst they were principally employed in the manufacture of arms. He could bear it no longer, and so he made a statement of those things which had made such a great impression upon his conviction and feelings. The proprietors of the establishment were exceedingly angry with him. He at last came to the determination, however, that if his own prosperity in life depended upon his connexion with that establishment he would give up his connexion with them. But so it proved, in the kindness of Providence, that he found other markets for his produce. He (Mr. F.) did not say that any other man should take the ground which this person took, but this ought to be our determination, and this the grand point—that as far as Providence sees meet to render us instrumental, we will earnestly contend for the accomplishment of this great and glorious purpose."

On the motion of JOSEPH T. PRICE, Esq., seconded by EDWARD SMITH, Esq., it was resolved,—“That William Forster, Esq., be requested to prepare a resolution on Christian men making the manufacture and sale of arms the means of their support in life.”

On the motion of the Rev. G. C. BECKWITH, seconded by JOSEPH SAMMS, Esq., it was resolved,—“That Samuel Bowly, Esq., William Forster, Esq., Rev. Amos A. Phelps, Lewis Tappan, Esq., and Amasa Walker, Esq., be requested to aid the committee of arrangements, in drafting a series of resolutions designed to embody the most important deliberations and results of this Convention, and to prepare any other documents designed for its acceptance.”

The Rev. GEORGE C. BECKWITH read a paper prepared and transmitted by Joshua P. Blanshard, Esq., the general agent of the American Peace Society, on “Preparation for War;” which, being read, was referred to the committee.

This short paper is a reply to the maxim, that “to preserve peace, a nation must be prepared for war.” The absurdity of this sentiment is shown by an appeal to other cases, in which the same argument might be used. The falsehood of this assumption is proved by a reference to history, the philosophy of politics, and religion; and the practice is shown to be inefficacious for security, and disastrous in its results. And because this axiom, however popular, is thus irrational, false, and mischievous, it is shown to be the duty

of the friends of peace to protest against all such preparations as sinful. "He that taketh the sword, shall perish by the sword."

The Rev. JOHN W. WAYNE, on behalf of the committee appointed during the present session, on the subject of the press, moved the adoption of the two following resolutions, to which the committee had agreed :—

"1. That this Convention recommends to the friends of peace, to promote the publication of articles in support of peace principles in the periodicals of their respective countries ; together with cheap tracts, circulars, hand-bills, &c., to be generally diffused among the people, and especially the poorer classes, as extensively as possible ; and that they give the most liberal encouragement in their power to those presses which issue such publications.

"2. That this Convention having been informed that it is proposed by some of the warm friends of peace in France, to establish a newspaper in Paris, which shall make it a leading object to advocate the principle of the Peace Society, viz., 'that war is inconsistent with the spirit of Christianity, and the true interests of mankind,' hereby expresses its opinion that if such a paper can be well sustained, it will be eminently calculated, under the Divine blessing, to promote the object of the Peace Society."

After a few words from Mr. Price, expressive of his opinion that if a paper were established in Paris by Americans and Englishmen, for the propagation of peace, it would only have the effect of fomenting a spirit of jealousy, the Rev. JOHN STOCK rose to second the adoption of the resolutions, and said :—

"That he thought the Convention would be in no way implicated by passing the resolution, inasmuch as it merely states that such a paper was by some considered necessary, and that it was likely, under the Divine blessing, to promote the great object of the Peace Society."

Mr. PRICE said he would then feel at liberty to support the resolution.

Mr. STOCK continued :—"When the question concerning the right of Christians to engage in war was first agitated in his mind, he must confess that it was surrounded with difficulties. While his mind was in this state, the secretary of the Peace Society in Chatham sent him a number of the publications of the Society, and he could only believe that the Lord had directed them at that particular period. He resolved to read them, and he did so. And if, before, he were inclined to adopt the principles of this Society, that perusal completely satisfied him, and induced him to go heart and hand in the movement.

"He represented in this Convention 8,000 troops, one of the largest dock-yards in the United Kingdom, and about 3,000 men employed in that dock-yard, without including several thousand convicts, so that he had a very large and motley constituency to represent. It required some degree of moral courage to stand up in the town of Chatham, and advocate the principles of this Society. There are many half-pay officers and persons otherwise connected with the profession of war ; and, therefore, for a minister in the pulpit to out with his sentiments on this subject, tries his moral courage. He thanked God that he had been faithful ; he at least hoped that he had never failed to denounce the evil of war.

"When the war in America was raging, some kind friends in connexion with our Peace Society printed a large number of hand-bills, and as our town had been placarded respecting this war, applying for men for the army and navy, some of our kind friends posted their large handbills, stating the truth, right under them, so that when a person read, 'War in America,' and saw the application for men, he would read immediately under it, 'Thou shalt do no murder !' 'Thou shalt not kill !' these and other little pithy texts of Scripture would meet the eye of the reader. This should be one means which we should adopt in promoting this great object.

"The power of the press we are unable to estimate, and, therefore, with great pleasure he would give his support to the resolutions."

After some remarks from Mr. Balfour, chiefly on the subject of temperance, the motion was put, and carried unanimously ; and the Convention adjourned to Saturday morning.

THIRD DAY'S SITTING,

SATURDAY, JUNE 24, 1843.

In the absence of the president and vice-presidents, the chair was for a short time occupied by LEWIS TAPPAN, Esq., during the greater part of the session by THOMAS COCK, Esq., M.D., and at the close by the president, CHARLES HINDLEY, Esq., M.P.

The meeting commenced with a short season of silence for prayer.

The minutes of the last sitting were read and confirmed.

Mr. JEFFERSON presented the paper prepared by Dr. Smith, as altered by the committee, in accordance with the suggestions sent in to them by individual members of the Convention ; and, on the motion of the Rev. JAMES HARGREAVES, seconded by ROBERT JOWITT, Esq., it was resolved,—“ That the address prepared by Dr. John Pye Smith, as now presented by the committee, be accepted, and referred for publication as part of the proceedings of this Convention, as in the case of the other papers.”

JOSEPH STURGE, Esq., brought up the “ Address ” prepared to be forwarded “ to the Governments of the civilized world ; ” which was read as follows :—

“ The Delegates appointed to represent the friends of Universal Peace, of various nations, assembled in Convention, in London, June, 1843,

“ TO THE GOVERNMENTS OF THE CIVILIZED WORLD.

“ For rational beings possessing immortal souls to be systematically trained to kill each other, is in itself so utterly opposed, not only to the Christian religion, but to the dictates of humanity, that nothing but the natural depravity of the human heart, the force of education, and long familiarity with war, can account for the general prevalence of this monstrous system.

“ Under a deep sense of the enormous evils which mankind have so long and so extensively suffered from the wars which have desolated the earth, this Convention is more especially impressed with the great responsibility of those who are in a position to direct the counsels of nations, and appeals to them to adopt the most effectual measures to prevent the continuance of this terrible scourge of the human race.

“ The Convention is of opinion that one of the greatest securities against the recurrence of international warfare would be the recognition of *the principle of arbitration*, and *the introduction of a clause into treaties*, binding themselves to refer all differences that may arise to the adjudication of one or more friendly powers ; and it earnestly recommends the adoption of this practice.

“ The Convention, in a spirit of Christian love, respectfully urges upon those who are invested with the highest authority, the promotion of ‘ *peace on earth and good-will to men* ; ’ and would also express its conviction, that such a course would be especially blessed by HIM, ‘ by whom kings reign, and princes decree justice.’

“ Signed, on behalf of the Convention,

“ CHARLES HINDLEY, President.”

The address having been read, was unanimously adopted on the motion of JOHN ALLEN, Esq., seconded by John SCOBLE, Esq.

The report of the committee appointed to consider the best practical means of carrying out pacific principles, as suggested by Mr. Macnamara's paper and otherwise, and to embody the decisions of the Convention in a series of resolutions, was brought up by SAMUEL BOWLY, Esq., who, in introducing them to the Convention, said :—

"That the paper (prepared by Mr. Macnamara) includes matter of very various description. A part of it is addressed to the friends of peace, as to the best mode of practically carrying out their principles. It was very clear that this part could have no effect upon those who did not profess to acknowledge their principles. He thought that if those facts stated in the paper as to the ridiculous origin of wars, effect of arbitration, &c., were printed with the statistics of Mr. Allen, they would produce in one little volume such a mass of facts upon the subject of war and peace as would impress conviction upon the minds of thousands in this country."

The resolutions which had been prepared were then read as a whole, after which business was taken upon them *seriatim*. The following were adopted and passed :—

1. On the motion of LEWIS TAPPAN, Esq., seconded by JOHN SCOBLE, Esq., it was resolved,—“That this Convention expresses its cordial thanks to H. T. J. Macnamara, Esq., for his valuable paper on ‘The best practical means of carrying out the principles of peace,’ &c., and records it as part of the proceedings of this Convention.

“That the paper be referred to the Peace Society, in London, to print the whole or such parts thereof as they may consider best calculated to promote our great cause.

“That in order to give the fullest effect to those practical suggestions which it contains, as well as to those brought forward by other members of the Convention, bearing more particularly on the measures to be pursued in this country, in furthering our common object, they are embodied in distinct resolutions, and which, on passing the Convention, are referred to the Committee of the Peace Society in London, in order that they may be immediately carried into practical effect, as far as possible, throughout the country.”

2. On the motion of JOSEPH T. PRICE, Esq., seconded by Mr. JOHN HARRIS, it was resolved,—“That this Convention earnestly recommends to governments, members of legislative bodies, and public functionaries, the adoption of *the principle of ARBITRATION* for the adjustment of all international differences; and that stipulations be introduced into all international treaties, to provide for this mode of adjustment, whereby recourse to war may be entirely avoided between such nations as shall agree to abide by such stipulation.”

3. On the motion of the Rev. GEORGE C. BECKWITH, seconded by Mr. E. CARROL, it was resolved,—“That while recommending the plan of Judge Jay, which proposes that nations should enter into treaty stipulations to refer their differences to the arbitration of a friendly power, as a measure the most immediately available for the prevention of war, we still regard, as Peace Societies have from their origin regarded, and as especially set forth by the late W. Ladd, Esq., a CONGRESS OF NATIONS, to settle and perfect the code of international law, and a HIGH COURT OF NATIONS, to interpret and apply that law for the settlement of all national disputes,—should be kept in view by the friends of peace, and urged upon the governments, as one of the best

practical modes of settling peacefully and satisfactorily such international disputes."

4. On the motion of JOSEPH SAMS, Esq., seconded by Mr. JOHN BARCLAY, it was resolved,—"That this Convention, believing the time is fully come for making additional efforts to extend amongst all nations the heaven-born principles of peace, earnestly recommends the friends of peace throughout the world, and especially in France, America, and England, immediately to consider and adopt such practical measures as they may conceive to be best adapted, under their varied circumstances, for the general diffusion of the principles of peace among all classes of the community, but especially among the masses of the people, as being the only effectual mode of producing that amount of public opinion in their favour which will ensure the permanent prevention of war in every civilized country in the world."

5. On the motion of SAMUEL BOWLY, Esq., seconded by ISAAC COLLINS, Esq., it was resolved,—"That whenever any symptoms of the approach of war, in which the countries here represented in this Convention are likely to be engaged, arise, the committees of the Peace Societies in the several countries should call upon their friends throughout the country, to awaken the public attention to the subject; and, without waiting for the actual declaration of war, and regardless of all political considerations or suspicions, to enter their firm but respectful protest against such threatened war-- whatever may be its pretext, or whoever may be its advocates and supporters--in such a manner as may appear to them best calculated to secure the preservation of peace."

6. On the motion of ARNOLD BURRUM, Esq., seconded by ISAAC COLLINS, Esq., it was resolved,—"That Peace Societies be recommended to direct the attention of their *agents* to the necessity of not only delivering public lectures, but of using their best efforts to effect a *regular organization of the whole country* into county or other district associations, in the belief that such associations would not only embrace in many instances sufficient local talent and zeal to enable them to hold efficient public meetings in their districts without foreign aid, but would secure, through their agency, a more complete and extensive organization, by the establishment, in the smaller towns, and even the villages of these respective districts, branches of the parent society."

7. On the motion of the Rev. H. H. KELLOG, seconded by the Rev. G. C. BRCKWITH, it was resolved,—"That National Peace Societies be recommended to suggest to district and auxiliary associations the importance of disseminating the principles of peace through the medium of the *local press*; by introducing the knowledge of such principles, as far as may be permitted, into all *public schools, mechanics' institutions, &c.*; and more especially by encouraging the formation of societies or associations among the *working classes*, from which the great mass of the army and navy is drawn."

8. On the motion of Mr. S. RIGAUD, seconded by Mr. H. C. WRIGHT, it was resolved,—"That this Convention, deeming it of the greatest importance that the minds of the rising generation should be thoroughly imbued with the principles of peace, and believing that Sunday and other schools afford an excellent opportunity for effecting this object, recommends the Committee of the Peace Society in London, and all other Peace Societies, to prepare and issue a suitable *address to children*, on this deeply interesting and important subject; and further, to circulate amongst this interesting portion of the community such tracts and books as may be calculated to interest and instruct the juvenile mind."

9. On the motion of JOSEPH STURGE, Esq., seconded by the MARQUIS DE LA ROCHEFOUCAULD LIANCOURT, and supported by the Rev. JOSHUA LEAVITT, it was resolved,—“That this Convention regards the mutual dependence of nations upon each other, arising out of an *unrestricted interchange of their legitimate productions*, as one of the best securities for peace.”

10. On the motion of Mr. RICHARD WEBB, seconded by SAMUEL BOWLY, Esq., it was resolved,—“That since *intemperance* is in various ways one of the principal causes of the violation of peace, this Convention earnestly presses upon all classes the necessity of promoting to the extent of their power and influence the principles and practice of true temperance.”

WILLIAM FORSTER, Esq., brought up the resolutions which he was requested to prepare, which he read.

On the motion of the Rev. JAMES SHERMAN, seconded by Mr. H. C. HOWELL, the first of them, on the *training of children in arts of war*, was adopted, and recorded as follows:—“That this Convention, composed of persons of various nations, for the purpose of deliberating upon the best means, under the Divine blessing, of promoting permanent and universal peace, considers that military schools and colleges, and similar institutions, established for the purpose of training youth in the knowledge and the use of arms, are contrary to the spirit of Christianity; and, that for the noblest faculties with which God has endued his creatures to be cultivated for the express purpose of rendering men learned in the science, and skilful in the art of war, is at variance with the object for which our Lord Jesus Christ came into the world, and the whole scope of his mission upon earth; they, therefore, in the exercise of that charity which desires and would promote the best interests of all men, submit whether it be not an act of inconsistency in Christian parents to send their children to such establishments to be taught the art and science of war; and, also, in their early youth to place them on board of ships of war, that they may be trained in that discipline and those arts by which these vast engines of human destruction are rendered most efficient for the accomplishment of their direful purpose.”

The second resolution, *on obtaining a livelihood by the manufacture of weapons of war*, was also accepted and recorded as follows, on the motion of WILLIAM FORSTER, Esq., seconded by the Rev. J. W. WAYNE, and supported by Mr. WILLIAM GRIMSHAW, JUN.,—“That this Convention, assembled for the purpose of deliberating upon the best means, under the Divine blessing, of showing the world the evil and inexpediency of the spirit and practice of war, and to promote permanent and universal peace, are encouraged in their great object by the belief that He who ‘came not to destroy men’s lives, but to save them,’ will work through the instrumentality of his servants for the bringing in of that day when the people shall ‘beat their swords into ploughshares, and their spears into pruning-hooks;’ they would, therefore, respectfully and affectionately submit to their fellow Christians of every nation, whether to make the manufacture and sale of arms and ammunition for warlike purposes their trade and calling in life, be not inconsistent with their high profession; and whether, by adopting such a course, they are not doing their part towards impeding the coming of that day when ‘wars shall cease unto the ends of the earth;’ and whether it does not virtually disqualify them, as faithful men, from contributing towards the establishment among the nations of ‘the kingdom of our Lord Jesus Christ’—the Prince of Peace.”

Mr. WILLIAM OLDHAM presented an address from the Concordist Society, at Ham, in Surrey, which was referred to the Committee of the London Peace Society, with the other documents not read.

The Rev. GEORGE C. BECKWITH brought up the report of the committee on Mr. Blanchard's paper; when, on the motion of the Rev. GEORGE C. BECKWITH, seconded by the Rev. JAMES HARGREAVES, it was resolved,—
 "That the paper on *Preparation for War*, by Joseph P. Blanchard, Esq., be received, and referred to the committee for publication, with the author's name, as in the case of the other documents.

"And, that in the opinion of this Convention, preparations for war are so many incentives to war, and ought to be discouraged by all friends of peace."

The closing business of the Convention was then embodied in the following resolutions :—

On the motion of JOSEPH T. PRICE, Esq., seconded by the MARQUIS DE LA ROCHEFOUCAULD LIANCOURT, and supported by Mr. JAMES CANNINGS FULLER, it was resolved,—
 "That the Peace Society of London be authorized by this Convention to announce to the world the time and place for holding a *second Peace Convention*, when it shall be satisfied as to the right time and place, after communicating with its corresponding associations in Europe and America."

On the motion of WILLIAM FORSTER, Esq., seconded by EDWARD SMITH, Esq., it was resolved,—
 "That all books, records, and correspondence relating to this Convention be, at the close of its sittings, confided to the keeping of the Committee of the London Peace Society, until it may be permitted to the Convention to meet again, for the purpose of their making such use thereof as they may judge best."

On the motion of AMASA WALKER, Esq., seconded by the Rev. G. C. BECKWITH, it was resolved,—
 "That the thanks of this Convention be returned to the Committee of the London Peace Society and their associates, for their laborious services in making ample and judicious arrangements for the sessions of this body."

This resolution was acknowledged, on behalf of the London Committee, by the Rev. JOHN JEFFERSON.

CHARLES HINDLEY, Esq., M.P., the president, entered the room and took the chair just in time to put the above resolution.

After which SAMUEL BOWLY, Esq., moved the following resolution,—
 "That this Convention, in coming to the close of its important deliberations, desires to record its gratitude to God for the harmony which, by his condescension, has marked its proceedings; and, in separating from each other, its members desire to commend one another and their great cause to the blessing of the Lord."

This resolution was practically sustained by a solemn and deeply impressive season of devotional silence; and the meeting separated amidst mutual congratulations and prayers.

THE PUBLIC MEETING OF THE CONVENTION,

AT EXETER-HALL, ON MONDAY, JUNE 26, 1843.

The attendance at eleven o'clock, the hour which had been fixed for the commencement of the meeting, was respectable, but not very numerous. The

hall gradually became about half full. The meeting itself was a very effective one. For the outline of the speeches we are indebted to the reports of the daily press. During the progress of the meeting, W. Ewart, Esq., M.P., and the Rev. F. A. Cox, D.D., LL.D., &c., being unable to remain, conveyed to the secretary the expression of their cordial interest in the object; and Lord Robert Grosvenor apologized by note for his unavoidable absence.

The meeting was opened by the Rev. JOHN JEFFERSON reading the 72nd Psalm; after which a season of silence ensued, for exercises of devotion.

On the motion of H. T. J. MACNAMARA, Esq., seconded by Mr. FREDERICK WHEELER, CHARLES HINDLEY, Esq., the President of the Convention, was called to the chair, and proceeded at once to open the business of the meeting. In doing so, he said:—

They had now approached their concluding meeting. They were, of course, aware that the Peace Convention had assembled, morning and afternoon, during three days in the last week, to endeavour to ascertain and devise the best means of averting the horrors and calamities of war, and thereby to promote the welfare of the whole human race. However little their labours might at present interest and excite the attention of the bulk of mankind, the one single object they had in view was to promote the welfare and happiness of the whole human race,—of all the people on earth. They were against settling the disputes that might arise between nations by resorting to war. It was to be feared that differences would continue occasionally to arise between nations; but they did think that there was a more Christian and satisfactory manner of adjusting them than by involving hundreds of thousands in all the horrors of war. He was not disappointed at not seeing that hall more crowded than it was on the present occasion; it certainly was not so filled as he had been wont to behold it on many occasions during the last two months; but he hoped the time was rapidly arriving when they would see the hall, on this subject, much more fully attended, and a very different and far more influential individual occupying the chair than himself—no other than the Duke of Wellington. He said so, not from any admiration of the Duke of Wellington as a hero, but as a statesman, as having done so much and so successfully to avert war in our time. Not only had the duke successfully pursued such a course as regarded England—the like course had happily and as successfully been adopted by a great military hero of France (Soult). These were glorious, cheering events to contemplate; and having so far advanced, he hoped they would see how requisite it was to do all they could to advance such an object, and especially by instilling into the minds of youth the sinfulness of war. The child was by no means devoid of valuable pacific impressions. How well he recollected, as many others, no doubt, did, Watts's admirable hymn, illustrative of the animal barbarity of fighting, commencing—

" Let dogs delight to bark and bite,
For God hath made them so;
Let bears and lions growl and fight,
For 'tis their nature too."

He hoped and believed that this glorious Convention had made a good beginning, and he trusted that it would so successfully proceed as at no remote period to show the policy, as well as duty, of turning their spears into ploughshares and their swords into pruning-hooks. War, and the principles of war, were as disgraceful to man as they were contrary to the principles of that Christianity which this nation professed.

The first resolution was moved by the MARQUIS DE LA ROCHEFOUCAULD LIANCOURT,—“That this meeting, regarding the whole scope of the New Testament, and the awful ravages of war among the nations of the earth, is confirmed in the strong conviction that ‘war is inconsistent with the spirit of Christianity, and the true interests of mankind.’” The Marquis was again most favourably greeted; and he again spoke in the modest, but earnest

and convinced manner that becomes "a noble of nature." The following is only an outline of his address :—

He said that as president of the Society of Christian Morals in Paris, he had been delegated to attend that Convention, and the public meeting following it. He had cheerfully undertaken that duty—in the name of that Society he spoke. He then observed that nearly a century ago the following words of a member of the French Academy were engraved : "The Englishman, the Frenchman, the Spaniard, and all others, are friends; he who loves war is alone the enemy of the human race." He thanked them for the unanimity with which they had received him. He had found them practising the sentiment, "The stranger has been received among you as a brother, and you have united all the nations in a solemn wish for the peace of the world." They had proceeded correctly; they proclaimed the principle, that every attack against human life, whether by wars, duelling, or suicide, was rebellion against Divine law. How much the cause had advanced! The revolution that took place in his country in 1789 was followed by numerous massacres in Paris, and in all the provinces, during five years; but in 1830 another revolution occurred, which, however, lasted only three days, and not one drop of blood was shed. Then let them acknowledge the influence of the pacific principle upon the public mind. How different, in consequence, had been the two revolutions! The one was atrocious,—the other was characterized by clemency in the most eminent degree; because one took place when the soothing influences of civilization had not been spread; while the other occurred under the inspiration of the sentiments of order, moderation, and peace, resulting from the public discussions of the preceding twenty years. In France the progress was very striking; since 1830 penal sentences had been much reduced. They began by shedding less blood upon the guillotine: the average annual number had been reduced from 114 to 40; sometimes to 25; and even to 15, in 1835. The whole criminal code had been softened. The capital punishments were now only awarded for murders. The Court of Appeal had established new jurisprudence as regarded duelling. It had declared it an attempt against human life, and had included it among "attempts at murder," without making any difference between it and other "attempts." The result had been, that those who fought a duel, and even all their witnesses, however high in station and respectable, were compelled to atone to justice by appearing in court, arraigned as criminals. The laws had not yet been altered as regarded suicides. Since 1830, the sentiment of economy had been spread in France; the practice of it had been encouraged, and thus the masses had been, from interest, the best supporters of public peace interested in the question. To advance the great cause of peace throughout the world, the Society of Christian Morals in Paris proposed every year premiums for the best works thereon, and afterwards printed and promulgated them, so as to attract public attention to all subjects calculated to insure good order, and secure the peace of the world. He mentioned that the Society had now offered a gold medal for the best essay including the opinions of all who had written against war and for the practice of peace.

The Rev. G. C. BECKWITH, Corresponding Secretary of the American Peace Society, seconded the resolution.

He rejoiced in the fact, that instead of France and America being combined against England, the natives of those three countries assembled there to promote peace among all mankind. War was only legalized murder and robbery. This opinion he enforced at considerable length, and with great energy and earnestness, amid warm applause.

The first resolution was then put, and carried unanimously.

The second resolution was moved by WILLIAM STORRS FRY, Esq.,—
"That while this meeting disclaims any intention to use any unconstitutional interference with the 'powers that be,' it cannot refrain from expressing its abhorrence of the late cruel and unprovoked wars in the East; and it especially laments the permitted traffic in opium, which it regards as not only unjustifiable in itself, but calculated to obstruct legitimate commerce, and to provoke a renewal of hostilities." Mr. Fry said :—

The conduct to be pursued by this country on this question would determine whether the peace with China was preserved; for the Chinese Government had for forty years resisted every effort made to induce them to allow our poison to be introduced among the subjects there. The Chinese Emperor had steadily refused to legalise the trade in opium, which, he was ashamed to say, had been proposed by the British Government through a conqueror (Pottinger), which was very like insisting on it. No; the Chinese Emperor had scorned to increase his revenue by the corruption and destruction of his subjects.

The Rev. Dr. RITCHIE, of Edinburgh, seconded the resolution.

He valued that meeting, not so much on account of numbers, but for the quality of it. He rejoiced to see the change that was taking place in the world on this subject. As to the language of the resolution, he must declare that all war was cruel and oppressive: those in the East had been such; but bad as they were, not more so than were those that had occurred in Europe. He was delighted to contemplate their meetings, for in them he had seen friends and brothers from France and from America, and from other civilized countries; and he must say that he viewed steam power as a great civilizer; for people could not have such intercourse with each other without promoting the arts of peace among individuals, for that would enforce peace among nations. As to the "savages" of India, he considered those the savages who went thousands of miles to assail the wives, and homes, and countries of other people; to reap harvests of glory "and rupees." Bruce and Wallace were quoted as heroes. Be it remembered, they resisted invaders. What had those in the East done more? And yet we called them "savages." Oh no, the invaders were the "savages." He was sorry to utter this libel against his country, but it was the truth; and he was rejoiced to feel that, as this Convention had arisen and would call things by their right names, and denounce wars as robbery and murder, however legalized, the time was not far distant when such language and feelings would become general, if not universal.

The second resolution was then put, and carried *nem. dis.*

The third resolution was moved by the Rev. CHARLES STOVEL,—“That under a deep sense of the sinfulness of war, and of the duty of Christians to adopt every measure for diffusing the principles of peace, this meeting would earnestly invite the cordial co-operation of all who profess the name of Christ, in the discharge of this duty, and in the general promotion of organized Societies for this special object.”

He moved the resolution with the greatest satisfaction, the more especially as all their resolutions and previous proceedings had been on the principle and sentiment of the essential sinfulness of war in any shape. He denied that they had to thank God for the success of the war in China, as the means of disseminating Christianity; for the Jesuits and the Roman Catholics had found their way there, and why could not we, without the adoption of such means? War only introduced like means with which it had been promoted; it introduced the sword, and what the sword won, it was required to sustain. War was a disgrace to civilization,—to Christianity. There was another matter for consideration—the fate of the aborigines where we had conquered or appeared. How came it that first they were corrupted by us, and then destroyed? He denied that the sword enabled us to do so much in India to preserve peace as was effected by the moral character of England. He did not want to throw stones at any one party; they had all been deeply wrong; but as all the elements of war were inconsistent with Christianity, it became them all to denounce it, to resist it, to avert it.

The Rev. J. W. PENNINGTON seconded the resolution.

He submitted that they had truly recognized the sinfulness of war. It was not only unchristian, but impolitic. Of all the accounts of wars that we had read, whether it was that of England against its then American colonies, or that of the battle-field of Waterloo, he had nowhere seen that the objects of the wars had been accomplished; therefore, the wars were only proofs of miscalculations and failures resulting from the adoption of

unchristian warfare. It was further repulsive, and unjust, and pernicious, as creating a cruel public sentiment; as inducing even mothers to educate their sons to be engaged in wars. As wars never accomplished the professed objects for which they were commenced, he considered that they were justified, in every point of view, to adopt all practicable means to prevent wars.

JOSEPH HUME, Esq., M.P., spoke in support of the resolution.

He regretted that illness, and the necessity of being in the country, had prevented his attending their previous meetings; but he availed himself of the first opportunity to take part in the momentous object discussed and urged in their several meetings. He said that during the thirty years he had taken part in public life, he had invariably opposed every increase of power to advance warlike forces, and warlike means of adjusting national questions. Every Christian man must condemn war; and even those who valued property must resist it, seeing that war only incurred debts, and saddled posterity with the payment of them. At this moment, such was the extent of the burdens of this country, that one-half of every man's earnings was taken away from him to meet the interest of the debt. He was ready to support every effort to resist aggressive war—to put an end to war altogether; but, although the representation of this country might not be so perfect as he should gladly see it, yet, as no war could be brought forward without the approbation, to a certain extent, of the people, he must declare that the people had, to a certain extent, power in their own hands, at the elections, as far as they went, at least, to show the colour of the feeling of the people on the subject of war movements. If they would not use it, who were to blame? Every government, since he had had anything to do with public affairs, had sustained these obnoxious institutions for the sake of the patronage; if the people, as far as they had power, would not show some feeling to counteract such conduct, was there not fault with such portion of the people? He had not allowed any effort to pass, where the proposition was to increase warlike forces, without resistance; and he should continue to do so; but if the electoral body, as far as they had the power, did not do the like, what chance was there of even showing the feeling of the nation on this important question? Such was the feeling in the House of Commons, that a motion of thanks was moved to the individual who had averted war (Lord Ashburton), and settled a difficult question—the first vote of thanks ever moved in the House for having averted war—that some 134 liberal members absolutely voted against the proposition. He assured that meeting, that as far as he could, he should do his utmost to carry out the objects they had in view.

Mr. HINDLEY was compelled to quit the chair, having another engagement; and stated, on retiring, that he would do his utmost to counteract warlike preparations, habits, and opinions.

The chair was now taken by JOSEPH TREGELLES PRICE, Esq.

The next resolution was moved by AMASA WALKER, Esq.,—"That Christian women having as deep an interest as any other portion of society in the progress of peace, owe to this cause the same aid they have with so much zeal and success rendered to kindred enterprises of benevolence and reform."

Mr. Walker considered that females in particular were interested in the suppression of wars. They had here immense power, if they would only exercise it. Public sentiment could put down war, and who could so successfully create public sentiment as woman? If she would frown on the warrior and the duellist, how soon would the epaulettes, and the plumes, and the duellists disappear. Of the power of woman to promote this great cause, there could not be the slightest doubt; and being convinced of possessing such power, he hoped it would be exercised to put down legalized and wholesale robberies and murders.

Mr. J. S. BUCKINGHAM seconded the resolution.

He fully admitted the influence and power of woman to put down war. That had been well established. The question was also maintainable by showing the great destructiveness of war, and the privations of comforts and happiness which the encourage-

ment and promotion of it caused. If all could be well convinced of such facts—men being duly imbued with Divine law—he felt quite sure that all war would cease, and warriors be unknown. There had been upwards of 800,000,000*l.* debts contracted in little more than a century, which required 30,000,000*l.* annually to meet the interest only—the causes of the distress and difficulties of the country.

The resolution was put, and carried unanimously.

Mr. J. STURGE moved the fifth resolution,—“That this meeting rejoices in the efforts of the friends of peace in different parts of the world, and would respectfully but earnestly urge upon the consideration of every government desirous of promoting the happiness of mankind, the reference to arbitration of all future international disputes, agreeably to the recommendation of the General Peace Convention, held in this city the past week.”

He was rejoiced to have had Mr. Hume among them ; it was something to get members of Parliament on a Peace Convention platform ; but it was right there should be no mistake—that Convention was against all war.

Mr. LEWIS TAPPAN seconded the resolution.

He believed that there would have been war between England and America but for the influence of the Peace Societies in America. It was a principle newly avowed—promulgated under new circumstances—and he trusted that it would be fully adopted in this country.

This resolution was also put, and unanimously adopted.

The Rev. JOHN BURNET moved the sixth resolution ; it was seconded by ARNOLD BUFFUM, Esq., and put, and carried unanimously ; viz.,—“That while this meeting most unequivocally avows its attachment to civil order and good government, it is nevertheless constrained to declare its serious alarm at the preparations which are being made for the preservation of tranquillity in Ireland, by the employment of military force, and recommends to the friends of peace throughout the world to adopt all peaceful constitutional measures by memorials, petitions, &c., in order to avert so fearful a calamity.”

The last resolution was moved by JOHN TAPPAN, Esq., and seconded by the Rev. JAMES HARGREAVES, and most cordially responded to by the meeting,—“That the cordial thanks of this meeting be hereby presented to Charles Hindley, Esq., M.P., for his kind and able attention to the business of the Convention, and for presiding in this hall this day.”

The chairman (J. T. PRICE, Esq.), on putting this resolution, suggested that the meeting should close in a short season of silent prayer, which seemed to be in full accordance with the feelings of those present. The meeting broke up at fifteen minutes past three o'clock, p.m.

“Thus closed the proceedings of the First General Peace Convention, having exceeded in interest the most sanguine expectations of its promoters, and called forth grateful feelings to the Author of all good, for the help so mercifully granted to his servants. Our prayer is unto HIM : ‘Establish thou the work of our hands upon us ; yea, the work of our hands establish thou it.’” (*Minutes*, p. 33.)

The following verses were kindly composed on occasion of the assembling of the Convention, at the request of one of its members, by BERNARD BARTON, Esq., and will form an appropriate close to this narrative.

A WORD FOR PEACE.

"Peace I leave with you ; my peace I give unto you ; not as the world giveth, give I unto you," John xiv. 27.

If such the legacy bequeathed
 By JESUS to *his own* ;
 If such the meek injunctions breathed
 Ere he from earth had flown,—
 How should his lowly followers *fight* ?
 Reading his gracious words aright.
His kingdom is not of this world !
 Nor by it understood !
 The banner, from his cross unfurl'd,
 Leads not to acts of blood !
 The Christian's warfare is *within*—
 With pride and passion, self and sin.
 Whence come your wars, frail worms of dust ?
 What are your fightings for ?
 Envy and hatred, greed and lust,
 Which in your members war :
 Dwells such a dark, unhallow'd host,
 In temples of the Holy Ghost ?
 When angels first, to shepherds' ears,
 Announced THE SAVIOUR's birth,
 What *watchword* did the heavenly spheres
 Pour down on listening earth ?
 "Glory to God, who dwells on high ;
 Tow'rd men—good-will and unity !" .
 When CHRIST, on Calvary's blood-stain'd hill,
 His life a ransom paid,
 What peaceful love, triumphant still,
 Prompted the prayer he pray'd !
 A prayer—how tender, brief, and true,—
 "FORGIVE ; *they know not what they do* !" .
 'Tis by its fruit the tree is known ;
 THE TEST OF TRUTH IS LOVE !
 Have they, then, reverently shown
 Their's to their LORD above,
 Who bid their fellow-creatures bleed,
 And by their acts belie their creed ?
 Thank God ! this gospel truth, no more
 To one small sect confined,
 From sea to sea, from shore to shore,
 Shall flash on many a mind ;
 'Till earth below, and heaven above,
 Join in one hymn of PEACE and LOVE !

LIST OF MEMBERS OF THE CONVENTION, AND FROM WHENCE THEY CAME OR WERE DELEGATED.

- Abbatt, Mr. Richard, London Committee
 Abbott, Rev. J., American Peace Society
 Albright, Mr. William, Charlbury, Oxon
 Alexander, G. W., Esq., London Committee
 Alexander, R. D., Esq., ditto
 Alexander, William, Esq., ditto
 Allen, Mr. John, Liskeard
 Allen, Richard, Esq., Dublin
 Allen, W., Esq., F.R.S., &c. London Com.
 Anderson, David, Esq., Driffield
 Andrews, Mr. S. P., American Peace Soc.
 Ashworth, Henry, Esq., Bolton
 Backhouse, Edward, Esq., Sunderland
 Backhouse, E., Jun., Esq., London Com.
 Backhouse, James, Esq., ditto
 Baines, Edward, Esq., ditto
 Bard, Rev. R., D.D., American Peace Soc.
 Baker, Mr. James, Andover
 Balfour, Mr., Baptist Church, Marylebone
 Ball, William, Esq., London Committee
 Barber, Rev. S., ditto
 Barclay, David, Esq., M.P., ditto
 Barclay, Mr. John, Birmingham
 Barnes, Rev. W., Baptist Church, Brompton, Middlesex
 Burrett, R., Esq., London Committee
 Barrett, Mr. Joseph, ditto
 Barry, J. T., Esq., ditto
 Bearn, Mr. John, Wellingborough
 Beaumont, A., Esq., London Committee
 Beaumont, John, Esq., ditto
 Beaumont, William, Esq., ditto
 Beckwith, Rev. G. C., American Peace Soc.
 Beggs, Mr. Thomas, Nottingham
 Belcher, Rev. J., D.D., London Committee
 Bell, John, Esq., ditto
 Bennett, Rev. James, D.D., ditto
 Binns, William, Esq., ditto
 Birney, Hon. J. G., American Peace Soc.
 Black, Rev. W. H., Gen. Baptist Assembly
 Blackburn, Rev. J., London Committee
 Blanchard, Rev. J., American Peace Soc.
 Bowly, C., Esq., London Committee
 Bowly, Samuel, Esq., Gloucester
 Bowring, J., Esq., LL.D., M.P., Lon. Com.
 Box, Mr. Thomas, ditto
 Brauhwaite, L., Esq., Kendal
 Brewin, Charles, Esq., London Committee
 Bright, Mr. John, Rochdale
 Brock, Rev. William, Norwich
 Brockway, Mr. A., London Committee
 Brotherton, J., Esq., M.P., Manchester
 Brown, Mr. Henry, Luton
 Brown, Mr. Isaac, Hitchin
 Brown, Mr. William, Luton
 Brumell, Mr. G. A., Newcastle
 Bryant, Mr. William, Plymouth
 Buckingham, J. S., Esq., London Com.
 Budge, Mr. John, Truro
 Bufford, Mr. Marcillus, New Hampshire
 Peace Society, U. S.
 Buffum, Arnold, Esq., Cincinnati
 Burgess, Mr. J. F., London Committee
 Burgess, Mr. Thomas, Leicester
 Burgess, Mr. Wilson, Ross and Hereford
 Burnet, Rev. John, London Committee
 Burns, Rev. J., Baptist Church, Marylebone
 Campbell, Rev. J., D.D., London Com.
 Carlile, Rev. J., Congregational Church, Well-street, Hackney
 Carol, Mr. Edward, Cork
 Cash, Samuel, Esq., London Committee
 Chalk, Mr. Thomas, Kingston
 Childs, Mr. Robert, London Committee
 Christy, Joseph, Esq., ditto
 Christy, William M., Esq., Kingston
 Clark, Mr. James, Street
 Clark, Joseph, Esq., London Committee
 Clark, Mr. Joseph, Southampton
 Clarkson, T., Esq., London Committee
 Cobbin, Rev. Ingram, M.A., ditto
 Cobden, R., Esq., M.P., Stockport
 Cock, T., Esq., M.D., American Peace Soc.
 Collings, Rev. William, Kingston
 Collins, I., Esq., American Peace Society
 Colman, Henry, Esq., ditto
 Compton, Mr. T., Nat. Temperance Asso
 Conquest, J. T., Esq., M.D., London Com.
 Cooke, Isaac, Esq., Liverpool
 Coombe, H., Esq., London Committee
 Cooper, Mr. Joseph, ditto
 Copeland, Mr. Thomas, Preston
 Coues, S. E., Esq., American Peace Soc.
 Cox, Rev. F. A., LL.D., &c., Baptist Church, Hackney.
 Crawford, W. S., Esq. M.P., ditto
 Crewdson, Mr. Isaac, Manchester
 Crewdson, Mr. Wilson, ditto
 Cropper, Mr. John, Liverpool
 Crosby, Rev. A., American Peace Society
 Cross, Mr. William, Colchester
 Crouch, Mr. William, London Committee
 Crowley, Mr. Abraham, Alton
 Crowley, C., Esq., London Committee
 Crowley, Henry, Esq., ditto
 Curtis, Mr. William, Alton
 Dawes, Mr. W., Oberlin Institute, Ohio
 Day, Mr. J., National Temperance Assoc.
 Dent, Mr. William, Doncaster
 Doncaster, Mr. D., Sheffield
 Dove, Mr. John, American Peace Society
 Draper, Rev. B. H., Southampton

- Duncan, Mr. James, Jun., Physiological and Health Association
 Dunlop, J., Esq., True Teetotal Union
 East, Mr. G., Baptist Church, Marylebone
 Eaton, Joseph, Esq., Bristol
 Edwards, Rev. John, Kingston
 Elliot, John S., Esq., London Committee
 Ellis, Mr. James, ditto
 Elt, Mr. Henry C., National Association
 Evans, J., Esq., General Baptist Assembly
 Ewart, W., Esq., M.P., London Com.
 Ferguson, Joseph, Esq., Carlisle
 Forster, Josiah, Esq., London Committee
 Forster, Matthew, Esq., Newcastle
 Forster, R., Esq., London Committee
 Forster, William, Esq., Norwich
 Fowler, T., Esq., London Committee
 Fox, Mr. J. J., ditto
 Freeman, Rev. Joseph J., ditto
 Fry, William Storrs, Esq., ditto
 Fullar, Mr. James C., Skaneateles
 Gibbes, Mr. G. B., Cork
 Gibbes, G. M., Esq., Paris
 Gilpin, Mr. Charles, London Committee
 Gilpin, Mr. James, Bristol
 Godwyn, Rev. B., D.D., Oxford
 Gourrier, Rev. F. B., London Committee
 Graham, Mr. Thomas, Coalbrooke-dale
 Grimshaw, Mr. W., London Committee
 Grimshaw, Mr. W., Jun., ditto
 Gurney, Joseph John, Esq., ditto
 Gurney, S., Esq., ditto
 Guthrie, Mr. A., Christians, St. John's-sq.
 Hackett, Mr. W. H. Y., New Hampshire Peace Society, U. S.
 Hale, Mr. Joseph, London Committee
 Hamilton, John, Esq., ditto
 Hancock, Thomas, Esq., M.D., ditto
 Harding, Rev. J., True Teetotal Union
 Hare, Mr. John, Baptist Church, Hackney
 Hargreaves, Rev. J., London Committee
 Harris, John, Esq., ditto
 Harry, Mr. C. T., Nat. Temperance Assoc.
 Hart, Joshua, Esq., London Committee
 Harvey, Mr. Thomas, Leeds
 Hienson, Monsieur, Mons
 Hill, Mr. H., Oberlin Institute, Ohio
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THE HERALD OF PEACE.

OCTOBER, 1843.

PROTESTANT CONFESSIONS OF FAITH ; AS THEY RELATE TO WAR AND PEACE.

THE following extracts are given without note or comment, simply to show what is recorded in the confessions of those Protestant churches of Europe who adopt and publish standards or creeds. Our subject is not any where found under a distinct head, as a doctrine of the Gospel ; but is included in what is said concerning the power of the civil magistrate. Sometimes the right to bear arms and to make war is unequivocally asserted ; in other instances, the language is very general, and we are left to inference or history for the interpretation.

From the latter Confession of Helvetia. Chapter 30. Of Magistracy.

. . . . " Therefore let him draw forth this sword of God against all malefactors, seditious persons, thieves or murderers, oppressors, blasphemers, perjured persons, and all those whom God hath commanded him to punish or even to execute. Let him suppress stubborn heretics (which are heretics indeed), who cease not to blaspheme the majesty of God, and to trouble the church, yea, and finally to destroy it. But if so be it be necessary to preserve the safety of the people by war, let him do it in the name of God ; provided he have first sought peace by all means possible, and can save his subjects no way, but by war. And whereas the magistrate doth these things in faith, he serveth God with those works, as with such as be good, and shall receive a blessing from the Lord.

" We condemn the Anabaptists, who, as they deny that a Christian man should bear the office of a magistrate, so also they deny that any man can justly be put to death by the magistrate, or that the magistrate may make war, or that oaths should be performed to the magistrates, and such like things. For as God will work the safety of his people by the magistrate, whom he hath given to be, as it were, a father of the world, so all subjects are commanded to acknowledge the benefit of God in the magistrate. Therefore let them honour and reverence the magistrate, as the minister of God ; let them love him, favour him, and pray for him, as their father ; and let them obey all his just and equal commandments." Finally, let them pay all customs and tributes, and all other duties of the like sort, faithfully and

willingly. And if the common safety of the country and justice require it, and the magistrate do of necessity make war, let them even lay down their life, and spend their blood for the common safety and defence of the magistrate; and that in the name of God, willingly, valiantly, and cheerfully. For he that opposeth himself against the magistrate, doth procure the wrath of God against him. We condemn, therefore, all contemners of magistrates, rebels, enemies of the commonwealth, seditious villains, and, in a word, all such as do either openly or closely refuse to perform those duties which they owe."

From the former Confession of Helvetia. Article 26. Of Magistracy.

"Secondly; to judge the people according to just and Divine laws,* to keep judgment and justice, to maintain the public peace, to cherish the commonwealth, and to punish offenders, according to the quality of the fault, in their estate, person, or life. Which things when he doth, he performeth a service due to God. We know that, though we be free, we ought with true faith holily to submit ourselves to the magistrate, both in our body, and in all our faculties, and with endeavour of mind also to perform faithfulness, and the oath which we made to him,† so far forth as his government is not evidently repugnant to Him for whose sake we do reverence the magistrate."

From the Confession of Basle. Article 7. Of Magistracy.

"Moreover, God hath assigned to the magistrate, who is his minister, the sword and chief external power, for the defence of the good, and for the revenging and punishment of the evil. Rom. xiii. 4; 1 Pet. ii. 14. Therefore every Christian magistrate (in the number whereof we also desire to be)‡ doth direct all his strength to this; that among those which are committed to his charge the name of God may be sanctified, his kingdom may be enlarged, and men may live according to his will, with an earnest rooting out of all naughtiness. And, in the margin:—This duty also was enjoined to the heathen magistrate: how much more to the Christian magistrate ought it to be commended, as to the true substitute of God."

From the Confession of Bohemia. Chapter 16. Of the Civil Power, or Civil Magistrate.

"Furthermore it is taught out of Holy Scripture, that the civil magistrate is the ordinance of God, and appointed by God; who both taketh his original from God, and, by the effectual power of his presence and continual aid, is maintained to govern the people in those things which appertain to the life of this body here upon earth; (whereby also he is distinguished from that spiritual government of the church;) whereof is that worthy sentence of Paul, 'There is no power but of God; and the power that is, is ordained of God,' Rom. xiii. 1. Then according to these points all they that, being endued with this authority, do bear public offices, of what kind soever they be, being in the degree of magistrates, necessarily must know, acknowledge,

* That is, agreeable to equity and righteousness, and, to conclude, to the law of nature, whereof God himself is the Author.

† That is, the fealty whereby subjects are bound to their magistrates.

‡ These things are spoken in the person of the magistrates themselves, and not of the pastors of the church at Basle, insomuch as this confession was published in the name of the magistrates themselves.

and remember this, that they are God's deputies, and in his stead; and that God is the sovereign Lord and King, even of them all, as well as of other men; to whom at length, in the last day, they must give an account of the degree wherein they were placed, of their dominions, and of the whole administration of their government; whereof it is expressly written in the book of Wisdom, chap. vi. 1—11, and elsewhere.

"And seeing they do govern instead of God upon earth, and are his deputies, it is meet that they frame themselves to the example of their superior Lord, by following and resembling him, and by learning of him mercy and justice. As touching these, therefore, such an instruction hath been delivered, that they who are in authority ought to do good unto others, according to that which Christ saith, 'They that are mighty are called gracious or bounteous lords,' Luke xxii. 25; and that in regard of their duty they are especially bound hereunto, and that this is their peculiar charge, that they cherish among the people, without respect of persons, justice, peace, and all good things that appertain unto the time; that they protect and defend their peaceable subjects, their rights, their goods, their life, and their bodies, against those that wrong and oppress them, or do any ways indamage or hurt them; also that against the unjust violence of the Turks, together with others that do the like, they do succour and defend them; and so serve the Lord God herein, that they bear not the sword in vain, but valiantly, courageously, and faithfully use the same to execute the will and works of God therewith. Hereof in the Holy Scripture such are called 'Gods:' Psalm lxxxii. 6; John x. 34; and of St. Paul, 'The ministers of God,' Rom. xiii. 6. 'The magistrate,' saith he, 'is the minister of God for thy good,' Rom. xiii. 4; 'who is sent,' as Peter saith, 'to take vengeance on those that do evil, and to give honour unto those that do good,' 1 Peter ii. 14."

From the Confession of France. Article 39.

"We believe that God would have the world to be governed by laws, and by civil government, that there may be certain bridles, whereby the immoderate desires of the world may be restrained, and that therefore he appointed kingdoms, commonwealths, and other kinds of principalities, whether they come by inheritance, or otherwise; and not that alone, but also whatever pertaineth to the state of righteousness, as they call it, whereof he desireth to be acknowledged the Author. Therefore he hath also delivered the sword into the hands of magistrates; to wit, that offences may be repressed, not only those which are committed against the second table, but also against the first. Therefore, because of the Author of this order, we must not only suffer them to rule, whom he hath set over us, but also give unto them all honour and reverence, as unto his ambassadors and ministers, assigned of him to execute a lawful and holy function."

Also Art. 40. "Therefore we affirm, that we must obey the laws and statutes, that we must pay tribute, and patiently endure the other burdens: to conclude, that we must willingly suffer the yoke of subjection, although the magistrates be infidels, so that the sovereign government of God do remain entire, and nothing diminished. Therefore we detest all those which do reject all kind of dominion, and bring in a community and confusion of goods, to conclude, do go about to overthrow all order of law."

From the Confession of Scotland. Article 24. Of the Civil Magistrate.

"We confess and acknowledge empires, kingdoms, dominions, and cities, to be distincted or ordained by God; the powers and authority in the same, be it of emperors in their empires, of kings in their realms, dukes and princes in their dominions, and of other magistrates in their cities, to be God's holy ordinance, ordained for manifestation of his own glory, and for the singular profit and commodity of mankind; so that whosoever goeth about to take away or to confound the whole state of civil politics, now long established, we affirm the same men not only to be enemies to mankind, but also wickedly to fight against God's expressed will, Rom. xiii. 2. We farther confess and acknowledge that such persons as are placed in authority are to be beloved, honoured, feared, and holden in most reverend estimation; because they are the lieutenants of God, in whose seats God himself doth sit and judge; yea, even the judges and princes themselves, to whom, by God, is given the sword, to the praise and defence of good men, and to revenge and punish all malefactors, 1 Pet. ii. 14. Moreover, to kings, princes, rulers, and magistrates, we affirm that chiefly and most principally the conservation and purgation of the religion appertaineth, so that not only they are appointed for civil policy, but also for maintenance of the true religion, and for suppressing of idolatry and superstition whatsoever; as in David, Jehoshaphat, Hezekiah, Joshua, and others highly commended for their zeal in that case, may be espied. And, therefore, we confess and avow, that such as resist the supreme power, doing that thing which appertaineth to his charge, do resist God's ordinances, and therefore cannot be guiltless. And, farther, we affirm, that whosoever deny unto them their aid, counsel, and comfort, whilst the princes and rulers vigilantly travel in execution of their office, the same men deny their help, support, and counsel to God, who, by the presence of his lieutenant, doth crave it of them."

From the Confession of Belgia. Article 36.

"We believe that the most gracious and mighty God did appoint kings, princes, and magistrates, because of the corruption and depravation of mankind; and that it is his will that this world should be governed by laws, and by a certain civil government, for punishing the faults of men, and that all things may be done in good order among men. Therefore he hath armed the magistrates with the sword, that they may punish the wicked, and defend the good. Moreover, all men, of what dignity, condition, or state soever they be, ought to be subject to their lawful magistrates, and pay unto them subsidies and tributes, and obey them in all things which are not repugnant to the word of God. Also, they must pour out their prayers for them, that God would vouchsafe to direct them in all their actions, and that we may lead a peaceable and quiet life under them, with all godliness and honesty. Wherefore we condemn the Anabaptists, and all those troublesome spirits, which do reject higher powers and magistrates, overthrow all laws and judgments, make all goods common, and, to conclude, do abolish and confound all those orders and degrees which God hath appointed among men for honesty's sake."

From the Confession of Augsburg. Article 16.

"Concerning civil affairs, they teach, that such civil ordinances as be lawful are the good works and ordinances of God; as Paul witnesseth, 'The powers which be are ordained of God,' Rom. xiii. 1. They teach, there-

fore, that it is lawful for Christians to bear offices, to sit in judgment, and to determine matters by the laws of the prince or commonwealth; to appoint punishments according to law, to make lawful wars, to go to war, to deal in bargains and contracts; to hold property, to take an oath at the requisition of the magistrates, to contract lawful marriages, and to follow such craft and sciences as are approved by law.

"These things are thus found in another edition: *Art. 16. Concerning civil things*, they teach that such civil ordinances as are lawful are the good works of God; that Christians may lawfully bear office, sit in judgments, determine matters by the prince's or country's laws, lawfully appoint punishments, lawfully make war, act as soldiers, make bargains and contracts, hold property, take an oath when the magistrates require it, marry a wife, or be given in marriage."

From the Confession of Saxony. Article 23. Of the Civil Magistrate.

"We teach, therefore, that in the whole doctrine of God delivered by the apostles and prophets, the order and degrees of the civil state are avouched; and that magistrates, laws, judgments, and the lawful society of mankind, are not by chance sprung up among men; and that, although there be many horrible confusions, which grow from the devil, and the madness of men, yet that the lawful government and society of men is ordained of God; and that whatsoever order is yet left by the exceeding goodness of God, it is preserved for the church's sake, as it is said, 'Except the Lord keep the city, in vain he watcheth that keepeth it,' *Psa. cxxvii. 1., and Rom. xiii. 1—7.* Therefore in themselves they are things good, to bear the authority of a magistrate, to be a judge, to be a minister of judgments, to use judgments lawfully, to make lawful wars, and to be a soldier in lawful wars, &c. And a Christian man may use these things as he useth meat, drink, medicines, buying, and selling. Neither doth he sin that is a magistrate, and dischargeth his vocation, that exercises judgments, that goeth to war, that punisheth lawfully those that are condemned, &c. And subjects owe unto the civil magistrate obedience, as Paul saith, 'not only because of wrath,' that is, for fear of corporal punishment, wherewith the rebellious are rewarded by the magistrate; 'but also for conscience' sake,' that is, as rebellion is a sin that offendeth God, and withdraweth the conscience from God, *Rom. xiii. 5.*"

From the Confession of Sueveland. Chapter 23. Of Secular Magistrates.

"In former places we have declared that our preachers do place that obedience which is given unto magistrates among good works of the first degree; and that they teach that every man ought so much the more diligently to apply himself to the public laws, by how much he is a more sincere Christian and richer in faith. In the next place, they teach, that to execute the office of a magistrate, it is the most sacred function which can happen unto man from God. Whereupon, also, it is come to pass that they which are endued with public authority are in the Scriptures called *gods*, *Psa. lxxxii., 6*; for when, as they do justly and orderly behave themselves in their function, it goeth well with the people, both in doctrine and in life, because that God doth use so to moderate our affairs, that, for the greater part both the safety and the destruction of subjects doth depend upon them which are governors. Wherefore, none do more worthily execute magistracy than they which of all others are the most Christian and the most holy; whence, beyond all doubt, it happened formerly that bishops and other ecclesiastical men were promoted by most godly emperors and kings to an external govern-

ment in civil affairs; wherein, though they were religious and wise, yet in this one point they offended, because they were not able to discharge both those functions sufficiently; and it was necessary that either they should be wanting to the churches in ruling them by the word, or to the commonwealth in governing it by authority."

The Church of England. Article 37. Of the Civil Magistrate.

..... "but that only prerogative which we see to have been given always to all godly princes in the Holy Scriptures by God himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil doers.

"The bishop of Rome hath no jurisdiction in this realm of England.

"The laws of the realm may punish Christian men with death for heinous and grievous offences.

"It is lawful for Christian men, at the commandment of the magistrate, to wear weapons and serve in the wars."

The Articles of the Church of Ireland. Article 11. Of the Civil Magistrate. §§ 58, 59, 61, 62.

..... "but that prerogative only which we see to have been always given unto all godly princes in Holy Scripture by God himself; that is, that he should contain all estates and degrees committed to his charge by God, whether they be ecclesiastical or civil, within their duty, and restrain the stubborn and evil doers with the power of the civil sword.

"(59.) The pope, neither of himself, nor by any authority of the Church or Sec of Rome, or by any other means, with any other, hath any power or authority to depose the king, or dispose of any of his kingdoms or dominions, or to authorize any other prince to invade or annoy him or his countries, or to discharge any of his subjects of the allegiance and obedience to his majesty, or to give license or leave to any of them to bear arms, raise tumult, or to offer any violence or hurt to his royal person, state, or government, or to any of his subjects within his majesty's dominions."

"(61.) The laws of the realm may punish Christian men with death for heinous and grievous offences.

"(62.) It is lawful for Christian men, at the commandment of the magistrate, to bear arms, and to serve in just wars."

Confession of the Assembly of Westminster. Chapter 23. Of the Civil Magistrate.

"(1.) God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory, and the public good; and to this end hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers.

"(2.) It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto: in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth, so, for that end, they may lawfully now, under the New Testament, wage war upon just and necessary occasions."

(Extracted from "THE HARMONY OF PROTESTANT CONFESSIONS," A new edition, by the REV. PETER HALL, M.A. London: J. F. Shaw, 27, South-ampton-row, 1842.)

THE CHRISTIAN LIBERTY OF SELF-DEFENCE.

THE following paper has been handed to us by an esteemed Correspondent, with a request for its insertion. Without pledging ourselves to the approval of everything which it contains, we have pleasure in complying with his request.—EDITOR.

To the Editor of the Herald of Peace.

The following letter was written in consequence of, and in reply to, a statement of the doubts entertained by very estimable parties, who are anxious to see the cause of peace prosper, but who do not, at present, see their way clear to adopt, entirely and without some reserve, the principle of non-resistance as applicable to the liberty of self-defence, instanced in the protection of a fellow-creature from assassination, even at the cost of life to the assassin.

The writer thinks that an exact uniformity of opinion is not an indispensable condition of an association of persons desirous to promote the same general and important object; and he therefore does not consider that their concurrence in the position, that human life is on no account whatever to be taken away, is a necessary qualification for becoming a member of the Peace Society. But believing *that* position to be the true and only secure foundation on which to build up the temple of Universal Peace, he has endeavoured to place it in the clearest light, by bringing forward those passages of Scripture in which our Saviour lays down principles which appear to be wholly incompatible with taking away man's life, for any cause or any ground whatsoever, in the hope that, by convincing the judgment of the hesitating, the difficulty which stands in their way may be removed.

MY DEAR FRIEND,—I have received your letter of the 20th inst., and I proceed to reply to its principal and interesting subject—the remarks of your friend D. S. on the “Principles of the Society for the promotion of permanent and universal Peace.”

In the first place, D. S. states his conviction, that “there is no valid argument against the right of govern-

ment to defend life and property, and *avenge* wrong.”

As to the right of the government, by which I understand your friend to mean the obligation of the magistrate, to *avenge* wrong—the words of the apostle appear to me to furnish an argument which is conclusive, “Re-compense to no man evil for evil;” “Vengeance is mine, I will repay, saith the Lord;” “Be not overcome of evil, but overcome evil with good.”

But the right or duty of the executive government to defend life and property requires to be examined at greater length. According to my notion, the duty of the executive is to enforce the law of the land, and, therefore, as D. S. says, he who cannot conscientiously do so, ought not to take upon himself the executive office. The law of the land is, or ought to be, an expression of the sentiments of the people generally (i. e., of that portion of the people who have a sentiment), and the question resolves itself into this—What, on this subject of protection, ought the general sentiment to be? and, according to D. S., this question is easily answered, for he says, “The duties of Christians in regard to private injury are clearly laid down by our Saviour.” Now, what is the duty of one and of each is the duty of all; and as the injunctions of our Saviour do expressly forbid resistance to, or even resentment for injuries, it seems to follow that, in cases of private injury, the duty of each and every one is to submit, and not to resent; and, consequently, that an accumulation of private injuries does not, by its publicity and the cognizance of the ma-

gistrate, produce such a change in the duty of that people or nation (which is composed of such individuals) as to authorize that people to hold and express a sentiment entirely at variance with what is the duty of each and every one of them to entertain and act upon. Therefore, the sentiments of the people ought not to be such as would oblige the executive to protect life and property by force, or by any other than peaceful measures. This view of the subject may be supported by reference to the commands of our Saviour, given so clearly, so much at length, and in such contrast and opposition to the laws of old time, "An eye for an eye, and a tooth for a tooth;" "But I say unto you, Resist not the injurious man," "but, whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat [or vest], let him have thy cloak [or outer garment] also; and whosoever shall compel thee to go a mile, go with him twain." Here are given three cases of injury—

First, one of personal violence, which is to be received with patience, and a repetition of it is not to be avoided even by turning away in displeasure, which act is allied in spirit to resistance.

The second is, if, by an abuse of the civil law, a bad man obtains a decision which deprives another unjustly of his vest or coat, yet, if the oppressor stands in need of help, say of more clothing, the injured party is to be *as* willing to relieve him by giving him more clothing, as he would have been if the necessitous person had not injured him.

The third case is, that of an oppressive abuse of authority by one of the Roman couriers, who frequently compelled the Jews to carry their burthens; and the sufferer, in that case, is not to resent the injury, but to be *as* willing to assist the courier, even by

offering to carry the burthen further, if necessary, as he would be to render similar assistance to one who had not so oppressed him—according to an example set by one Henry Bradford, of Birmingham. Of this person it is recorded that, early one morning, seeing a man in his garden stealing his cabbages, he, Henry Bradford, remonstrated with him on the impropriety and criminality of the act; and when the man pleaded poverty and great distress as the inducements which led him to commit robbery, and explained his situation, Henry Bradford said, "Ay! poor man, is it so? stay where thou art, and I will fetch thee some bacon to the cabbages."—The man stole no more.—Henry Bradford acted literally in the spirit of these commands, and a community of such men would not, by their laws, the expression of their will, have imposed upon the magistrate the task of protecting life by taking away life. As was the case with the poor man above mentioned, the effect of acting up to the peaceable principle would be to soften the heart even of an assassin, and of all who knew of the fact. The death of the murderer, to save his victim, would, on the contrary, harden the hearts of all who knew of it.

Love for his fellow-citizen, and for the public good, would lead the Christian to use all *peaceable means* to prevent the murder, by interposition, intreaties, and remonstrance;—in ninety-nine cases out of a hundred, he would succeed; and where he failed, the effect of the example on the murderer, and on all other persons, would operate more powerfully to prevent a repetition of the crime than the danger which, in case of resistance, would accompany the attempt. It *must be so*; it is not consistent with human nature that it should be otherwise. Your friend asks, "whether the magistrate can, consistently with the law of love, stand by, while a

murder is being committed on an innocent person, and not prevent it, even at the risk of shedding the blood of the guilty? Is the life of a guilty man more a matter of love to the civil magistrate than the life of an innocent woman?"

I reply that, according to my apprehension, the magistrate being the servant of the public to administer the law, is not a free agent. His love is not to the oppressor, nor to his victim, but to the public, and that the official character of such a functionary is not to be confounded with that of the individual in his private capacity, nor his natural affections with his endeavours to perform his duty; and that this inquiry, and the considerations to which it leads, do not disprove the opinion that these commands of our Saviour are to be taken in their literal sense. This conclusion seems to follow from the fact, before alluded to, that they are propounded and asserted in direct opposition to, and in correction of, a long-continued and authorized law of the Mosaical dispensation, and are extended to nearly every source of oppression,—personal violence, legal fraud, and the abuse of authority; and that this conclusion is confirmed and rendered inevitable, as it seems to me, by what follows in the next verses: "But, I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that you may be the children of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and on the unjust." Is it possible, by any form of words, by any appeal whatever, to prescribe more forcibly a literal and faithful obedience to these commands?

The advocates of the pacific principle maintain, that it is contrary to the law of love for the civil magistrate to take away life even to preserve

life. Your friend D. S. asks, "whether it would be consistent with the law of love that he should stand by while a murder was committed?" Certainly not; but the law, of which the magistrate is the only instrument, ought not to compel him to prevent it by unlawful means; and though he, and every other man, is bound to assist the assailed party by interposition, by intreaty, and arguments, it does not follow that we are called upon to do that which is wrong in his defence; and we come back to the question,—what, in such cases, ought the law to be?

The language of the apostle, as quoted by D. S., that the civil magistrate is "an avenger to execute wrath," which your friend says is "one of his invaluable functions," does not, I confess, appear to me to bear upon the question. The argument of the apostle is, that the magistrate should be obeyed, not only from fear of punishment, but for conscience' sake; and the magistrate in question was a heathen magistrate, appointed for the protection of the public, under heathen laws. Our question is, what laws should a *Christian* people adopt for their protection?

D. S., in another part of his letter, adverts to the Divine government, by which the sun is made to shine on the just and on the unjust, and he then goes on to say, "Retribution is a law of the universe, and civil government is one of the means by which it is carried out;" but he offers no proof that retribution is the law of the universe, i. e., that retribution is committed unto man. It appears to me, on the contrary, that it is the peculiar prerogative of the Deity, which he has reserved to himself, and that the means by which it is carried out are so ordered as to arise out of the natural consequences of misdoing. In this world, that retribution is corrective of the criminal, and cautionary to all others, but not vindictive;

and, in any case, if taking away life is an evil, and contrary to the Divine law, *we* are not to do evil that good may come of it; that is reserved to the Deity himself. "I am the Lord, and there is none else. I form the light," the emblem of good, "and create darkness," the emblem of evil. "I make peace, and create evil."

Again: if the whole is made up of parts, whatever is the duty of each, is required of the whole, unless there is for a state one rule of right, and another exactly opposed to it, given to the individuals of that state: and the question arises, What is the duty of the parts—of the individuals? Your friend D. S. says, on this subject, "When a Christian man is exposed to the *risk* of his life, I am not sure that the Christian man would not be justified in taking life; of course, he should always forbear to the last." But, in our Saviour's injunctions, there is *no* limit to the forbearance. We are told to "love our enemies,"—"to do good to them that hate us;" and I cannot restrain to religious persecution only the non-resistance required by these words, addressed, as they were, to a vast mixed multitude of persons, assembled "from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan."

The eternal, universal, and imperturbable love of God, which we are called upon to look up to and follow as our example, affords no plea for restricting this love of our enemies "to the last," that is, in other words, till our fortitude and power of forbearance are exhausted. There seems, therefore, to be no Christian warrant for taking away human life upon any ground whatever, public or private:—it is evidently inconsistent with the Divine command, and the onus of proof lies on those who advocate homicide as justifiable under any circumstances, to point out the proof of their position; and if the law of God

is our rule of life, they are to prove it by that law.

Self-preservation is called the first law of nature, i. e., it is a natural instinct or propensity, and so are other propensities equally essential to the existence of man; but they are subject to restraint, and the homicidal advocates have to show that *this* propensity is not, as the others are, subject to restraint and restriction by the law of God. This argument might be pursued to a much greater length, but it is not needful, and I will therefore proceed to remark, that D. S. does not, according to my view of the case, sufficiently bear in mind that the world is under the Divine government, and that the minutest portion of it (e. g., a sparrow) is the object of Divine care and superintendence; nor that the advance of the public mind, especially in the application of religion to the correction of our natural propensities and gratifications, being gradual and reluctant, is therefore slow, though progressive.

I confess my belief is, that any nation which should, on meek, unresisting grounds, in conscientious obedience to their construction of the Divine law, refuse to bear arms even for self-defence, might, with as much reason and as much safety, rely on the Divine protection, as the Jews experienced in their observance of the sabbath, on which day, I believe, while they were obedient to the law, their enemies were never suffered to injure them. It is clear also that, before the effective majority of the British or any other nation could be brought to adopt the pacific principle of non-resistance as the basis of either their internal police or their international conduct, the adoption of the same principles must have made great progress in the minds of those other nations which had not yet actually adopted them. The injurious party would find but little sympathy or support from other states; as we

see now in this country, that murderers, violators, and savage duellists, cannot, though acquitted by a jury, bear up against the public disgust and aversion which are now felt and exhibited towards them by the people, when their guilt is generally, though, perhaps, silently admitted. With what weight, then, in a country governed on pacific principles, would the interposition of a bystander arrest the progress of an aggressor in his attempt at violence!

But it does not follow that the perpetrator of heinous crimes is to escape with impunity; though he is not to be killed, like a beast, he may be confined, and subjected to a discipline that humbles and subdues, but does not irritate; his mind would be instructed, and by silence (within proper limits) led to reflection; and the term of his imprisonment would be continued until he was so far changed by reflection, the influence of religious instruction, and of Divine grace, as to have become harmless. In such a state of society, a large, penitential establishment would not be required; but, as before said, *we*, the advocates of universal peace, are not called upon to prove this. It is from our opponents that *disproof* is required, and *that* from the words of our Saviour himself, by some precept or exception, restrictive of the extent to which the general principle of his laws should be carried; or, in other words, to assert that the positive, direct, and repeated injunctions of our Saviour are imperfect, and, like our acts of parliament, require some further clause, such as that "anything before said to the contrary, notwithstanding," it is lawful to hate the man who hates you so wickedly as to attempt to take away your life, and you may, without any breach of his laws, shoot him dead on the spot to preserve it. Horrible as is the suggestion, it would be still more reprehensible to impute such a sentiment

to those who cannot read the Scriptures in the sense in which they appear to us; but it is not in my power to get clear of the dilemma: the terms used are comprehensive, general, and without limitation,—repeated in different words, and illustrated by different examples drawn from actual life. This interpretation of Scripture is conclusive as to defensive war, and I must confess myself unable to draw a line of distinction, and say, where war ceases to be defensive and becomes offensive, nor,—if invasion, with intent to subdue and conquer permanently is to be resisted at all, any reason (except such as might arise from prudential considerations) why that resistance should not be fortified by every possible means,—by the pitfall, the deadly poison, and the knife.

In a word, the whole history of warfare is so unchristian, that the defence of it must be abandoned altogether, entirely, and without reserve; and the true and strong ground that the advocate of peace should take is,—that homicide, under all circumstances, is inconsistent with the Divine commands, unless human life can be destroyed by one who is, at the time, acting under the influence of that love which we are imperatively commanded to show to our enemies, and which sendeth rain on the just and on the unjust.

It must, however, be acknowledged, that there are many circumstances which would palliate a failure to act in obedience to these laws; under which circumstances, if the love of life, or of a fellow-creature, should induce a Christian man, reluctantly, and "at the last," to take away life, in order to preserve his own, or that of another, the criminality would be so greatly and indefinitely reduced, that a person, who heartily and zealously adopts and wishes to promote the principles and objects of the Society, need not refrain from uniting

himself to it. But *we* are not the less entitled to call on the homicidal advocate to show that there is any restriction on the command,—any figurative or hyperbolical expression, manifest or implied, by which the commandment may be understood otherwise than literally and without limitation.

I wish it was in my power to do more justice to the subject, and to plead the cause of peace more effectually; but long-entertained opinions are changed or eradicated slowly, and on the war question, the progress of

truth has been, till of late years, lamentably slow, or rather, doubtless, for some good end, wonderfully delayed. It is now, however, proceeding rapidly, and, in all civilized states, is leavening the whole mass of the population, so as to give us hopes that the reign of universal peace is not to be deferred for ever. That it may not even be *very long* deferred is, I know, your earnest wish, as well as that of your friend D. S. and of yours sincerely,
J. R.

Bristol, May 25, 1843.

ON THE LATE FATAL DUEL.

[THE duel here referred to is that fought between Lieut.-Colonel Fawcett and Lieut. Munroe, on Saturday, July 1, 1843, and which issued in the death of the former. The particulars of this affair have all been too fully given in the public papers to render it necessary for us to insert them here. We earnestly invite the attention of our readers to the remarks of Mr. Dunlop.]

MR. EDITOR,—I trust that your readers will not be displeased that their attention should be, from time to time, solicited to the important topic of "Duelling." Although the London Peace Society have very properly declined taking any systematic part in the formation of the associations that are likely to be instituted with a view to abrogate this moral plague spot, yet every advocate and friend of national peace must feel that the subject of suppression of duelling comes very near his own appropriate sympathies, and allow that he must necessarily be specially interested in all the various future efforts and operations that may eventually be entered upon by benevolent men towards the discontinuance of that which is in its nature an organized system of discord and warfare among individuals, if not among nations; and the following consideration brings the object of annulling a false code of honour more within the proper aim and scope of the endea-

vours of friends of general peace, than many of those friends are, perhaps, aware.

It is one of the most important propositions which has been demonstrated by modern political economy, and may now be considered as having proceeded to the state of an acknowledged theorem in that science, that the advancement of neighbouring nations in wealth, capital, and power, is not only not injurious to our economical interests, but, combined with a fair system of intercourse and traffic, constitutes absolutely our proper and peculiar gain. The obsolete and cruel maxim of political ignorance was, that the depression of adjacent states formed our benefit and glory; and, therefore, every means were methodically employed to harass, vex, and injure neighbouring kingdoms, in order to ensure our own advantage. Whereas, now, it is widely affirmed by enlightened men, that it is possible we may largely participate in all the an-

spacious rational progress of contiguous communities, provided we exercise dispositions of amity, and follow out a liberal and just policy as regards them.

It must be admitted that this circumstance contains in it various germs which seem very propitious to the cause of universal and permanent peace. Nevertheless, they all spring from motives of a merely pecuniary or economic nature. The grand thrust at honour is not hereby parried. Although any given war may be demonstrated to be detrimental to or even destructive of our commercial and manufacturing relations, yet, after all, it may be generally considered as quite impossible to be avoided, lest the national honour should remain unvindicated. So that false views of public dignity have often a war tendency; and the call to avenge national honour is always responded to by a feeling which is habitual to the breasts of masses of the inhabitants of Europe. "Il nous faut la guerre à Angleterre," said a French schoolboy lately. "Pourquoi?" "Parceque notre honneur est blessé."

Now, if by any means such as those which have been lately proposed through the medium of association, the code of false honour can be annulled in European society, and more rational and Christian modes of settling private disputes than the use of weapons be resorted to, it is evident that thereby a mighty practical benefit to the general cause of national peace shall be attained. For the same spurious notions of dignity and revenge, glory and renown, obtain in connexion with public as with private warfare. We may hope, therefore, that the suppression of duelling will not only produce extensive favourable results in domestic life, but will also prove a strenuous assistance to the general cause which Peace Associations have at heart, more especially by cancelling and dropping into the

waters of oblivion one of the most potent elements of flagrancancy that now exists towards kindling up the flames of public war.

It is a considerable encouragement, to those persons who are contemplating means for discontinuing the practice of the duel, that for a number of years public opinion has been evincing a gradual change in favour of their sentiments. Individuals who have happened to be appointed to the office of second, have, of late years, felt it is now more easy than in former times to suggest such explanations to be made by the principals as will have the effect of warding off a hostile meeting. The duels in which Lord Cardigan, some years ago, was engaged, led many minds to declare themselves on the subject, who had been cogitating previously apart: and the first shoots of joint operation for the purpose seem then to have formed themselves into practical shape.

It is not necessary to enter upon any detail, or to produce reasons to account for the slowness and privacy which have hitherto accompanied these incipient steps towards a more general and more public endeavour at the root of the evil. It is not improbable that good grounds can be shown by those concerned for following this progressive method. But it is undoubted, that a considerable impression unfavourable to duelling has made advances in the public mind, up to the late fatal encounter between Mr. Munroe and Colonel Fawcett.

Although the affinity of these parties formed an unpleasant circumstance in this instance, yet it is not possible to account for the sudden and general disgust and indignation which this duel occasioned solely by the relationship of the combatants, or the manner in which it was conducted. A vast number of the periodicals of the day instantly took up the case, as one that had justly caused heinous offence and scandal to the whole nation. The

scope and bearing of general conversation in most circles, it is said, took a similar course.

A great clamour has been raised in some quarters against the seconds; most unjustly, as it would appear, for there is no real ground for concluding that these gentlemen acted contrary to the understood rules of the duel. Some writers were for petitioning the executive government to bring all the parties concerned to condign punishment; and, moreover, to cashier every military man that should, at any time, be concerned in an affair of honour. Before making a general use and practice of such unprecedented severity, however, it would surely be necessary that public opinion should be still farther advanced, and settled down to a more perfect disapproval of the duel system. A few expressed themselves as earnestly, that the law of the land should be altered in this particular to a still more sanguine character than it at present possesses; whereas, it seems to be, as regards its letter, already sufficiently rigorous. Other journals took a more reasonable view of the subject, and called for a general change of opinion and practice on the whole matter. In general, however, from the vehemence and universality of the proposals and counter-proposals that have been made, it is rendered evident that some considerable national alteration, in regard to the practice of duelling, is at hand; and the anti-duellists may now, perhaps, venture to surmise that the public mind is in a somewhat transit state on the subject, and only waits their strenuous and combined exertions to settle the question permanently, and put the practice of duelling among the things that were.

But still this consummation is not to be obtained immediately, and with-

out, it may be, long and laborious exertion. The question is not merely British; it is European, American, *mundane*. The friends of an anti-duel movement must effect a joint co-operation in various portions of the globe. And this cannot be done without arrangement, common exertion, and (be it well known also) without a liberal fund; for in this peaceful warfare, as well as in the opposite case, money is the sinews of war.

But although the Peace Society have, perhaps expediently, avoided the confounding their operations with the anti-duel movement, it is clear that to the friends of general peace the public will ultimately look for organizing, pursuing, and following up to its conclusion the great benevolent object; which, if it succeed, shall do more, indirectly, for the cause of general peace, than is at present suspected; and that, by altering present prevailing modes of thinking to a wonderful extent, and by showing the true aspect of a spurious honour, which is at present more than worshipped; and, lastly, by exposing the barbarity and moral cowardice on which the duel system, as well as great part of the general war system, is founded.

I make these observations in hopes that the friends of general peace in Great Britain will look into this question. They have begun both to do so and to act in France, as M. de la Rochefaucault assured me. But there is only one gentleman in England, connected with the Peace institutions, who has entered with heart and hand into this subject. I forbear, at present, to record his respected name.

I am, dear Sir, your faithful servant,
JOHN DUNLAP.

Woolwich Common, Aug. 2, 1843.

PEACE PROCEEDINGS IN ENGLAND.

PROCEEDINGS OF THE LONDON PEACE SOCIETY'S COMMITTEE IN REFERENCE TO WALES AND IRELAND.

At their meeting on the 1st of August, 1843, the attention of the Committee was called to the disturbed state of the country, especially in Wales and Ireland, and to the extensive military preparations which were making, with a view to maintain the tranquillity of the country by recourse to arms, as well as to the strong declarations which a short time previously had been made on this subject, by members of her Majesty's Government in both Houses of Parliament. After mature deliberation, the Committee were unanimously of opinion that it was their sacred duty to present *a memorial to her Majesty's Government*, recording their solemn protest against this mode of settling disputes; and at the same time to prepare and circulate in Wales, where rioting and violence were unhappily prevailing to a fearful extent, *a short handbill*, affectionately warning the people of the evil of their doings, and solemnly calling upon them to desist. A draft of memorial having been prepared, the following was adopted, and on the morning of the 6th was delivered to Sir Robert Peel, Bart., as the head of her Majesty's Government; who by note, on the 8th, politely acknowledged the reception of it. A sub-committee was appointed to prepare the proposed handbill, and to submit it at another meeting of the Committee on the 8th. This was accordingly done, and the bill adopted. It was at the same time resolved, that 10,000 copies be at once printed, and that Mr. Rigaud, who was then lecturing in Herefordshire, should proceed forthwith into Wales, to dis-

tribute them. They were forwarded to him on the 11th.

Copy of Memorial to her Majesty's Government.

"To the Right Honourable Sir Robert Peel, Bart., First Lord of the Treasury, &c., &c., and the Members of her Majesty's Government,

"This Memorial sheweth,

"That your memorialists are the Executive Committee of the London Peace Society, which has now existed for more than twenty-seven years, and whose object is to diffuse Christian principles on the subject of peace, and to endeavour to prevent war by all lawful and Christian means.

"Your memorialists entertain a growing conviction that the practice of having recourse to arms, as the means of settling disputes, is unchristian, impolitic, and useless, and they beg most respectfully, but earnestly, to record their conscientious and solemn protest against it

"Your memorialists do not inquire into the causes of the present dissatisfaction of their fellow-subjects in some districts of this country—more especially in Wales and in Ireland; and they beg most distinctly to assure the members of her Majesty's Government, that they are the warm and decided friends of civil order, and that they do most seriously deprecate all movements which tend to set at defiance the laws of the realm, and to endanger the tranquillity and security of her Majesty's dominions. At the same time, they cannot withhold the declaration of their serious alarm at the preparations which are now being made to have recourse to arms in the government of this empire; and they do most seriously submit to the honourable members

of her Majesty's Government, that other means than those which involve the shedding of human blood ought to be resorted to, to settle the present differences.

"Your memorialists place this statement before you with great deference, but from a deep sense of its general accordance with the gospel of Christ, and its important bearing upon the true happiness of the nation, and in the name of a large and, as they have good reason to believe, rapidly increasing portion of her Majesty's loyal subjects.

"Your memorialists do, therefore, most urgently ask that their memorial may be taken into the serious consideration of her Majesty's Government.

"And your memorialists will ever pray, &c.

Signed, on behalf of the Committee,

"JOHN LEE, *Chairman*,
JAMES HARGREAVES, } *Secs.*"
JOHN JEFFERSON,

Copy of the handbill distributed in Wales.

"To that portion of the Welsh people known by the name of the Rebeccaïtes.

"BRETHREN,—It is with serious concern that we have heard of recent acts of violence perpetrated in Wales, and it is now in a Christian spirit of affection and of sorrow that we venture to address you.

"We inquire not here into the causes that may have led to those acts; we do not here seek to point out the penalties of the law to which you are exposing yourselves, but we appeal to you on a higher principle, and would place before you the spiritual, the eternal dangers you incur by such conduct.

"You, in common with ourselves, profess to be followers of the Prince of Peace; but how can the work of

violence and destruction be reconciled with the meek, gentle, and peaceable spirit of Christianity? No two things can be more opposed. You have set at defiance the laws, by obedience to which social peace and order are preserved; you have forcibly opposed yourselves to the constituted authorities; you have violated the laws of God.

"Whatever the end may be that you propose to yourselves, know you not that we are forbidden to do evil that good may come? The moral power with which men have been endowed may be exerted in strict conformity with the Christian religion; and if it be directed to a true and good object, it will, by the blessing of God, ultimately prevail.

"Pause and reflect, we beseech you. 'Consider your ways.' Remember that in an attempt to gain the things of a day, you are risking the welfare of eternity."

ANNUAL REPORT OF THE NEWCASTLE-ON-TYNE PEACE SOCIETY, MAY 17, 1843.

The Committee of the Newcastle-on-Tyne Peace Society, in rendering to the friends and supporters of that institution an account of their proceedings for the past year, think it right to state, that owing to the delay in holding the last anniversary meeting, the present report is limited to a period of about ten months.

Although the exertions of your Committee have been by no means equal to the importance of their great object, they have it in their power to say with truth, that their meetings have been more frequent than in most former years, and that there has been a corresponding increase in the amount of business transacted.

The assortment of tracts and papers in the Society's depot has been varied and extended by the addition of several new and interesting arti-

cles. A parcel of small handbills of a striking character was purchased of a friend of the cause in Stockport; and another parcel consisting of 20,000, of a similar description, was procured of the Birmingham Peace Association. The latter were obtained at the very low price of 3s. 3d. per thousand, and are well adapted for a wide and gratuitous distribution amongst the working classes.

A number of copies of an excellent article entitled the "Anti-war Convention," written by the respected of the *Bath and Cheltenham*, were procured, and addressed under cover to various ministers of religion, and other influential individuals.

A considerable number of a striking narrative in the handbill form, entitled "The Soldier's Wife," having been kindly presented by a fellow-labourer in the cause at Darlington, they were posted freely on the walls, and appeared to attract much attention.

The *Herald of Peace* has again been regularly supplied to several public institutions, coffee-houses, &c.

An edition of 15,000 copies of an impressive tract, entitled "The Articles of War and the Precepts of the Gospel," by a retired naval officer, who resigned his commission for conscience' sake, was printed under the direction of your Committee, and about 9,000 copies of the same have been sold to the friends of the cause in other parts of the country. The author was presented with a few hundreds of these and other tracts, as an acknowledgment for the manuscript.

Five thousand copies of an "Interesting Narrative," from the pen of Lydia Maria Child, which had previously circulated in a handbill form, were reprinted as a tract, under the title of "How to Conquer." Its design is to illustrate the power of kindness,

and the blessing which attends a faithful observance of the great Christian precept, to "overcome evil with good."

Before leaving the subject of publications, it may not be out of place to allude to another work, which has received the countenance of your Committee, although not under its immediate control or management. *The Peace Advocate and Correspondent*, a periodical designed to present the principles of the Peace Societies in a popular form before the public, has been published monthly from the commencement of the present year, at the low price of 1d. This little paper has already obtained a circulation in various parts of the kingdom, highly encouraging to its projectors, and which they consider quite sufficient to warrant its continuance. A cheap and frequent medium of intercourse has thus been afforded to the numerous and scattered fellow-labourers in this great cause, and a ready access has been gained to a large number of general readers, on behalf of pacific principles. Twenty copies have been subscribed for by your Committee, which are forwarded gratis to twenty ministers of religion in the town and neighbourhood.

A pleasing account of the distribution of the tracts which were forwarded to Arbroath, as mentioned in the last report, has been received from the individual to whose care they were intrusted. Their circulation appeared to be the means of preparing the way for the formation of the Arbroath Peace Society, which has since been established, and which, numbering in its ranks some earnest and intelligent advocates of the cause, may be expected to exert a favourable influence on the manufacturing and sea-faring population of that town.

Parcels of tracts have been presented as follows:—to an isolated labourer in the cause at Grantown, Inverness; to a Christian fisherman

in the village of Cullercoats; to a Sabbath-school teacher, for distribution in his visits to country schools; to the children and teachers of Tut-hill-stairs Sabbath-school; to the Baptist-college at Horton, near Bradford; and to the manager of a dock-yard at South Shields.

An intelligent working man, who was about to spend some weeks in the north division of Northumberland, was supplied, on his own application, with an assortment of tracts and papers, which he distributed as he passed along; and at the same time took the opportunity to recommend the cause in conversations with several clergymen, schoolmasters, and other prominent individuals; and that in some parts of the county where the claims or even the existence of Peace Societies had scarcely before been brought under notice.

Five hundred copies of the tract on the "Articles of War" have also been presented to James Edward Mogridge, for distribution in Devonshire and Cornwall. This devoted individual was formerly in the army, as lieutenant of infantry, and nobly resigned his half pay, though destitute of any obvious means of sufficient future support, under the strong conviction of the incompatibility of the military profession with Christian duty. He has since been engaged in the humble employment of a colporteur of peace publications; and it is pleasing to learn that he has met with considerable encouragement and success in that capacity.

In addition to the gratuitous distribution above detailed, an assorted parcel of tracts was forwarded to Sunderland, and another to the city of Durham, for both of which payment has been received.

Whilst on the subject of tract circulation, your Committee think it right to state that they feel sensible of having accomplished but little in the town itself during the past year,

and they desire to call the attention of their successors in office to this highly important field of labour.

That zealous labourer in the cause of peace, G. Pilkington, visited Newcastle towards the close of autumn, and delivered a lecture on the "sin of war," to a considerable audience in Salem-chapel. He was also introduced to some of the public schools, where he addressed the children on the same subject.

Robert R. R. Moore, of Manchester, the author of some very popular and spirited tracts, on war, who was a few days in this neighbourhood about the beginning of winter, kindly consented to devote a market-day evening to the cause of peace. A meeting was held in the school-room of Nelson-street chapel, and although the notice was short, a large number of working men attended, and appeared to listen with great interest to the earnest and forcible appeals of the speaker.

Abram Duncan, an active member of the Arbroath Peace Society, who had occasion to pass through Newcastle about the same period, delivered a clear and argumentative lecture in Salem-chapel, to an attentive audience.

Your Committee having judged it expedient to institute a regular course of lectures, in which every branch of the great subject of peace should be brought fully and deliberately before the public, made some arrangements for carrying out this design in the early part of the present year. The first lecture of this course was delivered by JOHN BOYN, of Hexham, minister of the Scotch Secession Church. Subject—"The unlawfulness of war deduced from the general character of its causes and motives."

The second, by HENRY HEBBON, superintendent of the Primitive Methodists in this town. Subject—"The unlawfulness of war deduced

from its absurdity as a means of settling international differences, its unavoidable barbarity, and its injustice toward the weak and innocent."

The third, by ARCHIBALD JACK, Independent minister of North Shields. Subject—"Truth of the pacific doctrines deduced from prophecy."

On each of these occasions, the subject for the evening was ably discussed and elucidated, and pressed home upon the consciences of the audience, in a powerful and interesting manner. A fourth lecture has not yet been provided for, but your Committee are not without hope that their successors may be enabled to complete the plan, which comprises in all seven lectures. The attendance, though not so large as might have been desired, was yet sufficiently numerous to warrant a perseverance in the original intention, provided ministers can be found willing and able to assist in carrying it out. Much good could hardly fail to result from such an elaborate exposition of the views and principles of the Peace Society.

The object which, perhaps more than any other, has obtained the attention of your Committee for the past year, has been the devising, maturing, and carrying into execution a plan for a general correspondence throughout the nation, for the promotion of pacific principles. The following is a brief outline of the duties expected of a correspondent, viz. :—

To forward to all his colleagues on the list, or to as many as practicable, one or more copies of any approved article or tract on peace, published in his vicinity.

When such are received from others, to endeavour to extend their circulation.

To use his influence with the editors of newspapers, to induce them to advocate the cause, and to supply them with extracts or other articles, when willing to receive them.

To solicit the services of public speakers, and to forward information of their route when travelling to the next correspondent in such direction.

Or, if unable to perform all these duties, to endeavour to accomplish such as lie within his reach.

A circular embodying more at large these various points, and calling attention to the importance of the subject, was printed by your Committee, and distributed widely through the post. A large number of responses quickly came in from various quarters, many of them containing cordial offers of co-operation, and warm expressions of encouragement. Several old and staunch supporters of the cause have accepted the appointment. Correspondents have already been obtained for most of the large towns in England and Scotland, and for several places in other parts of the United Kingdom. (See *Peace Advocate*, Nos. 1 and 7.) The total number on the list is now about 100. Several useful articles, printed or written, have already been exchanged, and an impulse appears to have been given to the cause in many places by this movement. The number of interesting communications, received in consequence of these arrangements, suggested the idea of the *Peace Advocate*, as a means of increasing the circulation of such papers, without the labour of making written copies.

Your Committee having entered into the views of the London Peace Society in the important movement of a general Convention, to be held during the present summer, judged it right to give a substantial proof of their approval, by raising a subscription in support of this object. They regret to say, however, that but little progress has yet been made, and sincerely do they desire that some of their benevolent friends who would rejoice in the abolition of the scourge of war, even though they may not see

eye to eye with the Peace Society, would come forward and place additional funds at their disposal, before it may be necessary to remit the money to London.

In conclusion, your Committee cannot but thankfully rejoice in the present aspect of the cause, both at home and abroad. In our own country, on the Continent of Europe, and in America, there are visible and indubitable signs of a feeling appropriately expressed by Sir James Mackintosh in the phrase *a passion for peace*, which has sprung up and gathered strength in the minds of men, until it has gained a universally acknowledged influence in general society. Whilst this is in itself a healthful feeling, implying, as it does, a disinclination for war, which presents a pleasing contrast with the temper of former ages, your Committee are aware that it cannot be relied upon as a security against the ravages of the destroyer, should the temptations to selfish aggrandisement or revenge become sufficiently strong to overpower its influence. Proof of this is but too apparent in the ungenerous and unchristian conduct of this and other European nations, who do not hesitate, on the most unjustifiable grounds, to carry into other hemispheres that scourge which they so much shrink from and deprecate at home.

It is clear, then, that the only sure foundation for *pacific practice*, is on the high ground of *Christian principle*, and that the advocates of peace ought not to relax their endeavours until the Christian church, as a whole, has returned to its allegiance to the Prince of Peace, by assuming that high and holy and only defensible position. It is painfully evident that but a small advance has yet been made in this direction. May the true friends of peace be inspired with more zeal, unanimity, and faithfulness, conducting all their

operations with a view not only to the good of their fellow-creatures, but to the praise and glory of Him, who after the most strenuous labours of his servants, is alone to "give the increase."

ANNUAL MEETING OF THE HITCHIN AUXILIARY.

(From the *Herts Reformer*, Aug. 5, 1843.)

The annual meeting of the Hitchin Auxiliary to the Peace Society was held in the Town-hall, on Monday, July 24th, Mr. Langford, of Wymondly-house, in the chair, who opened the meeting with a few brief but appropriate remarks.

The Rev. J. HARGREAVES, the deputation from the Parent Society, an old and devoted labourer in the cause of peace, illustrated, in his usual and happy manner, the principles and object of the institution.

The Rev. D. RICHARDSON, who was for some time in the army, gave a statement of the means by which he was led to see the unlawfulness of war, and to relinquish his connexion with military life.

The Rev. J. BLANCHARD, from Cincinnati, in the United States of America, in a suitable speech, pointed out the vast importance of cultivating and practising *pacific principles*; and the Rev. J. CHESWRIGHT, in a short address, expressed his warm and long-cherished attachment to the cause of peace.

The report, which was read by the secretary, the Rev. John W. Wayne, contained a review of the recent proceedings of the London Society, and of kindred institutions both at home and abroad, from which it appeared that peace principles were steadily progressing in the minds of men. The report also alluded to the formation of an Anti-Duel Association, and dwelt at some length on the proceedings of the Peace Convention lately held in London.

ANNUAL MEETING OF THE BIRMINGHAM PEACE ASSOCIATION.

On Wednesday evening, the 2nd of August, the members and friends of the Birmingham Peace Association held their first annual meeting in Cannon-street chapel, Birmingham. Joseph Sturge, Esq., was called to the chair at a quarter-past seven o'clock, at which time the chapel was well filled by a highly respectable audience, the majority of whom were ladies. Amongst the company present were the Revs. J. A. James, T. Morgan, Dr. Hoby, James R. Sibree, Joshua Leavitt, (Boston, United States,) H. H. Kellogg (Connecticut), J. W. C. Pennington (Hartford), Charles Sturge, Esq., Francis Room, William Room, Edmund Sturge, Esq., Arthur Allbright, Esq., James Stubbin, &c., &c.

The CHAIRMAN, on taking the chair, said that he would not occupy the time of the meeting further than to make a brief allusion to one important point connected with the late Peace Convention held in London—that of passing unanimously an address to the different heads of Governments in the civilized world, recommending them, in all their future treaties, to introduce an arbitration clause, binding them to settle international differences by a reference to one or more friendly powers. This suggestion originated with Judge Jay, of America, and was moved in the Convention by the Marquis de la Rochefoucauld, of France. It had already been presented to Sir R. Peel, the King of the Belgians, and very recently to the King of France, by whom it was very favourably received; and should France, America, and England act upon it, the moral effect upon the world would be incalculably great.

The Secretary then read the report as follows:—

The Report of the Committee, presented at the Annual Meeting, held on August 1st, 1843.

To the Members of the Birmingham Peace Association.

In addressing you at the close of the first year of the existence of your

Association, your Committee would remind you that on the 1st of November last a full report was delivered to you of what had been done on its behalf up to that time, and consequently the present report will embrace a period of only nine months. During that period, the same course of action which had hitherto been adopted has been pursued. As far as our funds have allowed, tracts on the subject of war and peace have been distributed in the streets, and at the fairs which have occurred both in this town and some of the neighbouring ones. At the last fair two men were employed to carry placards, calling the attention of young men especially to the suffering and criminality of the employment to which the soldiers, engaged on such occasions, would entice them. We have every reason to believe that this was not without effect, and that, even by this simple method, the serious attention of multitudes was attracted. It is a remarkable fact, probably not ever observed before, that, during that fair, the recruiting sergeant did not make his appearance in our town.

The *Peace Advocate and Correspondent*, published at Newcastle-upon-Tyne, has, from its first issue, met with a small steady circulation in this town. As an organ of the British Peace Association, it deserves encouragement, as well for its cheapness as for the excellence and variety of its matter.

Occasional correspondence has been held with members of other Peace Associations, upon points wherein unity of action was desirable, though the nature of the Associations preclude union with each other.

In common with some other societies, we deemed it proper, in April last, to appoint delegates to the Anti-War Convention, held in London last June; and our secretary, Mr. John Barclay, the Rev. Thomas Morgan, Mr. Joseph Sturge, and the Rev. Thomas Swan, at the request of a public meeting, sum-

moned for that purpose, kindly undertook to represent it, and accordingly attended at such conference without expense to the Association.

The amount of subscriptions and donations received during the past year is £20 14s., and the treasurer has expended on our behalf, in tracts, advertisements, and the expenses of public meetings, £25 3s. 8d., leaving a balance of £4 9s. 8d. due to him, and a bill of £4 8s. 3d. is due for expenses incurred in exhibiting and posting placards, making together £8 17s. 11d., which, we trust, will be speedily liquidated, and a fund raised sufficient to carry on our operations during the next year.

Although little may appear to have been done, and that little not of a very showy character, it must be borne in mind that the progress of a great moral revolution is rarely marked by the ebullition of feeling, which attends movements of a more ephemeral kind; and the more steady and silent our advance, the more complete will be our success. In accordance with this belief, we have ceased to address ourselves to the conviction of governments, and have turned our attention to animating their subjects, with whom principally rest our hopes of the extinction of war and of all the atrocities to which it gives rise. So long as human nature remains unchanged by the Christian religion, we cannot expect that the attraction of military glory, the excitement of martial music, the approving smiles bestowed on the captain and the hero, with, perhaps, a distant view of titles and pensions, will fail to urge forward those whose birth and connexions place such things within their reach to the field where thousands fall unknown, that one may wear the laurels all have so dearly earned. How many, also, in our great sea-port towns gain large incomes by their connexion with the army and navy? and when to these are added the manufacturers of imple-

ments of destruction elsewhere, need we wonder that strong opposition is encountered from those who suffer little, while as they think, they gain much by the enormous pecuniary burthen and moral guilt of war? It is, then, to the people that we have addressed ourselves—to those who do the bloody work, who fire the cannon and handle the musket and the bayonet, who are the machines by which the lust, and vanity, and treachery, and cruelty of rulers consummate their dreadful purposes; and, as far as our slender means have enabled us to work, there is every reason to be satisfied with the result of our labours. Many have thought on this subject who never thought before: some have at once seen the folly, and wickedness, and enormous evil of the war system; and many more, hitherto entangled in the mazes of worldly expediency, are extricating themselves, and steadily bending their way to the gospel truth, that a man should “love his enemies, and bless them who curse him.”

For some months the sound of the fife and drum has ceased in this town; and we learn from those who have connexions in the army, that the use of these instruments have been very generally abandoned throughout the country. This is a cheering sign, although we fear that the recruiting sergeant still pursues his dreadful calling with success in the agricultural districts. Those of our friends who have connexions engaged in agriculture cannot too strongly urge upon them the importance of exerting themselves to enlighten the poor labourers who are so frequently the victims of their ignorance of this subject. Until the people refuse to fight, it cannot be expected that those who profit by war will cease to employ; and we must therefore endeavour to convince the people that they themselves are the sufferers;—no difficult matter, surely, if we could but trumpet in the

ears of every man, woman, and child, the astounding fact, that of every 20s. collected of our immense amount of taxation, 17s. 6d. is expended in order to support the war system, or to pay the interest of the debt contracted by our ancestors for wars.

As the inviolability of human life upon all occasions is a fundamental principle of all our arguments against war, whether offensive or defensive, and the practice of single combat may be considered as a species of private warfare, we cannot forbear cursorily adverting to the sanguinary duel which lately took place between Lieut. John Monro and Lieut.-Colonel Lynar Fawcett, wherein the latter received a mortal wound. We advert to it in order to record our approbation of the independent and manly spirit exhibited by the coroner for Middlesex, and the jury who sat upon the inquest on Col. Fawcett, in returning, undeterred by the menaces of injury from military officers in various quarters, a verdict consonant to the facts proved and to sound reason. A few more such verdicts returned on such occasions would rid the army of that ruffianly spirit, which seeks to take the lives of the dearest friends for the breach of imaginary principles of honour, which plain people cannot recognise.

The Rev. THOMAS MORGAN moved the adoption of the first resolution :—

"That the report now read be adopted ; and that the following gentlemen be the officers of the Association for the ensuing year :—Treasurer, Mr. Edmund Sturge ; Secretary, Mr. Arthur Naish ; Corresponding Secretary, Mr. James Stubbin ; Committee, Mr. James Barringer, Mr. John Hadfield, Mr. Arthur Allbright, Mr. Henry Morgan, Mr. William Jeff, and Mr. John Perry."

He contended for the inviolability of human life under all circumstances, and deprecated war, offensive and defensive. He could find nothing in the New Testament to sanction war. But then, it would be said, if there was nothing in the New Testament to sanction war, there was plenty

in the Old. In reply to this he would ask, Were those who appealed to the Old Testament in defence of war, prepared to carry out the principles of the Old Testament economy ? If so, to be consistent, they must stone the idolater and the adulterer, and no longer sow two kinds of seed in the same field. He was a Christian, and not a Jew ; and under the Christian dispensation, he would maintain that the Jewish law was not binding on him. There were moral principles in the Jewish code which were binding on every Christian, but these principles would not sanction war. "Love the Lord thy God with all thy heart, and thy neighbour as thyself," was an Old Testament law, on which, said our Saviour, "hang all the law and the prophets." These had been reindorsed, but they struck at the very root of war. Who could love his neighbour, and defend war ? He took his stand on Christian principle, and on that ground he would contend for the blessings of peace.

The Rev. T. SWAN seconded the motion. He was not prepared with a speech, but he could not help congratulating the meeting on the luminous exposition which his esteemed friend who had just sat down had given of the principles by which Christians ought to be guided in reference to war. He was for peace—universal, permanent peace. He was a minister of peace, and of the gospel of peace. The gospel introduced peace and good-will to all men, and yet Christians, and professedly Christian governments, sanctioned, encouraged, and perpetuated war. "One murder," the poet had said, "makes a villain—millions, a hero." All were murderers who took away the life of their fellow-men. That was the principle on which he would take his stand. They must go for the principle that all war was sinful. That must be pressed on the people, for if the people did not sanction war there would be no war.

"War is a game which, were their subjects wise,
Kings would not play at."

The whole mind of England was corrupted on the subject of war. John Foster, in his excellent essays, had shown that in our seminaries, where the classics were taught, the spirit of war, as exemplified in the history of the Roman soldier, was fitted to corrupt the minds of our youth, and could not but produce impressions opposed alike

to the principles of the gospel and humanity. He had shown that all war was sinful,—offensive war and defensive war; for if there was no defensive war, there would be no war at all. Take, for example, two boys; the pugnacious bumps of the one, to speak phrenologically, get excited, and he wants to fight the other boy, but the other boy won't fight. Now, just because that other boy wouldn't fight, there would be no fighting; and so if they had no defensive war, they would have no war at all.

The CHAIRMAN, to show the progress that peace principles were making amongst Christian ministers, read the names of ten ministers in Jamaica who had requested him to act on their behalf at the late Peace Convention in London.

The Rev. HIRAM H. KELLOGG, of Illinois, moved the next resolution, which was as follows:—

“That whilst this meeting is well satisfied of the propriety of urging upon Governments, by all suitable means, the necessity of peace for the advantage of their subjects, they have no hopes of the extinction of war otherwise than in a very general refusal by the people to allow themselves to be trained to the slaughter of their fellow-creatures in battle.”

He referred generally to the proceedings of the late Peace Convention in London, and expressed his conviction that it was calculated to do great good. He believed it had already had some influence abroad, and he doubted not it would yet have much influence at home. The resolution in his hand acknowledged the propriety, and urged the necessity, of appealing to Government to put an end to war. Could it be supposed that any Christian Government believed that war was essential to the well-being of the subjects? Had Britain gained or lost by the wars of the last century in which she had been engaged? Had America gained by those wars in which she had been engaged? Take the war from 1812 to 1815, for example. He recollected well that when America resolved to go to war, the resolution was received with enthusiasm by the people, and the rallying cry was, “Free trade and sailors' rights.” Well, what was the consequence? Did they get free trade? Did sailors get their rights? They did not. Instead of free trade they got no trade at all. Debt was contracted, blood was shed, immo-

rality was fostered, anxiety and trepidation prevailed, crime was perpetrated, and the best associations were broken up and scattered. The consequences of that war they were suffering at the present day. Let the people of this country be enlightened on the subject. Let the dangers and difficulties of the soldier's life be brought before them. Show them that there was no glory in an epaulet, no honour in a feather, and no real enjoyment in martial music. Show them that a soldier's life was generally in the end an immoral life, and then they would refuse to become the instruments of war. And, above all, caution them to abstain from the intoxicating cup. He had heard of a recruiting officer in England who had broken his temperance pledge, by lifting the glass to his lips, because he could not get men to enlist until he had first got them to destroy their reason by intoxicating drinks; thus showing that the sober feeling of the people was averse to war. He was glad to say that public sentiment in America was fast changing for the better; and he believed that, with the exception of a few, the people of America were honestly opposed to war.

The Rev. J. C. PENNINGTON, Hartford, Connecticut (a coloured minister), seconded the resolution. He began by drawing a contrast between the doctrines of Christianity and the doctrines of war. Men had wielded the sword for generations, but still there were enemies to conquer; the sword had been broken, and again and again it had been mended, and yet it had failed to conciliate enemies and make them friends. The Son of God came. He proclaimed a new doctrine, “Love your enemies, do good to them that hate you, and pray for them that despitefully use and persecute you;” “Resist not evil, but overcome evil with good.” That was the new maxim, the heaven-born maxim, by which man was taught to love his fellow-men. And look how Christ exemplified that maxim. Look at his acts, his sentiments, his motives, and then contrast them with the doctrines of Alexander the warrior, and the precepts and principles of war. The conclusion to his mind was clear, the principles of peace were as broad as eternity, and as lasting as the legislation of God. War never settled a principle. Right was generally on the side of the weak, and wrong on the side of power; war never settled any question of right. The merest accident often changed the whole tide of

war, and no man could maintain that it had ever settled a dispute. To show that the tide of war was often changed by an accident, take for example the capture of Santa Anna, a name which must be familiar to them all. When engaged in the conflict, and during a temporary suspension of hostilities, he would have rest—he would have sleep. This was remonstrated against by his friends, but all was of no avail. He would have a few hours' sleep. Well—he did go to sleep, and he was captured. Now, would any man say that a system of settling disputes, which was at the mercy of circumstances like that one, could be called a right one? They must oppose war by bringing to bear upon it the principles of the gospel; they must follow the example of Christ if they wished to abolish war; that was the way to establish right: whatever was done by wrong policy or false means never stayed settled, and hence the conquests gained by the sword never stayed settled. He had heard of a conference of Indian chiefs, at which it was urged that there was no use in contending with General Jackson, for there was no man like him. One chief said, "I have *licked* him thirteen times, but he won't stay *licked*." So it was with war. War, as war, might conquer a people, but then they would not stay conquered. But the operations of the principles of the gospel of peace were different. They struck at the root of the evil; for when they converted an enemy into a friend, he stayed a friend. War too often led to the natives of one country fighting against each other, although in their hearts they were friends. And how was it to be abolished? He would repeat, by the operation of the principles of the gospel of peace. Let Christianity and its blessed and benign principles be spread over the land, and felt in all its power, and war must come to an end—the power of Christian principle was omnipotent. Let but a ray of its heavenly influence strike the heart of man, and though ready to slay his fellow-man, his arm would become powerless. When the rays of light from heaven darted on the soldiers who watched the sepulchre of our Lord, they were unnerved; and so it would be when the principles of the gospel of peace were universally known and felt—the right arm of the conqueror would be broken, and men would study war no more.

The resolution was carried unanimously.

The Rev. JOSHUA LEAVITT, of Boston, U. S., rose to move the third resolution—

"That this meeting regards with great satisfaction the union of so many gentlemen of different, and once adverse nations at the late convention for the advancement of the cause of universal peace, and is gratified to learn from foreigners the increasing indisposition for war both of European nations and the United States of America, and hereby tenders its sincere thanks to the four gentlemen who attended as delegates of this association."

He did not go into the abstract doctrine of the absolute, universal inviolability of human life, as laid down by his excellent friend, Mr. Swan; but, as a practical question, the idea of peace was a much more agreeable one than that of war. At home that question had been called the question of the people; and there the will of the people was the law of the land. From what he had seen and learned in this country, by mixing with people of all classes since his arrival, he felt assured that the disposition of the public mind was against war. And he felt assured, also, from what he knew of the feeling of the people in his own country, that there never would be a war between America and England, unless it were resolved on before the people were made aware of it. What he had seen in this country had deeply impressed his mind with the conviction, that war was got up as a job. There were always some persons too lazy to work, and too proud to beg. To those persons the army and the navy were the way to honour, and they generally had influence enough to get government to quarrel with somebody, and all for a job. But, when he returned home, he should tell his countrymen that the people of Great Britain were their friends, and did not want a war with America. The only danger lay in the machinations of men on this side of the water, and on the other side of the water too, who desired to get up a war as a job. He would go also with this impression—nothing was to be gained to America by a war with England, and nothing could be gained to England by a war with America; therefore, if they were to have war, it must be a game of nations, for the only possible motive which could induce it would be a desire to see which country could do most harm to the other. He did not know if the Americans could burn London, or the English burn New York; but this I know, that a war would bring a great deal of misery to you and to me; and this I know also, none of us would gain

by it, but those who get Blenheims or Apsley houses. Mr. Leavitt then gave a very interesting account of the boundary question, and expressed his satisfaction that the Ashburton treaty had removed that cause of difference between this country and America. He believed that in the argument for and against the respective claims of Britain and America, regarding the boundary question, his own country had the right side; but when he looked at the blessed results which must attend the pacific settlement of the dispute, he did not value the loss at a shilling. The tract of land in dispute was worth little or nothing as land, and the only value that could be put upon it was in connexion with war. In the event of a war with this country, the territory, as claimed by both parties, would have facilitated in winter the conveyance of British troops from Halifax to Quebec, and thus advantaged Britain—whereas, if America had got it, it would have enabled her to cut off that supply of British arms. But as a friend of his said, when the treaty was under consideration, if it were mutually agreed upon, there would be no war, and therefore neither party would lose anything. Mr. Leavitt concluded by expressing his conviction that Peace Societies would do much good.

The Rev. JOHN ANGELL JAMES seconded the motion, and in his usual impressive manner appealed to the meeting in support of the principles of universal peace. The resolution was unanimously carried. A vote of thanks was passed to the Chairman, and the meeting broke up.

PEACE MEETING AT HARTWELL PARK.

(From the *Oxford Chronicle*, July 8, 1843.)

A most interesting festival was held on Monday and Tuesday, at Hartwell-park, the residence of J. Lee, Esq., D.C.L., near Aylesbury, to promote the cause of peace and temperance. A high interest was given to the occasion by the presence of several distinguished Americans, who, having been delegated by the great temperance and anti-slavery societies of the United States to the conference recently held in London,

were induced to assist on the occasion.

It is difficult to conceive of a more delightful and thoroughly English spot, than that kindly placed at the disposal of the temperance societies and the public by Dr. Lee; and verbal description will present only an imperfect idea of it:—Hartwell-house formed the back ground of the picture, and is one of the finest specimens of the old knightly residence; it is of stone, and formed by a centre, with wings; above a bold and projecting porch, is a circular bay window, rising to the parapet, and resting upon a beautifully enriched pendant support; on either side of the porch, in the centre of the main building, are large and beautiful Oriel, or bay windows, reaching to the roof, and lighting the spacious hall and a gallery, or museum, which occupies the whole superior story; wings, harmonizing with the front, and with bay windows, have been added at a later period. From the front of the house thus described, the park descends with a gentle slope towards a small stream, over which, a little on the right, is thrown a well-proportioned bridge of three arches. On the left, the park rises rather boldly, and behind a fine grove of trees, which crown this swell, stands the striking and picturesque church, which is an octagon, with a tower on two of its sides. From this rising ground the not distant town of Aylesbury is seen, on the crest of one of a chain of low hills which form the boundary line of vision. The space between the house, the river and the ground we have described, was the gathering ground to which parties from Aylesbury, from Leighton Buzzard, from Dunstable, Thame, and many other places, were attracted. Neat and convenient tents and booths were arranged along the slope, exhibiting a tempting display of vast mounds of cake, and of still more solid viands; while behind,

modestly amidst the trees, steamed two huge coppers, suggesting thoughts of tea. The banners of the societies were placed at different points, and others waved from the top of the house and at the entrance lodge on the Aylesbury-road; and a double-rigged mast was gaily dressed out with flags of various nations.

All Aylesbury was afoot on Monday morning, it being also a grand day for the very Odd Fellows of the town, who, with band, banners, and paraphernalia, went to church, the trumpets sounding before them. As soon as the bustle of the Odd Fellows had subsided, the Rechabite and teetotal procession was formed, with band, banners, and insignia, and paraded the town before proceeding to Hartwell. Towards the afternoon the park wore a most animated appearance; respectable parties from many of the nearest towns and villages, and persons of the humbler class in their best attire, came in crowds, and appeared highly to enjoy the rustic *fête*.

At six o'clock Dr. Lee and a numerous party, including John Tappan, Esq., president of the Massachusetts Temperance Society; Professor Walker, of Ohio; Mr. Beckwith, the agent and representative of the American Peace Society; the Rev. J. Leavitt, representative of the slavery abolitionists of America, ascended a platform which had been prepared, and before which, on a rising ground, a large auditory were gathered.

Dr. Lee, addressing the assembly as his neighbours, friends, and countrymen, expressed the peculiar gratification he felt upon the occasion; he could but esteem it to be a happy day for Hartwell and for the county; he had around him Englishmen, Frenchmen, and Americans, devoted to the cause of peace and harmony, and the advocacy of the cause of temperance; and he hoped that these distinguished foreigners would receive from the large assembly before him that kind and respectful attention which their character and

the objects they had in view so justly merited. He had recently met with many of them on Chalgrove-field, to commemorate the great patriot Hampden: that was an English cause, but the cause they sought to promote that day was the cause of the whole world—peace, liberty, and temperance. After other appropriate remarks, Dr. Lee moved that John Hull, Esq., of Uxbridge, do preside, which was seconded, and carried with acclamations.

Mr. HULL observed, that they were such an orderly set of people that a president was scarcely necessary; he supposed he had been nominated to preside, because he was an old and confirmed teetotaller. The worthy chairman afforded entertainment to the company by describing the manner in which his stock of wines and spirits had been disposed of; he had it poured down the sink by the hands of drunkards he sought to reclaim. He expressed his belief that a large portion of the suffering in the world was occasioned by the drinking habits of the people. He had been a warm advocate for schools, but he had unhappily found that large numbers of the pupils in after life were entrapped by strong drink, and many became criminals from this cause; he therefore was compelled to see that some other remedy was required. He then called upon

JOHN TAPPAN, Esq., of Boston, and president of the Massachusetts Temperance Society, who gave some highly interesting details of the great temperance reformation in America. He stood before the meeting, he said, a teetotaller of twenty-three years standing, and for that period not a drop of ardent spirits, wine, or fermented liquor, had passed his lips. Mr. Tappan paid a warm tribute to the medical men of his country; under God, he said, America owes more to the medical profession than to any other class of men, in the promotion of the great temperance reformation. They came out, like honest men, and bore testimony to the injurious effect of the drinking system. You could scarcely get a doctor now to sanction the taking of spirits in any form. He knew a physician who had become a partner in a brewery, but who, upon discovering the ingredients which were employed, amongst them *coccus indicus*, declared that the firm was poisoning men, and he abandoned it, regardless of his loss; and while brewers could buy for sixpence that which would give "a head" to their preparations, they

would not give two shillings for malt. One hundred thousand drunkards had been reformed in two years in the United States, and he rejoiced to say that not two in a hundred had broken their pledge; and to aid the efforts of reclaimed drunkards, to assist to clothe their children, and to furnish their houses, 500*l.* were raised in one month at Boston. Mr. Tappan, after further illustration and arguments to persuade to perseverance and consistency, gave an account of the organization of children into what they called "Cold Water Armies," the enthusiasm and influence of which was incredible—parents and publicans were alike subdued. In his state, he said, were fifteen counties, and a population of 700,000, but in fourteen of these counties there was not one licensed publican!

The CHAIRMAN then called upon

Mr. LEAVITT, of Boston, United States, who said he and his companions had been referred to as foreigners; it was true he had to come across the water to get here, but it was only a ferry; he left Boston, in America, one Tuesday, in the afternoon, and in eleven days and a few hours he was in England. Was he a foreigner? the very language in which his mother taught him his prayers was the English language. He was in the land of his fathers; he did not know but in the very neighbourhood of his fathers; and how, then, was he a foreigner? We all speak English; we all think in English; we all read the Bible in English; our little children in America are taught to read the words of eternal life in the same holy book, and in King James's translation; and how can we ever be strangers and aliens to each other? still less should we ever be enemies to each other. He looked at the crowd of kind, and intelligent, and sober teetotal faces before him, and the thought came up in his mind, will these worthy friends of temperance and peace ever come to my country, armed with guns and swords, to kill our people and desolate our hearths, and lay waste our villages? He was sure they would not, so long as they remain teetotallers. A poet of yours—of ours, has said,

"War is a game, which, were their
subjects wise,
Kings would not play at."

And as long as the people keep sober, there is not the slightest danger that they will come to America on any such errand.

And then, shall I and my countrymen ever come here, with fire and sword, thinking to march through England over the bodies of the yeomanry of which I see such specimens—all teetotallers? I tell you never—we never shall think of it, unless we are drunk. And you have been told by my honoured friend from Boston (Mr. Tappan), that we are all becoming well freed from all danger of allowing strong drink thus to steal away our brains, and lead us on any such mad enterprise. Our excellent chairman spoke of the labours of John Hockings in the cause of temperance—why, the great movement by which you have been told a hundred thousand drunkards have been reformed in America within the last two years, was commenced by John Hawkins, one of the most useful and indefatigable labourers, who has traversed the length and breadth of the land, rescuing thousands of drunkards from the depth of misery. The only difference is, that you have John Hockings, the blacksmith, we have John Hawkins, the hatter. Our excellent friend, every body's excellent friend, humanity's friend, Dr. Lee, has referred you to a recent celebration in honour of the memory of John Hampden. Why should you commemorate John Hampden here in England? Was not John Hampden an American? I am sure he was my countryman, for do we not look upon him as a martyr to our American principles of liberty? Do we not call our counties after his name? Have we not a Hampden-college? If he was not an American in fact, we are sure he was in spirit as good an American as he was an Englishman. Mr. L. then added an earnest exhortation to the teetotallers to be faithful to the pledge. Believing, said he, as we all do, that all intoxicating drink is hurtful, and knowing as we do that the use of it is dangerous, how can we give that to our friends which we dare not use ourselves? How know you but I am a reclaimed drunkard, and that one glass of your beer or wine given to me in thoughtless hospitality, would destroy me? Is it kindness, is it consistent with the royal law of love, to put the cup to your neighbour's lips? Let us neither give nor take; let us be as careful of the welfare of our friends and neighbours as we are of our own.

Professor WALKER, of the Oberlin Institution, Ohio, was then called upon to address the meeting; and having expressed

the happiness he felt in being present, proceeded to characterize, in pointed and elegant language, his impressions upon visiting this country. Looking at the high state of cultivation, the more perfect style of English architecture, the progress of art, he was compelled to say, and said it not reluctantly, England excelled America; this was natural, and ought to be expected from the different circumstances of the two countries. But, pointedly, demanded the professor, "Do you excel us in the great moral movements of the age? I give you credit for your superiority in certain directions, but in respect to the great temperance reformation, which has done so much, and is capable of doing so much more for mankind, do you, as Englishmen, stand where you ought to stand? Englishmen, even those who admitted the temperance principle, were now discussing points which they (the Americans) settled ten years ago; the strong hold of the drinking system was the indirect sanction given to it by those who did not hold firmly to the chief point—to give up *all* drinking, and manfully declare and adhere to their principle. After enforcing and illustrating his argument by a reference to particular facts, the professor sat down amidst much cheering.

—BEAUME, Esq., a French gentleman, naturalized in England, was then called upon, and addressed the meeting in a very animated speech, and in most copious and familiar English. Mr. Beaume explained the cause of the absence of the Marquis Rochefoucauld, who, it was hoped, would have been present, but whom public duties, as a member of the Chamber of Deputies of France, and other urgent reasons, had prevented. The marquis had visited this country for the purpose of taking part in the Peace Convention, recently held in London, and to whose interests the marquis was devoted. But he (Mr. Beaume) emphatically said, let the two questions be never divided. Whenever they talked of "temperance," let "peace" be responded; when "peace" was advocated, let "temperance" be united to it. Mr. Beaume, with great animation, protested against the use of the term "foreigner"—he loved this country—it was his adopted country; he loved it, and chose it for his home, because England was, for all great moral purposes, first among the nations; and he would have the word "foreigner" expunged from the

dictionary. Mr. Beaume then took a rapid glance at crime in its various degrees, from domestic bitterness and discomfort, to the most violent and atrocious acts, and declared that a careful examination of statistics warranted the declaration, that intemperance was the cause of by far the largest amount of crime. Pointing to Hartwell-house, long the residence of the exiled Bourbons, he said, it supplied, by suggestion, evidence in support of his argument; he alluded to the assassination of the Duke de Berri. Louvel, though a resolute political murderer, shrunk from his strong and fixed purpose at the instant of its intended execution; he suffered the duke to enter the opera, and then stimulated himself to his dreadful act by resorting to a wine-house; and thus maddened by drink, he awaited his victim and accomplished his dreadful purpose. On the conclusion of an animated address, full of generous feeling and fire, Mr. Beaume was loudly cheered.

Dr. LEE begged to observe, that he used the term "foreigner" simply in the ordinary sense, to indicate those who came from other lands; but he heartily concurred in the sentiments which had been expressed, and would willingly expunge the word "foreigner" from the dictionary.

J. LOVETT, Esq., M.D., then addressed the meeting, and bore testimony, from personal experience, and from professional observation of thirty years, to the value of the temperance principle,—poor-houses, and prisons, and lunatic asylums were peopled by the direct and indirect influence of intemperance.

Dr. SLYDER followed, and showed that the nature of the human organization and functions, particularly the structure of the nervous system, was such as to render stimulating drinks nothing short of poison; and, as Abernethy had said, the sensation experienced upon the reception of stimulating drinks was the alarm of a trusty sentinel that an enemy had been admitted into the system.

A temperance poem, composed by an American, was then sung, followed by the national anthem by the Crendon band, which had been engaged by the Aylesbury Temperance Society, and whose excellent performances through the day were doubly gratifying—doubly gratifying,

because they "discoursed most excellent music" in great good taste; this is deserving of honourable mention, for there are few bands who have so clear a perception that noise is not music; the instrumentation was capital, and no one of the band was clamorous to be heard above the rest.

The large party then broke up in the most peaceful and orderly manner; and we are sorry that we cannot add, that Aylesbury exhibited the same tranquillity and sobriety. The Odd Fellows are now a large and organized body, but some of their best friends feel that the usefulness of the lodges would be vastly increased were the temperance principle adopted.

The *fête* was continued at Hartwell on Tuesday; but we are unable to give the proceedings of the second day.

SPEECH OF THE FRENCH AMBASSADOR
AT THE MANSION-HOUSE, LONDON.

The following paragraphs made a leading article in the *Sun* newspaper, April 18, 1843. The sentiments both of the ambassador and the editor are highly gratifying:—

"At the dinner which took place yesterday at the Mansion-house, the Count St. Aulaire, who was present, in his capacity of French ambassador, made a speech which was characterised by much good sense and kindly feeling. After alluding to the Paris and Rouen railway, which is just on the eve of completion, and to another which is projected between Paris and Calais, and which will be finished in the course of a few years, and which will have the beneficial effect of bringing the French capital within a few hours' journey of London;—after alluding to these extensive and valuable improvements, the count went on to say, 'Gentlemen, we shall thus be united by all the arts of civilized life; we shall partake of the same pleasures; we shall be enriched by the same enterprises; and our sons will wed your daughters. Paris and London are the two most beautiful capitals in the world; may these magnificent cities continue for ages to come

in a state of constant union—a union which will be the pledge of their mutual prosperity, and of the peace of the world!' Most cordially do we echo this wish, which we are quite sure will be responded to by every enlightened citizen in the three kingdoms. The two most powerful countries in the world, which are confessedly at the head of European civilization, and which can boast of having produced the greatest warriors, philosophers, poets, orators, statesmen, and dramatists that modern times have known, should never live otherwise than in a state of perfect amity with each other. The peace of the world—to say nothing of their own particular interests—demands that such should be the case. Too long have they been estranged from each other. The pages of history are filled with bloody records of the struggles for superiority between France and England; and what has been the result of all this bloodshed—this idle and unworthy jealousy? Why, just this—that after ages of mutual exasperation, during which protracted period millions of lives have been sacrificed, and millions of money wasted, both parties have risen up from the chance game of war in pretty nearly the same condition as they sat down to it! Notwithstanding all its Herculean efforts, neither kingdom has gained any positive or permanent advantage, while both have been brought to the very brink of ruin; and numberless opportunities have been lost of advancing the sacred interests of humanity and civilization throughout the world. But warned by the past, rendered wise by the stern lessons of experience—an unerring though a severe monitor—France and England will henceforth, we doubt not, pursue a career diametrically opposite to that which they have pursued through a long, dreary waste of centuries. Each can afford to admire, and be generous to the other, for history bears proud testimony to their mutual prowess; and each is enlightened enough to know that peace has its victories as well as war. When, a year or two ago, the old war-cry of 'Down with England' was attempted to be revived throughout France, we had strong faith in the good sense and liberal spirit of the majority of that nation, and never for an instant mistook the noisy clamour of an interested and baffled faction, for the calm, deliberate voice of the people. And the result has shown that we were right in our opinions. The war-cry is hushed—the exasperation of the hour has

subsided—and common sense and just feeling have resumed their ascendancy over the minds of Frenchmen. May this spirit long continue to preside in their councils, and influence their conduct as a nation!"

ADVANCE OF PEACE PRINCIPLES IN CORNWALL.

On the evening of Monday, the 24th of April, a truly interesting and delightful meeting took place in the chapel of the "Bible Christians" at Truro, when the principles of total abstinence and the principles of peace were harmoniously blended and strongly espoused. Mr. J. E. Mogridge having attended a previous meeting on the Friday evening preceding, and thereby demonstrated his countenance and support of total abstinence, on which occasion Mr. B. Treleaven, the zealous and indefatigable agent and lecturer on total abstinence for Devon and Cornwall, most generously and unexpectedly introduced Mr. J. E. M. to the assembly, as having, for conscience' sake, relinquished the half-pay of the army, and was devoting himself to the spreading of peace principles, and informed the meeting that he found the causes blending in several towns he had visited; since at Tavistock, for instance, they have alternately a total abstinence and a peace meeting! Mr. J. E. M. was invited, on the present occasion, to preside as chairman of the meeting, which he was prevailed upon with reluctance to accept; when Mr. M'Kenna, the talented lecturer for the evening, most kindly took the opportunity of recommending Mr. M. and the object he was pursuing to the sympathy and regards of the friends of benevolence: declaring his conviction that both societies were analogous in their design, since both were aiming at the temporal and eternal welfare of the human family, by the uprooting of customs which have been alike immoral and

destructive in their tendency and effects. After the lecturer had closed his address, Mr. J. E. Mogridge, as chairman, rose and testified his cordial assent to the important advantages resulting from total abstinence; since, on one occasion, he was exposed to peculiar dangers, in consequence of being beguiled by his brother officers into a state of intoxication, amounting to insensibility, when at Bordeaux in France, and found himself early in the morning, on awaking, lying in one of the streets of the city, and robbed of gold to the amount of about £10! He also observed, that he considered it a greater honour to preside over such a meeting than to be promoted to the rank of colonel in the army; since in the latter post, he would preside over, perhaps, 1000 men *trained for the work of human destruction*, whereas, the object of the present assembly was that of promoting both the temporal and eternal welfare of our fellow-creatures.

It was generously agreed, that at the close of the meeting peace pamphlets and tracts should be offered for sale rather than any others, and I had the gratification of finding that about 5s. worth were disposed of, principally among the labouring classes of society. Probably 300 persons were present, and appeared deeply interested.

About ten days afterwards a meeting of a similar kind was held at the Baptist-chapel, Redruth, when Mr. J. E. Mogridge was again requested to preside as chairman; but feeling his incompetency for adequately filling the important office, he had declined doing so. After interesting addresses had been delivered by two persons, the Baptist minister, Mr. Griffiths, most kindly introduced Mr. J. E. M. to the assembly as a stranger, who was a friend of total abstinence, but was also engaged in a peace mission by disposing of peace pamphlets, and calling upon persons for the purpose of conversing with them on the sub-

ject, and said he expected he would be able to address the meeting for a short time, when he should sit down. This Mr. M., with much reluctance, and under much nervous incapacity, endeavoured to do, bespeaking the kind sympathy of the audience by informing them that he had been the subject of a nervously enfeebled state of health for the long period of twenty-seven years. He then stated that he had formerly been in the army as an officer, exposed to the dangers of military life, both physical and moral; and could testify, from his own experience, that those dangers were awfully great, since, in one of the battles in Spain, under Lord Wellington, he had a musket ball sent through his breast. He therefore stood before them as the spared monument of Divine mercy; and added, that one of the objects for which his forfeited life had been so mercifully spared appeared to be that of countenancing the cause of total abstinence, as well as that of peace. At the close of this meeting, also, a number of peace tracts and pamphlets were disposed of, and thus the seeds of temperance and peace will grow up together, and, with the Divine blessing, the fruits thereof shall be seen after many days.—J. E. M.

Cornwall Peace Advocate.

To the above statements, we have now the pleasure to add, that the August number of *The Cornwall Temperance Journal* has assumed the further title of *Peace Advocate*, and proposes to devote a portion of each successive number to this subject. We quote the closing paragraphs of the announcement:—

“Having been long interested in the benevolent objects of Peace Societies, and knowing that very many valued and influential friends of the temperance cause in Cornwall are pledged and active members of Peace Institutions, and having duly estimated and compared the character of each, we advisedly declare it to be our opinion, that Temperance and Peace Societies are ‘near akin’—that their birth, and parentage,

and destiny are happily the same—that they breathe the same spirit, and harmonize in the same sweet strains of ‘glory to God in the highest, peace upon earth, and goodwill towards men.’

“We shall then, we believe, meet the approbation of our friends, in having added to our general title that of *Peace Advocate*, and in having arranged to devote a column or two of each number to the furtherance of a design so heavenly and humane.

“We now embody our views and publish them in the following declaration:— ‘That we hold it to be a sin for man to take away the life of man; that wars and fightings are contrary to the spirit and precepts of Christianity, and opposed to the prosperity of nations, and to the true interests of mankind; and we therefore pledge ourselves to use every Christian means for the prevention of war, and for the promotion of UNIVERSAL PEACE.’”

FORMATION OF A PEACE SOCIETY AT SUNDERLAND.

At a meeting of the inhabitants of the borough of Sunderland, held at Bishop Wearmouth, the 17th of July, 1843, for the institution of a Peace Society, it was resolved—

“That all war is sinful, and opposed to the gospel of Jesus Christ; and we, whose names are hereunto subscribed, do constitute ourselves members of said Society.”

(Signed by fifty individuals.)

The committee of management (with power to add to their number) are,—

Mr. Edward Backhouse; Rev. John Peters, of the Wesleyan New Connexion; Mr. Edward Backhouse, jun.; Rev. Alexander Wilson, of the Baptist body; Mr. John Mounsey; Mr. John M. Ogden; Mr. Benjamin Colvin; Mr. Dearman Robson; Rev. Thomas Brown Young, of the Wesleyan New Connexion; Mr. John Hills; Mr. Jasper C. Mounsey.

Secretaries,—Rev. John Peters; Mr. Jasper C. Mounsey.

Treasurer,—Mr. Edward Backhouse, jun.

Two other ministers have since signed :—Rev. Samuel Watkinson, Independent ; and Samuel Turner, minister of Corn Market chapel.

JOURNAL OF MR. RIGAUD'S TOUR IN
SHROPSHIRE AND HEREFORDSHIRE.

Having received directions from the committee to visit the counties of Salop and Hereford, on the afternoon of Monday the 10th of July, I set off by railway to Birmingham, and the next morning went on by coach as far as Shifnal, where I was obliged to leave my luggage to follow me, and walked on about seven miles to Coalbrookdale, where I was hospitably received by our good friend Mr. T. Graham, and after a refreshing cup of tea, lectured to a small but attentive congregation in the Wesleyan chapel. The next morning Mr. Graham took me to breakfast by invitation, at the Rev. Mr. Bartlett's, who had been prevented by a clerical meeting from attending my lecture ; some clergymen and other friends were there on a visit, with whom I held a friendly discussion on the principles of our Society ; I then addressed the boys of the British School at the Dale ; and in the afternoon walked over to the works at Horsehay, about two miles, and lectured in the Wesleyan chapel to a full meeting, chiefly of the working class, who seemed deeply interested in the subject, which was quite new to them, as there had never been a peace lecture there before ; I returned to Coalbrookdale that night through pouring rain ; and the next day my kind friends sent me on in a carriage to meet the coach, which took me to Shrewsbury, where I was very kindly received by Mr. W. Hanmer. The next day, July 14, I lectured to a small assembly in the Friends' meeting-house, and was sorry to find that it was utterly impossible, for want of materials, to form anything like an Auxiliary Peace Society

in the town of Shrewsbury, according to the too ardent desires and speculations of a friend to the cause who had written to the committee on the subject. This disappointment was, however, in some degree, compensated for by a very delightful opportunity afforded me on Sunday the 16th, of addressing unitedly in the Baptist chapel, four Sunday-schools on the principles of peace, with their teachers and other friends, altogether above 400 persons. From hence I proceeded to Newport, where I was most kindly entertained at Mr. Sylvester's. On the 18th, Mr. A. Huxley took me out to his works, near the town, where, assembling those employed therein, according to his usual excellent custom, for morning prayer, he gave me an opportunity of addressing them on the peaceful duties of the gospel, with which they appeared very much interested. In the evening I lectured in the British School Room. On the 20th, I had the pleasure to visit James Oliver, Esq., of Springhill, a tried and worthy friend of the cause, who, from the state of his health, was unable to hear me in the evening, when I lectured in the Independent chapel at Wellington. From this period I experienced great difficulties in proceeding through Shropshire, for want of friends to make arrangements for me, and also for want of coaches to convey me from place to place, so that sometimes I was under the necessity of going twice over the ground ; first to make an engagement, and afterwards to fulfil it. I arrived at Oswestry on the 22d of July, intending to have addressed the Sunday schools of the town the next day, but as the London Missionary Society's meetings were being held, I was prevented, and obliged to wait till they were over. On the 25th, I addressed the boys and girls of the British School collectively, who seemed very much interested ; one little girl being so much affected as to shed tears. I drank tea at Mr.

John Evans's, and was received by him and his wife with true Welsh hospitality. I found him quite favourable to the principles of the Peace Society, which I explained more fully to him, and he expressed himself entirely convinced of their harmony and accordance with the gospel, and his desire to disseminate them wherever he had an opportunity, particularly in the neighbourhood of Bala, his native place, which he expected shortly to visit, and where he would be glad to have some Welsh tracts on the subject, to distribute them; and if an agent were to visit North Wales, he believes the subject would attract attention, and the principles be likely to spread. He is willing to correspond, and do what he can to promote the object of the Society. In the evening I lectured in the British school-room, and when it grew dusk, perceiving they were still very attentive, I told them that though it was getting late, I had a great deal more to say—that I was not tired, if they were not, but was quite ready to go on. I proposed that any that wished it might then retire and receive a tract at the door; about ten left, the remainder kept their seats, and I continued to address them for half an hour longer by the light of a single candle; and a considerable impression seemed to be made on the meeting. As the people were going out, a solicitor proposed to me some questions and objections, which drew a group around us; a discussion ensued, in which I had the pleasure to observe that all approved of what I said, and took my side of the question; we kept it up till near ten o'clock, and I believe the effect will be favourable. On the 27th, arrived at Wem, addressed the British school in the afternoon, and lectured there in the evening; both meetings were well attended. The Rev. W. D. Corken expressed his entire agreement with the principles of the Sp-

ciety, and willingness to correspond. Just as I was setting off for Bridgenorth, where I had hoped to have lectured, I received a letter informing me that owing to the missionary meetings, I could not have one for some days to come; I therefore passed through the town and went on to Kidderminster, where, on the 30th, I addressed a large Wesleyan Sunday-school, and the next day lectured in the Albion-rooms to a very good meeting. From thence I proceeded to the beautifully situated town of Ludlow, where I lectured on the 2nd of August, in the Town-hall; this finished my tour through Shropshire. My first meeting in Herefordshire was at Leominster, where, on the 3rd, I lectured in the Baptist chapel, which was very kindly and readily opened to me for the purpose, by the Rev. Maurice Jones. From thence I proceeded to Hereford, where I met with a warm, cordial, and hospitable reception by Joseph Morgan, Esq., of the Old-bank, and many other kind friends. In this city I had the satisfaction on Sunday, the 6th, of addressing five Sunday-schools, collected together in the Baptist chapel, with their teachers and many other adults, forming altogether a full congregation. On the 8th, I lectured to a good meeting of about 400, in St. Peter's school-room, amongst whom were several clergymen and ministers of other denominations; and after the meeting the Rev. Mr. White expressed his approval of what I had advanced, and wishing, as he said, to strike the nail on the head, he read some extracts from the account of the Peace Convention, to show that the Chinese consider the soldier as one of the lowest class of society, just on a par with the hangman; a good feeling prevailed, and a strong impression seemed to be produced. On the 9th, I lectured in the Town-hall, Ledbury, for about two hours, to a large and very atten-

ative audience, for which the clergyman and many others expressed their thanks; amongst the rest an old soldier, who had fought in the battle of Waterloo, but who was now much better engaged, as he said, in distributing *peace tracts* to the people as they left the hall. The next day I went on to Ross, and was most cordially and hospitably received by Nathanael Morgan, Esq., banker; whilst conversing with him in the parlour, we saw just under the window a recruiting sergeant with a private soldier, endeavouring to persuade a young countryman to enlist. N. M. took out of his pocket a tract entitled, "Don't Enlist," saying he wished the young man could see it; so I said I would go and give it to him. I therefore went up to him, and said, "Is the sergeant trying to enlist you?" he said, "Yes." I gave him the tract, and said, "Please to read *that* before you enter." He replied, "I can't read." I said, "Oh! then I'll read it to you." So I read every word of it aloud to him, whilst a crowd was gathering about us; the sergeant looked very chop-fallen, and muttered, "You have no right to interfere to prevent me from making recruits." I replied, "I am an Englishman, and I have as much right to speak to this man as *you* have, and as much right to advise him *not* to enlist, as you have to entice him to do so. Now it is his own fault if he becomes a slave after he has been fairly warned of his danger." So the young countryman walked off, and the sergeant, disappointed of his prey, got on the steps of the market-place and called out, "You'd make a ——— good Methodist parson!" So I said, "Well, I am going to lecture this evening in the Baptist chapel against *war*; and you may come and hear me if you like." So ended our dialogue, to the great amusement and delight of my friend N. M. That evening I lectured in the Baptist chapel, to a

very attentive congregation, amongst whom I perceived the soldier I had seen with my friend the sergeant, and he was as attentive as any of them. The next morning, before leaving the town, I addressed the children of the British school, and in the evening lectured in the Independent chapel, at Monmouth; from thence I went on to Abergavenny, where, from some peculiar circumstances, I felt it advisable not to lecture; but I had the pleasure to address the children of Sunday-schools in the Independent chapel, on the 13th of August, having thus, within three weeks, been permitted to hold twenty-three meetings—fifteen for lectures, and eight for addressing Sunday and other schools, on which occasions there have been liberal and gratuitous distributions of tracts. I now proceed into South Wales at the desire of the Committee, to circulate extensively an address to the Rebeccaites, in order to pour the oil of peace on the troubled waters, and endeavour to show them a more excellent way. And may "the God of peace give us peace always, by all means."

S. RIGAUD.

PEACE PLEDGES.

The following has been adopted by the *Manchester Auxiliary Peace Society* :—

"I, the undersigned, being desirous of promoting peace on earth and good-will towards men, hereby enrol myself as a member of the Manchester Society for the Promotion of Permanent and Universal Peace, and agree to co-operate in its objects, which are to diffuse information tending to show that war is inconsistent with the spirit of Christianity and the true interests of mankind, and to point out the means best calculated to maintain permanent and universal peace; these objects not

being limited by local attachments, nor circumscribed by geographical boundaries, but extending to the whole human race."

The date, name, residence, and trade are to be added.

The Preston Anti-war Association has adopted the following declaration:—

"We, the undersigned, are of the deliberative opinion, *that it is a sin for a man to take away the life of man; and that all wars and fightings are contrary to the spirit and precepts of Christianity, the prosperity of nations, and the true interests of mankind*; and are, therefore, determined to use every Christian means for the prevention of war, and the promotion of peace all over the world."

LECTURES BY MR. D. G. PAINE, OF
DEPTFORD.

Three lectures, in exposure of the character of war, were delivered in the Temperance Hall, Mile End Road, on the 14th, 21st, and 25th of July, by Mr. D. G. Paine, of Deptford. In the first lecture, on the "Unlawfulness of War," was shown its inconsistency with the genuine and spontaneous dictates of humanity, as evinced in the instinctive horror, which the shedding of human blood produces, in all save those whom a steady course of villany, or the artificial rules of honour, have caschardened; thus proving that the laws of nature gave no sanction to it; and, by contrasting its spirit and details with the spirit of Christianity, and the mandates of Scripture, it was shown, if possible, more clearly, that the laws of religion most strongly interdicted it. To the natural objection, that implicit observance of the only lawful course, namely non-resistance, would expose a nation to all the disasters of a conquered territory; it was asked, if all the evils to which an invaded country is subjected, were

not to be referred to the resistance with which they met the hostile armies, and if it were likely, that martial spirit with all its cruelty, would delight in the slaughter and spoil of an unresisting and peaceful people. The lecturer also challenged his audience to advance anything which could favour the opinion, that the Supreme Power, who rules over the hearts and armies of monarchs, would fail to interpose the buckler of his strength, to defend the people, whose rulers, actuated by a submission to his own laws, refused to violate his acknowledged will, and (according to the policy of man) risked their security rather than outrage his Spirit.

The second lecture on the "Impolicy of War," was designed to show, that the grand maxims by which it is defended are fallacious, and that for the realization of any solid advantage, it is completely and invariably futile. The lecturer enumerated some of the particular points identified with the *genuine* prosperity of a country, discarding the popular but flimsy features which are so often confounded with the substantial ones; and then, in detail, examined how war would operate in their promotion or depression. The effects of war, as shown by history on both ancient and modern states, particularly its consequences upon our own country, were then traced, to prove that, in spite of all the hues of glory with which it had been decked, it was, even in its triumphs, most disastrous, and that as a means for settling the misunderstandings of nations, it was equally ridiculous and abortive.

In the third lecture, in addition to an exposure of the direct and admitted evils of war, were shown its effects in demoralizing the enormous masses of men, who were organized to prosecute it, and the fact that they were inevitably exposed to temptations, which both in kind and degree, would necessarily effect the ruin of a fearful

majority of those so engaged; and also the absolute power, amounting to downright despotism, which the constitution of an army required, and which, therefore imposed the shackles of virtual slavery on every subordinate member of war establishments.

On the last evening Mr. Paine requested of any person present, who might question the soundness of his views, to state any objections which might be suggested to them, but no disposition to controvert the sentiments advanced was manifested, and, indeed, at the close of each lecture, the most unequivocal and unanimous tokens of approval were given. We hope that this attempt to expose the real features and worth of war, will be effectual in arousing a determined hatred towards the atrocious system, and induce others to come forth, boldly avowing their unqualified belief that it is unholy, and consequently unsound; and declaring their willingness to strip it of its disguises, and present it in the nakedness and deformity of truth.

RESOLUTIONS OF THE MANCHESTER
PEACE SOCIETY, ON THE LATE
FATAL DUEL.

At a meeting of the Committee of the Manchester and Salford Peace Society, held August 23, 1843, the following resolution was unanimously adopted, which the Secretary was directed to send to the Editor of the *Herald of Peace*.

“That this society takes occasion to record the following as some of those deliberate and solemn convictions which the late murder of Colonel Fawcett by his brother-in-law, perpetrated under the cloak of an inhuman and anti-Christian conventionalism, has deepened and justifies:—

“First,—That this peculiarly unnatural transaction (in common with all duelling) shows that the vain and revengeful spirit of what is termed

‘gentlemanly honour,’ is linked with a vicious immorality of a description the most uncivilized and horrible:—That they who, whatever their title or rank, engage in an attack upon human life in compliance with a falsely imagined principle of dignity, merit not to be lauded for their valour, but in the sentiment of Holy Writ, to be shunned and pitied as the fratricide, who was declared to be ‘a cursed fugitive and vagabond,’ Gen. iv. 12.

“Secondly,—That while the acknowledged power of public opinion, either to induce crime or to restrain its manifestations, devolves a deep responsibility upon society at large, and ought to stimulate all to exert an influence favourable to morality; the encounter which has immediately prompted these declarations, proves that this weighty responsibility has been hitherto unfulfilled:—and it appears to this society that the crime of blood-guiltiness ought, instead of being limited exclusively to the actual perpetrator of the crime, to be recognised in the light of a public national offence.

“Thirdly,—That especially they who name the ‘name of Christ’ are placed under the most sacred obligation, not merely to entertain a silent reprobation of the wilful shedding of human blood, but unitedly in the spirit of meekness, yet of bold reproof, to remonstrate against every intrusion upon the sacredness of the life of man.

“Lastly,—That this society invites every reflecting mind to augment the influence of individual opinion by a direct connexion with those who associate for the open denouncement of all kinds of war, and every method of gratifying a blood-thirsty revenge; and desires to press upon the consideration of the humane and religious portion of the community, whether the duty does not devolve upon them openly to co-operate with this society in the glorious work of promoting on earth and good-will to

man,' and in endeavouring to raise and correct the standard of public morality—at the same time avowing its serious apprehension that, without such increased effort and combination, many murderous designs will continue

to be perpetrated, and the world's spirit of revenge will go on hazarding human life, and taking it away for honour and fame, in the face of a professedly enlightened and religious people."

PEACE PROCEEDINGS IN FOREIGN PARTS.

CALCUTTA.

THE following article appeared in the *Calcutta Christian Advocate*, of the 14th of January, 1848 :—

"THE PEACE SOCIETY.—We have received the last annual report of this excellent Society, now in the twenty-sixth year of its existence. It was founded shortly after the battle of Waterloo, with the design of enlightening the public mind, and through that acting upon Governments, as to the absurdity of national wars, and their contrariety to the genius of Christianity. The Society by its publications has diffused much information on this subject; during the last year they circulated 110,000 tracts against war. An Anti-duelling Society has been organized. Duelling and war are essentially the same.

" 'One murder makes a villain;
Millions a hero; princes are privileged
[To kill, and numbers sanctify the crime.]'

"A meeting was held lately in England, where it was resolved to propose a Convention of persons from different nations for deliberating on the best plan for promoting anti-war principles. A Peace Society has been established lately in Paris; it has offered a prize of 1,000 francs for the best essay in the French language on the principles of peace; a number of competitors from France and Italy sent in essays for the prize. A French nobleman is president of the

Society. An agent is employed in France in lecturing against the war-spirit. The great object of the Society is to influence public opinion. Six members of Parliament adopt the principles of this Society. In America Peace Societies have tended greatly to the amicable settlement of the boundary question. The Archbishop of Dublin, Dr. Whately, in a correspondence he had lately with the secretary of the Society, gave in his adhesion to its great objects. A nobleman at Geneva, the Count de Sellon, devoted his time and property to advocating the principle of settling international disputes by arbitration. He held interviews with nearly all the crowned heads of Europe on this question. Louis Philippe and the King of Prussia expressed a warm interest in the success of his endeavours. He founded at Geneva a Society for carrying out his plans. W. Ladd, Esq., (an American) for the last twelve or fifteen years spent a great portion of his time in travelling through the United States, organizing societies for promoting international peace, and bringing the principles of Christianity to bear on this important department of moral duty. Dr. Channing, of America, sympathized warmly in his exertions; his essay on war, and on the character of Napoleon, are unrivalled for eloquence and Christian views. The Peace Society has published a series of tracts. In Paris the Société des Chrétiens Morales, has established a Committee

of the Peace Society in connexion with its institution. Delamartide, the celebrated French poet, is a member. Years since, the Peace Society had an opportunity of knowing the pacific principles of Louis Philippe. It is important that an enlightened public opinion should be formed in order to support a Government when they are disposed to act on anti-war principles. War and slavery are closely united. The Christian community should bear their testimony against both. We heartily commend the objects of the Peace Society to the prayers of our readers."

AMERICA.

Peace Meeting in the Capitol.

On Wednesday evening, February 8, 1843, the American Peace Society held, in the Hall of the Representatives, a public meeting for the discussion of subjects relative to the cause of peace. In the absence of the president, Robert Rantoul, Esq., of Beverly, was called to the chair, and the following resolutions, prepared by a committee of arrangements, were presented by G. C. Beckwith:—

"1. Resolved,—That war, as a method for the settlement of national difficulties, is an unchristian and inefficient system, and ought to be discontinued by all civilized communities.

"2. Resolved,—That preparations for war, so far from checking this evil, occasion far more wars than they prevent, and are the chief means of continuing the custom.

"3. Resolved,—That the recent adjustment of our difficulties with England, which had baffled the efforts of more than half a century, evinces a most auspicious change in public opinion, and illustrates the possibility of settling all national disputes by better means than the sword.

"4. Resolved,—That the general peace of Christendom for nearly thirty years, longer than had been known before since the commencement of the Christian era, is owing mainly to the efforts and influences which together constitute the cause of peace; and such success, from the small amount of means hitherto used, calls for devout gratitude to the God of peace, and strongly encourages a large increase of exertions in behalf of this great philanthropic enterprise.

"5. Resolved,—That peace, as a pioneer or auxiliary to all efforts for the good of mankind, deserves the support especially of those who are embarked in other enterprises of benevolence and reform.

"6. Resolved,—That, since the cause of universal and permanent peace will require concert among nations, we hail with satisfaction and hope the proposal for a general conference on the subject, in London, next June.

"7. Resolved,—That, relying for ultimate success mainly on the education of the young in the pacific principles of the gospel, we believe it the duty of all preachers, of all parents, and of teachers in all our seminaries of learning, to combine their efforts in training up such a generation of peace-makers as would spontaneously keep the peace of the world."

Mr. Beckwith, as the Society's secretary, made a few explanatory statements, and was followed in pertinent, spirited, and eloquent addresses by Dr. W. Channing, Rufus P. Stebbins, Frederick W. Holland, Charles Spear, and E. S. Gannett. Persons of different views were invited to speak; and fresh interest was given to the meeting by a discussion springing from some forcible remarks of Mr. Adams, of Marblehead, replied to by Messrs. Stebbins, Gannett, and Blanchard; but the lateness of the hour would not permit a long continuance of the debate. The resolves

were passed, and the meeting dissolved at half-past ten o'clock.—
From the Christian Watchman.

The substance of Mr. Gannett's speech is thus given:—

"He showed in the first place, that all benevolent enterprises, and Christianity, the soul of benevolence above all, have begun in the humblest possible way—have for a long time seemed to make hardly any progress—have been overlooked by society at large—and left to struggle as they might against that bitterest opposition, contempt.

"His second position was, that peace principles had already refuted this miserable cavil; had made great progress; had overcome some of the most serious obstacles; had crept out from the obscure keeping of a single individual into the multitudinous hands of an association; had been felt in the land; had reached public sentiment by the ministry; had caused war to be felt, as the interesting correspondence between Lord Ashburton and Mr. Webster showed, as the very worst evil which could afflict humanity, the destruction of the fruits of civilization, the eradication of the vital spirit of Christianity.

"His third argument was, that peace and the gospel were identical, and, therefore, every Christian, believing in the progress of his faith, must believe in a new development of this vital spirit. This position is so triumphantly borne out by the whole New Testament letter, no less than by the meek and loving temper of Jesus, that it hardly needed a passing allusion. Indeed, I apprehend that those who distrust the peace cause,—I say not peace societies, but the peace cause—have a lurking distrust of Christianity itself. They will be found commonly, I think, among those who call religion 'a good thing,' but are always in agony lest it should be carried too far; who adopt of it what is most convenient and natural, but leave the weightier matters of the law to sleep untouched; who pharisaically observe many ceremonies, but are horror-struck at the fanaticism which would seek to reproduce the holy Master's life.

"I have given your readers the poorest possible idea of one of the best peace speeches yet made. I could not help feeling with the speaker, somewhat indignant, that among the crowds of the professedly pious in Boston, hardly 200

could be found to gather under this blessed banner, on an evening pleasant for the season, and when so much had lately occurred to darken the horizon, and make peace-makers fear for the future. If these views are not founded in truth, no better service can be rendered the community than to undeceive those who are rising up in continually growing numbers to a crusade so hopeless. Cavillers would do far more good, and show some real magnanimity, by coming forward with every well-founded objection, and encountering the advocates of universal love, face to face. Then, so confident am I of the result, the word will have free course to be glorified; its prophetic fire will kindle every heart; its heavenly light cheer every land; the mountain tops shall tell its tidings to heaven; the ocean waves sparkle with it, as with the smile of God."

Mr. Cushing at the Bunker-hill Dinner.

"We cannot refrain from inserting the following testimony to our principles, given from mere experience, by an eminent politician who has no connexion with the Peace Society, and, as far as we know, no acquaintance with its reasons or operations. We were totally unaware that he held any such sentiments, and rejoice that a great eastern empire is for once to derive from a representative of a Christian nation, a recognition of the real principles of Christian policy."
—*Advocate of Peace, August, 1843.*

"Hon. Caleb Cushing, being apparently about to quit, was loudly called upon from various quarters. The president stated to the company that he was present, and gave as a toast: 'The Chinese Empire—in all its celestial surface there was no mound like Bunker-hill.'

"Mr. Cushing rose and said:—

"Mr. President,—Eighteen years ago to-day, under a bright summer's sun—the same sun which shone upon our fathers at the battle, and to-day kindles upon us, we listened to the eloquent voice which we have this day heard. That voice then made mention of the breaking of the green sod, whereupon was shed our father's blood,

for the commencement of the monument. To-day it is heard in honour of its completion. On that occasion, and on this, one idea has continually been impressed upon my mind. Not merely relating to the conflict of 1775; not to the ever-remembered victory which ushered in our national existence; nor to the scene which was the glorious dawn of our existence; nor to the mere military triumphs, glorious as they were in that battle-day which is first among our annals of the war. But I saw then and there, and see now, that peace has her triumphs, no less than more brilliant war.

“There is a glory above that of the field of battle—there is a glory in the teeming prosperity around us—in the smiling myriads who to-day assembled on Bunker-hill—in the unbounded evidences of enterprise and happiness which we meet on every side. There is a glory above that of the battle-field—a peaceful, moral, religious, impressive glory, on which my mind has lingered. And though we to-day assembled on Bunker-hill, and participated in the enthusiastic recollections of the moment, yet there are in our day and

time, considerations which continually point us to the glories of peace rather than those of war.

“I have myself been honoured with a commission of *peace*, and am intrusted with the duty of bringing nearer together, if possible, the civilization of the old and new worlds—the Asiatic, European, and American continents. For though, of old, it was from the East that civilization and learning dawned upon the civilized world, yet now the reflux tide of letters—knowledge, was rolled back from the West to the East, and we have become the teachers of our teachers. I go to China, sir, if I may so express myself, in behalf of civilization, and that, if possible, the doors of three hundred millions of Asiatic labourers may be opened to America. And if there is to be there another Bunker-hill monument, may it not be to commemorate the triumph of power over people, but the accumulating glory of peaceful arts, and civilized life.”

“Mr. Cushing then gave: ‘The triumphs of peace, more renowned than those of war.’”

THE PEACE CONVENTION.

THIS article proposes to answer two questions:—

I. What notice did the Convention and its proceedings obtain from the periodical press? And

II. What has the Committee of the London Peace Society done towards carrying out the resolutions of the Convention?

I. It is only right that our pages should preserve a record of the notice which the Convention obtained from the leading portions of the periodical press. This is, on the whole, of a very gratifying kind. It proves that our ultimate object, that of putting an end to war, and establishing peace upon stable principles, has already awakened a warm sympathy in the breasts of multitudes; and that the resistless tide of public opinion is now setting in, and that strongly, in the right direction. Our readers will not expect to find clear and consistent views of our principles and objects in all quarters. It is something to have gained attention, and obtained a hearing. It is not our design to offer any observations, explanatory or otherwise, of any of these notices, but simply to preserve them. Our children will, by God's blessing, study them with interest, and mark with gratitude the onward progress of this cause, which, with every other that engages our zeal, we must soon commit to their keeping. Meanwhile it is pleasant to do what we can. May we rightly feel our obligations, and strive to fulfil them!

The Morning Advertiser of July 8th, contained the following leader:—

"We lately gave an abridged account of the proceedings at Exeter-hall, for the purpose of putting an end to war. Apart from the inherent excellence of the object which drew together those who were present, the very novelty of the proceedings imparted to them a special interest. It was something new to witness a great number of respectable individuals, including several of the senators of the land, assembled in the metropolis of a country which has been in the habit of boasting of its 'military glory,' with the express view of promoting the principles of permanent and universal peace. It was the first meeting of the kind; it will not be the last. A series of similar meetings will be held in this and in all other countries that have resigned themselves to the peaceful influences of Christianity, or that comprehend their true interests. The principles of the Peace Society are making rapid progress in every civilized land, and there can be no question that they will go on achieving fresh triumphs every day, until the blessed consummation be realized which was proclaimed by angelic voices at the Saviour's advent, to be the great object of his mission, namely, peace on earth and good-will towards men.

"The abettors or advocates of war have never pretended that the wholesale destruction of human life, which invariably follows the collision of armies, is compatible with the spirit of Christianity. They are compelled to admit that war, in any shape, or under any pretext, is wholly at variance with the religion of him who was emphatically the Prince of Peace. The wars in which countries, calling themselves Christian have so often engaged, and which have in so many instances spread death and desolation over vast tracts of earth, have been attempted to be justified on other grounds. The general plea, in such cases, has been, that the national glory demanded the human carnage which had been committed. Will any one tell us what is meant by 'national glory' in connexion with warlike achievements? As yet we have met with no definition of the phrase. Can the destruction of the lives of our fellow-creatures—often unoffending fellow-creatures—have anything intrinsically glorious in it? In private life we think, and feel, and speak, in a wholly different manner. The man who, in private life, kills a fellow man, is regarded as a murderer. He is execrated and shunned by

all. The law, too, considers him no longer fit to mingle in society; it visits him with its severest penalties. Now, why should a different feeling prevail, or a different principle be applied, in the case of war? What is war but a wholesale system of killing? And is not killing equally murder, whether the deed be perpetrated in the lone chamber in the dead of night, or in the open day, on the field of battle? Are we to be told that the mere circumstance of putting on a red coat, and shouldering a musket, subverts the foundations of morality, and converts an act which before would have been murder, into an act which covers the party with glory? Human laws may regard the matter in this light; but the law of heaven—the great law by which all shall be finally judged—remains unaltered and unalterable. That law makes no such distinction; it holds the party to be equally guilty in either case.

"If, indeed, there be a difference in the degree of guilt, the man who is clothed in military attire is the greatest criminal of the two. Those who commit murder in private life, are generally impelled to the horrible deed by some powerful temptation, or by some sudden uncontrollable gust of passion. Pinching poverty often prompts to the murder of a man who is known to have property. A deep irreconcilable sense of real or fancied wrongs is an incentive to many of the murders that are committed in private life. The military murderer has no such extenuating circumstances to plead. He does his dreadful work in cold blood. He not only has no personal object to gain, no feeling of revenge to gratify, by the life which he destroys; but he never before, in all probability, saw or heard of his unhappy victim. Nay, he often retires from the scene of action without knowing how many human beings, or who or what any of them are, he may have hurried into the presence of their Maker. That which when committed by anybody else is considered a crime of the most fearful enormity, is represented as a duty when done by the soldier,—a duty, the due discharge of which will throw a halo of glory around him while he lives, and transmit his memory to an admiring posterity.

"How long shall such false and foolish views prevail? How long shall the first principles of Christianity be openly set at naught, and the dictates of morality be

disregarded? How long shall men remain ignorant of the great truth, that the mere command of a fellow man can never justify a violation of the laws of God? If the Supreme Being declares that to take away the life of a fellow-being is to commit murder, no human command can justify, or even extenuate the crime.

"Nor is this all. Whenever in war a fellow-man is deprived of life, the crime of murder may be said to be committed by various parties. He whose bayonet or bullet does the deed, is not the only criminal. The Government which proclaims the war, the Parliament who sanctions it, and the officers who give the command, are severally implicated in the guilt of every life that is destroyed. Have our rulers and legislators ever thought of this? The consideration is a solemn one; if duly weighed, it cannot fail to have its effect in preventing future wars.

"But the abstract indefensibility of war is not the only ground on which wars are to be condemned. For whose sakes have any of our great European wars been undertaken? Never for the sake of the people. They have always had their origin in the private jealousies, misunderstandings, or personal objects of monarchs or their ministers. Attachment to popular principles, or to the rights of man, has never yet been the sole or principal cause of any war. The people have never been gainers; they have invariably been losers by the wars in which their rulers have involved them. England is a striking proof of this. What is the primary cause of her present crippled condition, and of that financial ruin with which she is menaced? There can be but one answer to the question—the repeated and protracted wars in which she has embarked. In the short space of a quarter of a century, beginning with the French revolution of 1792, and ending with the battle of Waterloo, our attempt to put down Napoleon cost us several hundreds of millions of money—to say nothing of the terrible expenditure of human life in that unjust and unnecessary war. And out of the 800,000,000*l.*, of national debt, which hangs like a millstone about our neck, more than 600,000,000*l.* have been incurred to meet the expenses of the unholy wars in which England has at various times involved herself, during the last hundred years. So that we are severely suffering for the follies and crimes of our ancestors in embarking in warlike

enterprises. Nor are we the only victims. Posterity till 'the last syllable of recorded crime'—unless, indeed, the sponge shall be applied—are destined to groan under the intolerable burthen of taxation which these wars have laid on our shoulders."

In *The Times* of June 28, the following leader was put forth:—

"We have often commented on the fanaticism of association, as a distinguishing characteristic of the social eccentricities of modern times; but of all the developments of this disease which it has ever been our lot to handle, there is not one which can bear an instant's comparison with the vagaries and delusions of those unhappy individuals who have just been figuring before the world (in our columns) under the title of 'The Universal Peace Convention.' Whether formed on the model of the Society for the Prevention of Cruelty to Animals, or on that of the Association for the Relief of Small Debtors—whether moral or economical—whether professing a lofty humanity, or merely promising reduction in the expenditure of pounds, shillings, and pence (and which of these two it is, we really are unable to discover)—Mr. Joseph Hume supports it in the one character, and a French marquis, with a long unpronounceable name, supports it in the other; but, whether it be the one or the other, this 'Convention' is certainly neither unconscious of the prestige which usually attaches to the mere fact of ambitious pretension, nor at all sensible of the ludicrous downfall which usually ensues when that pretension is supported only by good-natured emptiness or common-place triviality.

"The 'Convention' professes no less than the total abolition, throughout the terrestrial globe, of war; whereby we understand to be meant, not only international, but civil warfare, and not only open conflict upon equal terms, but all physical compulsion on the part of any civil power or authority whatsoever; all capital punishments, all revolutions attended with violence or bloodshed, and, lastly, all duelling. For these evils it is proposed to substitute a judicious and well-regulated system of 'arbitration.' Sufficiently extensive this, certainly; and how do our readers suppose that it is all to be brought about? By uniting into a society some half-dozen Whig members of Parliament, a score or

two of Quakers, a few hundred less prominent Englishmen, and a scattering of not very influential foreigners. The essence of this Society is to be that it is, as a Society, to know no other immorality, to recognize nothing else as a violation of Christian duty, than force and violence when used under the sanction of law. And when formed, the Society is to use such bland and luminous persuasives as these: 'that great improvement must take place in the world before the objects of the Convention can be carried out;' therefore, the Society are not bound to say (very luckily for the Society) 'that differences will not arise among nations;' or, again—'that even the Duke of Wellington and Napoleon Buonaparte himself' justify the 'proposition' (that war is unchristian), and that, not by their unchristian method of conducting it, as simple folks might imagine in at least one of the two cases, but because the duke is said to have said that a 'religious' man (qy. a Quaker?) had better leave the army; and Boney made a 'somewhat similar declaration.'

"And again, Mr. Brotherton, M.P., one of the vice-presidents, would say that this principle should ever be 'steadily kept in view,' viz., 'never to applaud war or warriors;' while Mr. Hindley, M.P., the president, caps this enunciation of principle by hoping that the time will shortly come when, not 'so humble an individual as himself,' but 'some of the *elite* of the country' may preside at the meetings of the Society—even his grace the Duke of Wellington!—and he continued, 'He admired and respected the Duke of Wellington;' but then, remembering we suppose, brother Brotherton's 'principle,' he adds, 'not so much as the hero of Waterloo, but as the statesman' who preserves peace!

"But the Marquis de Rochefoucauld Liancourt—all the warlike propensities of this gentleman seem centred in his name—takes the bull by the horns:—

"When a revolution took place in 1793, it was followed by countless massacres in Paris and all the provinces, which lasted five years; in 1830 another revolution took place, which lasted but three days, and directly it was carried into effect not a single drop of blood was shed. In that, they (the meeting) might recognize the influence of peace doctrines upon the public mind. One revolution, occurring before the light of civilization had been

spread, was marked by the greatest atrocity; the other, occurring under the inspiration of sentiments of order, moderation, and of peace, was distinguished in the highest degree by the character of mercy.'

"And, talking of revolutions, it is certainly not a little singular that all the parliamentary supporters of this 'Convention,' from Mr. Hindley, the president, down to Dr. Bowring and Mr. Joseph Hume, should be of that peculiar political school whose favourite tenet is the right of, not peaceful, but violent, even bloodshedding rebellion. The prudery of Mr. Joseph Hume or Mr. Sturge is quite shocked at the butchery that may be committed by those horrid soldiers; if a foreign invasion or civil war is threatened, friend Joseph Hume utterly abhors the iniquity which employs paid soldiers to keep out the invader or to preserve the peace; and the other Joseph is equally shocked at the moral guilt incurred by the regulars; but if a man happens to insinuate that it is not quite a Christian or even a correctly moral thing, whether out of uniform or in it, to disturb the peace and order of society, to say nothing of ultimately causing bloodshed and civil war, merely because a man may be discontented with the way in which Government is carried on—then straightway we have all these Whig peace-mongers up in arms, and we are told of the rights of Englishmen, the justice of taking up arms in the sacred cause of freedom, and what not. For ourselves, we can only look upon the proceedings of the last few days as a proof that Whigs will never draw the sword except when they ought to keep it sheathed. To this class of politicians the Marquis of Liancourt must be indeed a godsend. Without the noble marquis's assistance, it is certainly difficult to see how French *emeutes* or English riotings can be reconciled with the doctrines of the Universal Peace Society. 'Sentiments of order, moderation, and peace'—these are the enlightened principles, says the marquis, upon which the French now-a-days conduct their 'revolutions;' and there is no reason why, if you do the same, you should not have your peace doctrines and your revolutions also! And why not, we ask, conduct national wars also in the same high tone of feeling and sentiment? Why not have three glorious days of peaceful demonstration with cannon and bayonet (but not a drop of bloodshed!); and then let the opposing

armies count noses, or toss up, or shoot at a mark, to see which are the best men, and then let those who get the better be declared the victors accordingly.

"Alas for the Utopian dreams of Mr. Hindley and Mr. Hume! Lord Aberdeen and M. Guizot were for referring the case of Tahiti to arbitration. '*Ergo*,' says Mr. Hindley, 'why not refer everything?' We would suggest to Mr. Hindley, if he is a lawyer, that an arbitration is not of much use unless there is a rule of court to enforce it; and if he is not, we would ask him whether he ever heard of a difference between a rogue and an honest man being settled by arbitration, unless the rogue well knew, first, that he had not the power to extort the whole of his demand, but that if he tried to do so, he would be forcibly prevented; and, secondly, that the arbitration against him, when pronounced, could, if need were, be also enforced. And we would, further, seriously put it to Mr. Hume, whether, after all, it is worth while to speculate, as a prudential matter, by encouraging societies of this somewhat visionary description. We would submit, with all deference, whether, if the darling wishes of this Society were realized, it might not be just possible that the expense of arbitration might first be incurred, and after that the additional expense of the war. We doubt the saving, however the humanity may be insisted upon.

"Let us not be misunderstood to advocate the morality of war, whenever it is not justified by fearful necessity, or even to maintain that that necessity must needs for ever continue without possibility of relaxation. We believe, on the contrary, that the general spread of civilization and intercourse, and, above all, the victory of true Christianity over the world—if, indeed, that victory ever is to be realized in the sense which this consideration would imply—must inevitably loosen the unhappy necessity which brings war upon mankind, and must tend to make the blessings of peace more valued, and therefore more permanent. But so long as man is man, wars will come, and certainly association-mongering is not the way to prevent them.

"So long as Frenchmen are French, there will be 'glorious days,' and 'civilized' or uncivilized revolutions; and with equal certainty, so long as there are such things as national injustice, or folly, or vanity, or crime, and so long as there is no tribunal to correct these things, beyond and except

that great tribunal, the moral force of known and acknowledged justice and strength—a force which alone has preserved the peace of Europe for now near thirty years—so long will it be necessary to recur, though seldom, to the display of that force whose existence alone maintains order. But it is really too bad to have French marquises coming over to lecture us on the blessings of peace, and holding up the three glorious days as an inimitable model for us,—of disport to play fast and loose with our consciences,—to reconcile peace with war, having peace in war, and war in peace."

The first article in *The Pictorial Times* of July 16th, was the following:—

"THE PEACE CONVENTION.

"This body has just terminated its sittings at Exeter-hall. It is impossible that men can band together in a more righteous cause than that which is the soul and life-blood of the Convention; and it is a cheering circumstance that the Society already embraces Frenchmen and Americans, delegates from their own country, to attest the wickedness and abomination of war, and to advocate a general principle of arbitration among nations, in lieu of the bayonet and rocket. The *ultima ratio regum* is to be superseded by the judicial interference of neighbour states. We are to shed ink, and not blood; we are to use referees, and to discard sixty-eight pounders. A resolution has already been passed by the Convention, condemnatory of the practice of educating youth in the arts of war, and disapproving of the manufacture of its implements. Our arsenals, our cannon-foundries, our powder-magazines, all are to be swept away; the idols of the god of war are to be pulled down and consumed; and field-m Marshals, in process of time, are to become curiosities—strange evidences of the barbarism of a by-gone day—things to be shown and thought of with the mummies of Egypt. Swords will be cut into steel-pens, and drum-heads to cover battledoors for little children.

"How wild and visionary does all this appear! It is the dream of a hermit—of some benevolent recluse, who, far away, peeps 'through some loop-hole of retreat' at the moving world; and shocked and agonized by the folly, the wickedness, the rapine he beholds, sets resolutely to work to reform the abomination, and in his dim solitude makes out a social state on paper,

invents a condition of human perfectibility, and with a few dashes of the pen transforms a place of strife and tyranny into a sinless Arcadia.

"This, we know, is what will be objected to the members of the Convention. They will be considered as good-natured, well-meaning enthusiasts—harmless madmen, who may be allowed to go at large, and meet and have their small-talk—the men of Birmingham still continuing to manufacture muskets, and the rocket-practice still followed in Woolwich Marshes.

"And so it has ever been with the men who had the boldness to look a social wrong in the face, and call it by its proper name—with men who resolutely pulled away the gauds and frippery from a seeming glory, and shewed the iniquity in its naked foulness. Indeed were it not for this inevitable persecution, where would be the merit of the virtue? where the moral gallantry in attacking an evil, not to be vigorously defended by every weapon that interest, and calumny, and ridicule can supply? It is by considering the objects of the Peace Convention in this light, that we look upon the act of Lord Grosvenor as a deed of truest heroism. His Lordship comes to the meeting, and there, in so many words, declares war to be sinful, foolish, and abhorrent to the feelings of Christian men. His Lordship is a child of the aristocracy. All his earliest thoughts, all his youthful associations have been with the privileged classes—with those who consider military life to be the most exalted sphere of action—who consider the true strength of a people to consist in their physical power of aggression or defence. And in this belief war is glorified. By this prejudice, the trade of a soldier is held to be the chosen profession of a gentleman—the elevated function that separates the hero from the mere man of commerce. Thus educated, it requires no common reaction of the mind to break from time-honoured sophistries, and to assert the freedom of its judgment; and thus is Lord Grosvenor to be especially honoured for the bold, uncompromising stand he has so lately made at the Peace Convention.

"The Marquis de la Rochefoucauld Liancourt came from France to be present at the sittings. He bears an honoured name, and proves himself all worthy of its celebrity. In France, the principles of peace must, for a time, be necessarily of

slow growth; although it is cheering to learn, that the endeavours of the Society of Christian Morality, whereof the Marquis is president, have borne good fruit, and are becoming, though gradually so, acknowledged by the thinkers and really wise men of France. The Marquis proved, that in the temporary development of the war fever in his country, all crime was more than doubled in its action; and thus showed that what Frenchmen have been taught to consider as only the preparation for glory, is withering in its effect on the morality of a nation, and consequently on all that really dignifies and sweetens human life.

"France, however, is yet teachable by her interests. Since the downfall of Napoleon—the great Moloch idol of Frenchmen—a new class of men have slowly risen; a middle class, for whom, be it understood, we do not claim the title of philosophers, neither do we demand for them a prodigal share of Christianity, or of high moral sensitiveness. They do not set their faces against war because of its terrors, its wickedness, its thousand-fold injustice: certainly not: they object to the demon, his huge supplies, his coat of apparel, his omnivorous appetite.

'L'ogre a dine; payez la ceste,'

sings their own poet De Beranger; but they have calculated the expense of the said ogre's dinner, and casting a melancholy eye at the sum total, they object to further dining from a keen recollection of past expense. These people do not show their horror of war by an expansion of the heart, but by a closing of the pocket: and these men, though by far lower motives, aid the disinterested ministers of peace, who love it for its own sake, and advocate its righteousness by the strength and purity of Christian zealousness. That Mammon, and not Charity, is the prime peace-maker in France, is evident from the present struggle in the Chamber of Deputies. The economists clamour for a large reduction of the troops, although Marshal Soult appeals to the recollections of national glory, and declares that he cannot, as an honest minister and a lover of his country, 'shorten the sword of France.'

"The members of the Peace Convention stop not at the shortening of the sword, but for casting the entire weapon away; or, in scriptural language, for turning swords into ploughshares. In our

present social condition, this, as we have said, may appear a most vain and Quixotic endeavour; but shall we not take hope for the future from the events of the past? Let us remember the early struggles of the two or three men, who, animated by the invincible sense of right, first rose and denounced slavery. How rash, how hopeless was the crusade! The poor enthusiasts meant well; they were, doubtless, kindly-hearted people: but they knew not what they did; they could not, in the heat of their misguided zeal, understand the dreadful consequences that would arise from the success of their fantastic notions. The world could not exist without slavery: in every age, in every state of man, there had been slavery under some phase; it was the inevitable condition of human existence. Was not all this said and objected to the enemies of slavery? And know we not the glad result?—a result that has placed England in an attitude of moral majesty, sublime above the surrounding world! The advocates of freedom had eternal right upon their side; their arguments were vivified by all quickening truth; they appealed to the sense of justice, which, however it may slumber, still lives in the hearts of all men; the cause became the cause of hundreds—thousands; it animated the whole frame of the country; and England, though weighed down by taxes, oppressed by debt, with want and suffering of the direst kind within herself—yet England paid down her millions to strike the fetters from the black, to cleanse herself from the “damned spot” of slavery. The brightest jewel in the crown of England is—freedom to all. It is the sole prerogative of the Queen of England, that she rules not a single slave. Well and truly has it been said, that when all her conquests by sword and field shall have around them the dim haziness of legends, that then the sublime act, which at the sacrifice of millions of wealth gave freedom to the slave, and a glorious example to the nations of the earth—that act shall shine serene and lustrous as the morning star.

“If this has been achieved for the black in bonds, may we not, in the fulness of time, look for the like liberation of men from those prejudices, that worst of weaknesses, that would refer all quarrels to the adjustment of the sword? Even the men, the wise and good among them, who have won their laurels, have been keenly alive

to the blood and agony, the tears and crime that have defiled them. How many towns must be sacked, burned—how many thousands slaughtered—how many widows left in the bitterness of life-long sorrow—and all for one poor wreath of laurel for some one Cæsar’s brows! ‘We are willing,’ says the great and pious Channing, whose works ought to become the household books of every man who would be wiser and happier, ‘we are willing to grant that war, abhor it as we may, often develops and places in strong light a force of intellect and purpose which raises our conceptions of the human soul;’ and yet, says the philosopher, and how truly, ‘the greatness of the warrior is poor and low, compared with the magnanimity of virtue. It vanishes before the greatness of principle.’ The martyr to humanity is as superior to the mere warrior, as the tranquil and boundless heavens above us to the low earth we tread beneath our feet.

“And warriors know this. The Duke of Wellington never utters truer wisdom than when, in the House of Lords, he deprecates the disastrous miseries of war. Again and again has he expressed his hopes that war would cease from out of the world. Almost the last words of Lord Hill were formed into a prayer against war. News of our successes in the East were brought to him, when, in fervency of soul, he exclaimed, ‘No more war; horrid war.’ The old soldier on his death-bed, with all the mis-called glories of the earth revealing themselves in their true nothingness—the veteran, with recollections of carnage and agony wreaked upon thousands of men, recklessly, wickedly, defiling this glorious and beautiful world with blood and fire—he, with his spirit fluttering at his lips, cried against ‘war—horrid war.’

“We, the dwellers in England, know nothing of war save by its cost; and, therefore, is it more to our honour that the efforts of the Peace Convention, and of all men spiritually of that body, should not be the natural result of terrible experience. We do not raise our hands against war because we have known the ruthlessness of its power at our own hearths; that we have seen our wives and daughters slaughtered, or worse sacrificed; that we have beheld our children tossed on the bayonet. No; our opposition to the fiend is the fruit of thought—of meditation upon its folly and wickedness. We condemn it as Christians, and not from the selfishness of

suffering. We look down upon the wrong from a greater height than that of merely personal injury.

"In Captain Loch's recent book on the Chinese campaign we have the following passage. The Captain, with a couple of soldiers, makes his way into the house of a rich Tartar. The fight has just subsided :—

"After we had forced our way over piles of furniture placed to barricade the door, we entered an open court strewn with rich stuffs, and covered with clotted blood ; and upon the steps leading to the 'hall of ancestors,' there were two bodies of youthful Tartars, cold and stiff, much alike, apparently brothers. Having gained the threshold of their abode, they had died where they had fallen, from the loss of blood. Stepping over these bodies, we entered the hall, and met, face to face, three women seated, a mother and two daughters ; and at their feet lay two bodies of elderly men, with their throats cut from ear to ear, their senseless heads resting upon the feet of their relations. To the right were two young girls, beautiful and delicate, crouching over and endeavouring to conceal a living soldier."

"The narrator continued :—

"I stopped, horror-struck at what I saw. I must have betrayed my feelings by my countenance, as I stood spell-bound to the spot. The expression of cold, unutterable despair depicted on the mother's face changed to the violent workings of scorn and hate, which at last burst forth in a paroxysm of invective, afterwards in floods of tears, which apparently, if anything could, relieved her. She came close to me, and seized me by the arm, and with clenched teeth and deadly frown pointed to the bodies, to her daughters, to her yet splendid house, and to herself ; then stepped back a pace, and with firmly closed hands, and in a hoarse and husky voice, I could see by her gestures spoke of her misery, of her hate, and, I doubt not, of revenge. It was a scene that one could not bear long : consolation was useless, expostulation from me vain. I attempted by signs to explain ; offered her my services ; but was spurned. I endeavoured to make her comprehend that, however great her present misery, it might be, in her unprotected state, a hundredfold increased ; that if she would place herself under my guidance, I would pass her through the city-gates in safety into the open country,

where, doubtless, she would meet many of the fugitives. But the poor woman would not listen to me : the whole family were by this time in loud lamentation ; so all that remained for me to do was to prevent the soldiers bayoneting the man, who since our entrance had attempted to escape.

"These were soldiers 'of the eighteenth.' It was not enough for them that murder had slain the two youths, 'apparently brothers'—that two old men, with cut throats, lay at the feet of their kindred ; no, the glory of war was not satisfied, but another wretch, out of very wantonness, was to be bayoneted !

"How we should admire 'the eighteenth' on parade ! How noble, and frank, and manly its bearing ! What promise of glory about the regiment ! And yet, under the diabolic influence of carnage, we find men (to our mind) sunk to assassins—brutalised to murderers. Yet it is from 'clotted blood' and the cut throats of 'elderly men' that the eighteenth gains its laurel !

"What a picture does Sir Charles Bell give of glory after the battle. We quote from one of his letters to Horner :—

"When I first went round the wards of the wounded prisoners, my sensations were very extraordinary. We had everywhere heard of the manner in which these men (Frenchmen) had fought—nothing could surpass their devotedness. In a long ward, containing fifty, there was no expression of suffering, no one spoke to his neighbour. There was a resentful, sullen rigidity of face, a fierceness in their dark eyes, as they lay half-covered in the sheets."

"Sweet, too, is the fragrance of glory ! Sir Charles adds :—

"There must ever be associated with the honours of Waterloo, to my eyes, the most shocking signs of woe ; to my ear, accents of entreaty ; outcry from the manly breast, interrupted forcible expressions of the dying, and noisome smells."

"And common sense, and common humanity, with blushes ask, Why should this continue ?—why should this barbarism—a natural iniquity with mere cannibals—why should this guiltiness remain among men, who use the words of love, peace, gentleness, benevolence—and who pray to God as the common father and common protector of all ?

"Happily—most happily—the evil is

passing away from us. The mind of the nation is gradually awakening to the wickedness and absurdity of war; and science, the handmaid of reason, is showing its worse than unprofitableness. Science is bringing nation to nation; and thereby destroying those prejudices, the growth of separation and ignorance. We have ceased, in the pride of our John Bullism, to look upon Frenchmen as somebodies 'little lower' than human, and in their wretchedness wearing wooden shoes, and subsisting on frog soup. Herein, steam has been the great teacher; but we have as yet only learned our alphabet, compared to the knowledge prepared for us by its active beneficence. We shall acquire more from half a mile of railway than a whole park of artillery. The time will come when we shall look upon a Napoleon as we consider the Great Fire or the Great Plague—a disastrous visitation—a mortal scourge. The civil engineer will, in good time, supersede the officer of artillery. It was only on Saturday last that an achievement, in our opinion of more real value to human nature than the battle of Trafalgar, was effected on the shores of France; namely, the landing of Mr. Cubitt and party on the pier of Boulogne from London—a stay of two hours and more in France—and a return to the capital of England in less than sixteen hours. These are the events that will make bankrupt."

The Editor of the *Nonconformist* (June 28th) thus speaks:—

"During the week just closed, the Universal Peace Convention has been held, and terminated its sittings by a public meeting on Monday. We had fully intended devoting a brief space to an article on the proceedings, but have been obliged, by unforeseen circumstances, to forego our original design. The importance of the object which this Convention was assembled to promote is second to none which can engage the attention of the benevolent. War is not only a frightful evil, but it is an unnecessary one—perfectly gratuitous—for the differences of nations might be as easily and as satisfactorily settled by peaceful arbitration, as are those of individuals. The public mind needs to be enlightened on this point; for in spite of our boasted civilization, we are a people of martial tastes. Whilst the genius which benefits mankind is left to pine in obscurity

and to perish in neglect—whilst the poet, the philosopher, the mechanician, are treated with indifference or scorn, the military genius is applauded by every tongue, and the surest way to fame lies over the mangled bodies of our fellow-men. This spirit must be sapped ere any great and lasting change can be hoped for; and public opinion must be brought over to view the military profession with the same horror as that with which it now contemplates piracy and assassination. Towards this 'consummation devoutly to be wished,' the proceedings of the late Convention will powerfully contribute."

On the 1st July, the following remarks appeared in *The Friend*:—

"The Peace Convention also presents points of deep interest. A large number of those who attended the Anti-Slavery Convention were also present on this occasion. Here we see natives of France, a country long considered the hereditary enemy of England, and whom to hate was in bygone days the test of a miserable 'patriotism,' meeting with Englishmen, Americans, Belgians, and Swiss, to deliberate in a calm and brotherly spirit concerning the best means of banishing war from the face of the earth. The wretched African is at this very moment dying of grief, disease, and bodily agony, between the water casks in the hold of the slave-ship, which has been fitted out by British, French, or American capital; and the unoffending natives are perhaps this very day being 'cut down for miles' by the swords of British horse on the plains of Scinde,—disgraceful and heart-sickening facts!—but, though the knowledge of it cannot reach them, to redeem in their eyes the character of the nations who thus wantonly destroy them, the Englishman, the American, and the Frenchman are met together to sympathize with their wrongs, and, under the Divine blessing, to bring these enormities to a perpetual end.

"We may just mention, that we think it an important feature of this assembly, that the son of the wealthiest nobleman of England should come down to it, to deliver in his adherence to this righteous cause, and to condemn the practice of the British Houses of Parliament, by which the successful destroyers of the lives, happiness, and property of their fellow-men are congratulated and caressed.

"It was an expression worthy of William Penn, 'Cultivate a universal spirit, dear friends;' and such meetings as these seem to be especially favourable to the growth of this excellent spirit, where Christians of various religious persuasions, as well as of various nations, many of them personally strangers to one another, have united together with zeal, tempered by charity, and hallowed, may we not add, by the presence of the Prince of Peace, under which many hearts were bowed, for the accomplishment of projects dear to all his followers.

"May those who have partaken of this universal spirit, during the interesting period under review, cherish it diligently, and diffuse the savour of it wherever they go.

"Permit us, however, to repeat with reference to these, as to all other subjects, the watchword of our General Epistle, 'Mind your calling, brethren;' and the exhortation to watch in everything, continually bearing in mind the truth uttered by our all-wise Lord and Master: 'Without me ye can do nothing.'"

The following summary of the proceedings appeared in the *Bath and Cheltenham Gazette* of June 28th.

"The 'Peace Convention' held last week in Freemasons' Hall, London, more than realized the expectations of those who originated and matured the project. There were present about 150 delegates: including the Marquis de la Rochefoucauld de Liancourt, as representative of the Paris Society of Christian Morals, of which indeed he is the much honoured president; and a large number of gentlemen from the United States, embracing ministers of religion, learned professors from various Institutions, and civilians from other influential classes. The assembled delegates constituted an aggregation of piety, intelligence, and respectability, which must entitle the proceedings of the Convention to the earnest consideration, not to say the confidence, of all reflecting men professing the Christian religion. The leading principle which guided its whole deliberations was—'That war is inconsistent with the spirit of Christianity, and the true interests of mankind:' while its capital object was—'To deliberate upon the best means, under the Divine blessing, to show the world the evil and inexpediency of the spirit and practice of

war, and to promote permanent and universal peace.' These points having been previously thus defined and settled, the entire proceedings of the Convention were regulated by them, and, when published, as it is understood they shortly will be, will present to the world a character of unity and harmony, in accordance with scriptural truth and Christian duty. Each day's session was commenced by a devotional silence. The proceedings extended over Thursday, Friday, and Saturday. Chas. Hindley, Esq., M. P., acted as President: but his place was filled on one occasion by J. Brotherton, Esq., M. P.; and subsequently by gentlemen from America. The Convention was also honoured by the presence of Lord Robert Grosvenor, and Mr. Sharman Crawford, the Member for Rochdale. All these gentlemen gave their full adhesion to its principle and object: as did likewise the Rev. James Sherman, of Surrey Chapel, who moved one of the resolutions. One of the papers read in, and adopted by the Convention, was the production of Dr. Pye Smith; another proceeded from the pen of the Rev. John Burnet, of Camberwell, who himself read it to the assembly; and a third, written by H. T. J. Macnamara, Esq., of the Inner Temple, was also read by that gentleman. These papers treated very fully upon points connected with the peace question; and, on the recommendation of the Convention, will, without doubt, be published by their respective authors. Not a few original papers, from America, were likewise presented by the Rev. G. C. Beckwith, corresponding secretary of the American National Peace Society. They contained much valuable matter; and, taken in connection with the English essays, the Convention deduced from them a series of weighty propositions, which, after discussion, were passed in the shape of so many resolutions. The great practical measure, however, adopted by the Convention, was, to frame an Address to all the Governments of the civilized world, calling upon them to renounce the irrational, impolitic, and unchristian practice of war, and to consent that in all future treaties with foreign nations there may be introduced a clause referring every international dispute to the arbitration of one or more friendly powers; agreeably to a suggestion of Judge Jay, of America. Eventually, however, the Convention anticipate the establishment of a court and congress of na-

tions, as the most effectual means of attaining and perpetuating universal peace. Other measures, bearing upon the pacification of the human family, were also resolved upon by the Convention: as, for instance, the adoption of a Remonstrance to professing Christians upon the manufacture and sale of weapons of warfare; and the Convention strongly recommended that an Address to Children on the War System should be prepared and published by the London Peace Society. Among the English delegates present at the Convention may be particularized Joseph T. Price, Esq., of Neath Abbey; S. Bowly, Esq., of Gloucester; Edward Smith, Esq., of Sheffield; Joseph Sturge, Esq., of Birmingham; Wm. Forster, Esq., of Norwich; Rev. J. Hargreaves, of Waltham Abbey; Rev. John Jefferson, of Stoke Newington; Joseph Jowett, Esq., of Leeds; Rev. W. Lucy, of Bristol; John Scoble, Esq., Secretary of the Anti-Slavery Society; John Allen, Esq., of Liskeard, who both furnished, and read to the Convention, some striking historical data illustrative of the effects of war upon the past and present financial positions of Austria, Britain, and France, and which the Convention adjudged well worthy of publication; together with some original Moral Statistics of our own Army and Navy, supplied by retired officers, who, from conscientious motives, and at great personal sacrifices, had left the service. The whole proceedings of the Convention closed with a devout expression of thanks to the 'Author of peace and Lover of concord' for the spirit of conciliation and amity which had characterized the deliberations of this important Convention, notwithstanding occasional diversity of opinion and contrariety of sentiment. In short, it was felt by men of the soberest judgment, that, in the holding of this novel Convention, and in the results which it has produced, it may not be extravagant to say, that an event has occurred which may hereafter be marked as a great moral and religious epoch, inasmuch as hereby an impulse may be communicated to the human mind on a question deeply affecting the present and eternal interests of man, and which, like all other great moral and social questions, must now be settled by the only authoritative standard of truth and duty.—The final act of the Convention was to empower the Committee of the London Peace Society to call another

Convention, at its discretion; and which would be held probably in France or the United States.—A beautiful medal, commemorative of the Convention, has been brought out by Taylor of Birmingham and Griffin of London.

"The Convention was succeeded by a public meeting, held on Monday, in Exeter Hall. The proceedings commenced with reading the 72nd Psalm, by the Rev. John Jefferson, one of the Secretaries of the London Peace Society. As at the Convention, a devotional silence ensued. Chas. Hindley, Esq., was then afresh called to the chair, and opened the meeting with some suitable and energetic remarks. The resolutions, seven in number, were moved, seconded, and supported, in the order following; namely: by the Marquis de la Rochefoucauld de Liancourt [interpreted by Dr. Bowring]; and the Rev. G. C. Beckwith;—Wm. Storrs Fry, Esq.; and the Rev. Dr. Ritchie, of Edinburgh;—Rev. Chas. Stovell; Rev. J. W. Pennington, of Hartford, Connecticut; and Joseph Hume, Esq., M.P.;—Annasa Walker, Esq., Professor of Political Economy in the Oberlin Institute, Ohio; and J. S. Buckingham, Esq.;—Joseph Sturge, Esq.; Lewis Tappan, Esq., of New York; and Joseph Samms, Esq., of Barnard Castle;—Rev. John Burnet; Arnold Buffum, Esq., from Cincinnati, Ohio; and Rev. Henry Solly, of Tavistock;—John Tappan, Esq., of New York; and the Rev. James Hargreaves. During the discussion of the second resolution, Wm. Ewart, Esq., M.P., and the Rev. Dr. F. A. Cox, entered the Hall; but, being unable to stay through the proceedings, it was announced from the platform that, previously to leaving the Hall, each of those gentlemen had expressed his adherence to the principle of the Peace Society. At about the middle of the meeting, on Mr. Hindley's vacating the chair, from some pressing engagement, it was taken by Joseph T. Price, Esq.; who brought the interesting proceedings to their final close by inviting the meeting to observe, as at their opening, a pause for the exercise of gratitude to that good and gracious Being under whose blessing both the meetings of the Convention, as well as the present assemblage, had evidently been held."

The Peace Advocate and Correspondent for August furnished an ab-

stract of the report of the *Times* newspaper, and closed by saying:—

“Whilst contemplating this novel and important movement with considerable satisfaction, we feel inclined to offer a brief remark.

“Believing, as we do, that the first and most pressing duty of a Peace Society is to labour to refute the opinion so prevalent among Christians, of the lawfulness of defensive war, we would earnestly advise that in any future effort of a similar character, the delegation be strictly confined to individuals who hold in all its length and breadth, without let or compromise, the essential sinfulness of all war, defensive as well as offensive. No lower ground of union, we feel convinced, will prove sufficient for the great and holy object of such an association.”

In the *British Friend* of July 31, we meet with the following paragraphs:—

“PEACE CONVENTION.—We expected to have received, before the appearance of this number, a detailed report of the proceedings at the above important meeting, which commenced its sittings soon after the termination of those of the Anti-Slavery Convention, and concluded its deliberations on the 24th ult. The attendance, though not so numerous as at the latter convocation, was yet most respectable and influential; and we trust the proceedings will tend to promote the truly Christian object of the meeting.

“We believe the conviction of the unlawfulness of all war is gaining ground in the minds of Christians of every denomination. The period may be distant, but events warrant the belief, that the way is preparing for that epoch, when ‘nation shall not lift up sword against nation, neither shall they learn war any more;’ when

“‘Useless lances into scythes shall bend,
And the broad falchion in a ploughshare end.’

“We have been interested in learning, that in Paris a young man, who is convinced of the unlawfulness of a Christian bearing arms, has refused to serve as a conscript in the army, and is, at this time, awaiting his trial by a court martial.”

Amongst other papers (many of

which are not in our possession), the *Bucks Gazette* deserves especial notice. It contained, on the 1st of July, rather a full epitome of the three days’ proceedings of the Convention; and the *Oxford Chronicle* of August 5th thus refers to it:—

“PEACE PRINCIPLES.—The increasing number of intelligent persons who take an interest in the dissemination of peace principles, and all who are interested in the moral movements of the age, will be gratified by a full report of the proceedings of the Convention, which has been published in an extra number of the *Herald of Peace* (Ward and Co., London). We are the more desirous to recommend this cheap and interesting publication, because we are unable to give anything like an adequate report of the proceedings of the Convention.”

II. With regard to the business ordered by the Convention, and devolved upon the Committee of the London Peace Society, the following statement is presented:—

The Memorial to the Governments of the civilized World.

This document was presented by deputation to the Right Hon. Sir Robert Peel, Bart., First Lord of the Treasury, &c., as at the head of the British Government, on the 1st of July; to his Majesty Leopold, King of the Belgians, at Buckingham Palace, on the 5th of July; and to his Majesty Louis Philippe, King of the French, at Paris, on the 20th of July. The following accounts of these presentations were immediately prepared, and sent to twenty-two of the principal public papers, including the London daily press; in which they obtained ready insertion:—

“PEACE CONVENTION — DEPUTATION TO SIR ROBERT PEEL, BART.—A deputation, consisting of the following gentlemen, waited on Sir Robert Peel, Bart., by appointment, on Saturday, July 1st, to present to him an ‘Address to the Governments of the civilized World,’ agreed to in the recent sittings of the Peace Conven-

tion in this metropolis:—the Marquis de la Rochefoucauld Liancourt, Member of the French Chamber of Deputies; Lewis Tappan, Esq., of New York, a Director of the American Peace Society; Monsieur Verrue, of Brussels, Secretary to the Brussels Peace Society; Monsieur de Lalung de Férol; Samuel Gurney, Esq., Treasurer of the London Peace Society; John Lee, Esq., LL.D., Chairman of the Committee; Henry T. J. Macnamara, Esq., of the Inner Temple; and the Rev. John Jefferson, one of the Secretaries of the London Peace Society. The deputation was introduced by John Bowring, Esq., LL.D., M.P., who briefly stated the object of the deputation, to present an address from the Peace Convention, urging the introduction of a clause in all international treaties, binding the parties to refer all disputes that may arise to the arbitration of one or more friendly powers. The address was read by the Secretary, and very courteously received by the Prime Minister, who promised to place it before the other members of her Majesty's Government, and stated that the principle of arbitration has been frequently and successfully acted upon during the last twenty years. Sir Robert also said, that immediately upon the present differences arising between Buenos Ayres and Monte Video, the British and French Governments put in strong remonstrances, and offered their friendly mediation. Mr. Tappan called the attention of Sir Robert to the particular point of introducing a binding clause into treaties; and Mr. Gurney spoke of the importance of Governments acting upon Christian principle."

"DEPUTATION TO THE KING OF THE BELGIANS.—On Wednesday, July 5th, a deputation, consisting of the following gentlemen, had the honour of an interview with King Leopold, to present the address adopted at the late Peace Convention, 'To the Governments of the civilized World,' on the importance of inserting a clause in international treaties, binding the parties to refer disputes to the arbitration of one or more friendly powers:—Lewis Tappan, Esq., of New York; Thomas Fowler, Esq., banker, of London; Rev. John Woodward, of Tonbridge chapel; and Rev. John Jefferson, Secretary of the Peace Society. The deputation was introduced by Dr. Bowring, and most graciously received by his Majesty. The king expressed

in strong terms his approval of the principle of arbitration; and referred to the satisfaction which he had experienced in being employed as mediator in some cases where the danger of war had appeared. He spoke of a continental war as above all things to be deprecated, and regarded it as all but impossible so long as Austria, France, and England were united in favour of peace. His majesty also referred to the threatened war in the east of Europe, and to the dispute between France and the United States respecting the payment of a sum of money, as instances in which the remonstrance and friendly interference of other powers had led to the most satisfactory results."

"PRESENTATION OF THE PEACE MEMORIAL TO LOUIS PHILIPPE, KING OF THE FRENCH, &c. &c.—The memorial to the Governments of the civilized world, adopted at the General Peace Convention lately held in London, on the importance of nations agreeing by treaty-stipulations to settle their disputes by a reference to umpires mutually chosen, was presented to the King of the French, on the 20th instant, by a deputation, consisting of Messrs. G. C. Beckwith, Thomas Cock, Amasa Walker, and J. R. Willis, from the United States of America; and Rev. William Toase, of Paris, one of the officers of the Society of Christian Morals, the Marquis de la Rochefoucauld Liancourt being necessarily absent. His Majesty gave the deputation a very gracious audience, and assured them he was very happy to receive such a communication. He said he felt a great interest in the subject, and had certainly done all he could to preserve peace in Europe. 'Peace,' said his Majesty, 'is what we all want. Thank God! war now costs too much to be often waged; and I trust the day is coming when we shall get rid of it entirely in the civilized world.' His Majesty spoke of arbitration as an excellent substitute for war, alluded to several instances of its successful application, and remarked, how perfectly consistent it was in those cases with the dignity of the parties concerned. On other points relative to the subject of peace, the king expressed himself very freely in terms highly gratifying to the deputation, and promised to take the subject of the memorial into favourable consideration."

The memorial to the President of

the United States of America was transmitted by the Rev. George C. Beckwith, on the 25th of July, 1843.

Besides these, the following have been forwarded through the respective ambassadors and functionaries; with a letter attached, of which the subjoined is a copy:—

"To his Majesty- King of
, &c., &c., &c.

"SIRE,—I have the honour to transmit to your Majesty, a copy of a *Memorial to the Governments of the civilized World*, adopted by the Peace Convention at its recent sittings in Freemasons' Hall, London, on the importance of *inserting a clause in international treaties*, to secure the reference of disputes to the *arbitration* of one or more friendly powers; and thus to prevent the necessity of having recourse to arms. I remain, with the highest respect,

"Sire,

"Your Majesty's most dutiful, most humble, and most devoted servant,

"JOHN JEFFERSON,
"Secretary.

"*London Peace Society,*
July —, 1843."

To their Majesties the Emperor of Austria; the King of Wurtemberg; the King of Bavaria; the King of Hanover; the King of Denmark; the King of Saxony; the King of the Two

Sicilies; the King of Greece; the King of Sweden and Norway; the King of Prussia; the King of Sardinia; the King of the Netherlands; the Queen of Spain; the Queen of Portugal; the Emperor of Russia; the Sublime Ottoman Porte: also to their Royal Highnesses the Grand Dukes of Baden and Tuscany; and to his Excellency the President of the Diet of Switzerland.

Nearly twenty others are ready for delivery, and a number more are in course of preparation.

Resolutions passed by the Convention.

Three thousand copies of these have been printed in a separate form, and extensively circulated amongst ministers of religion, editors of magazines, newspapers, &c., and the known friends of peace in general.

The Resolutions on the Opium Trade, and the Principle of Arbitration.

The decision of the Convention to send these to all the members of the British Legislature, and to the public functionaries generally, has been carried into effect. The requisite number of copies (about 1,300) have been lithographed, and forwarded through the post, with a note from the Secretary, inviting attention to them.

CRITICAL NOTICES.

MYSTIC BABYLON DESCRIBED, AS THE SOURCE OF ALL WAR, PERSECUTION, AND SLAVERY, AND SECULAR AND SPIRITUAL DESPOTISM, &c. By a Disciple of the Prince of Peace. London: Ward and Co., Paternoster-row. 1843. 8vo. 1p. 72.

This pamphlet is "dedicated to the Delegates of the Peace Convention, held in Freemasons' Hall, Great Queen-street, London, Thursday, June 22nd, 1843." It takes a most discursive range; touches a great variety of questions,—moral, reli-

gious, ecclesiastical, and political; it contains some plain and important truths, and is calculated to excite inquiry and thought on many topics. Although we are not prepared to agree with the anonymous writer in every thing, we should be glad that Christians of all denominations would read his pamphlet. Should some of his positions provoke discussion, truth never loses any thing by being tried, and error cannot abide the light. The pamphlet would be greatly improved by something like order and arrangement; and equally by more argument upon principles, and less

reference to particular parties. Our readers will be able to form an idea of the style, and of the general consistency of the writer's views on the pacific character of Christianity, from the following short quotation. We cannot make room for more. Pp. 51, 52.

"I am aware an objection may be raised to this effect; What! if a faction arise, or our enemies invade our country, may we not join in the defence thereof? Doubtless those who acknowledge the god of this world will do so; and let them, if they like it; but Christians must not, and they must bear their testimony to the world that they ought not. Many a weak Christian, under such circumstances, would doubtless be ready to take up the language of the servant of the man of God, and say, 'Alas, master, what must we do?' Do I my weak brother, why, anoint thine eyes with eyesalve, and then thou wilt presently see the mountains round about thee covered with horses and chariots of fire: for 'more are they that are for us than any that can be against us.' We must refuse to fight; remonstrate with our enemies; commit our cause to God, and he will protect us and avenge our cause. Christians! do you doubt it! O ye of little faith! wherefore do you doubt? Let me ask you a few questions by way of removing your doubts. Was it ever known that the Jews of old were invaded by their enemies (by whom they were surrounded on every side) when, at the command of God, all their males, above a certain age, went up to Jerusalem three times in the year, and apparently left their country in a defenceless state? Was it known that any of the Christians perished, when they also obeyed the command of God, by fleeing out of Jerusalem previous to the destruction of that city? And, coming down to modern times, when Penn acted upon the peace principles I have been advocating, by making a treaty with the Indians of America, was it known that they were ever attacked until that principle was departed from? And there are also many signal deliverances recorded, which may be found in the tracts of the Peace Society, of many of the Society of Friends, during the rebellion in Ireland, who lived in those towns that were successively taken and retaken by the contending armies: although they would not fight for either, it fared much better with them than with those who drew the sword. Are not these

instances sufficient to show that God is 'the same yesterday, to-day, and for ever;' and those who put their trust in him shall never be confounded.

"I conclude, therefore, that Christians must not fight at all; and I believe it to be the duty of every minister of Christ to teach their people that it is unlawful to fight; for it is part of that Gospel that is emphatically called the Gospel of Peace; and woe be to them if they declare not the whole counsel of God. They must teach the glad mission of eternal peace, and universal concord; and thus, by spreading pure Gospel principles, and teaching men the exercise of moral influence, by such means put down all need of armies in the world. This is the way to overcome Antichrist, to bring in the millennium, and bring about the fall of Babylon. A Christian must say, I am a disciple of the Prince of Peace, and, therefore, cannot fight; 'for his kingdom is not of this world,' and 'my weapons are not carnal, but spiritual, yet mighty through God to the pulling down of the strong holds of Satan;' and 'God is not the author of confusion, but of peace.' Christians! are these things so, or are they not? Does the word of God say so, or not? Do you believe, or not? Will you, then, make God a liar, by taking hold of carnal weapons, upon the supposition that they are more mighty than spiritual ones? For my part, I am ashamed of such a profession of Christianity as this. 'Oh, let it not be once named amongst you, as becometh saints.' The dark night of apostacy is far spent, and the day is at hand; let us cast away the weapons of the prince of darkness, and take out spiritual weapons, and put on the armour of light. Talk about heroism! he is the true hero who takes his spiritual weapons and fights under the banner of the Prince of Peace,—whose heart is touched by grace divine, yet firm as British oak; that, if so be, is willing, for Christ's sake, to sacrifice his all, to make a noble stand for truth. And that is the heroism that shall win too, if they, by faith in Him who alone can fit them for the conflict, remain firm unto the end,—shall win, not a fading laurel to grace the warrior's brow, nor a Waterloo medal to dangle at the breast, to attract the gaze of the vulgar crowd,—no such baubles, but eternal thrones, everlasting crowns."

THE PEOPLE OF CHINA; their History, Court, Religion, Government, Legislation, Institutions, Tribunals, Agriculture, Language, Literature, Manufactures, Arts, Sciences, Manners and Customs; to which is added, a Sketch of Protestant Missions. London: Religious Tract Society, 56, Paternoster-row. 18mo. Pp. 336.

This old-fashioned title page, including a full table of contents, gives an accurate idea of this instructive and useful little volume. The compiler has evidently availed himself of the best authorities, and appears to have done justice to these varied topics, so far as his space would allow. One or two little incidents in the *History*, deserve a moment's notice.

"The next emperor, Chin-tsung, possessed a peaceable disposition. He purchased peace of the Tartars by paying an annual tribute, and he employed that peace in the improvement of agriculture," p. 21.

It is so rare to meet with a peaceful prince, that the name of one who is so described deserves to be held in remembrance. The following extract supplies two more such names, and shows that national peace and prosperity go together.

"Kublai was succeeded by his grandson, Ching-tsung, who reigned in peace. So also did Woo-tsung, his successor, who exerted himself to render his subjects happy. In his reign foreign trade seems to have been carried on very briskly, for it was deemed necessary that the exportation of gold, silver, grain, and silk should be prohibited."

There are some observations on pp. 32, 33, regarding the recent victories of the English, which we are pained to see, and from which we must take leave to dissent. "The recent successes of the English," *have not*, as it is here said they have, "opened a wide door of hope for the true philanthropist." The Divine promise of China's conversion to Christianity, which alone gives us hope of this blessed result, we had, long before "the successes of the English;" and how *they* can be said to have prepared the way for the gospel, we cannot understand. If it were even admitted, that facilities to preach it which did not before exist, have been hereby secured, we should still ask, Is it *more* or *less* likely to find its way to the hearts of the Chinese because it is the religion of

their invaders and destroyers? Can it be true that "the two people are more closely united than they have ever been before?" If it be, then the Chinese have certainly made far greater advances in genuine Christian benevolence than *we* have. They must indeed "love their enemies," if this be the fact. Will any of our readers enlighten us in the principle involved in the following statement? "The humanity of the conquerors towards their foes has been gotten in the breasts of the Chinese respect for them." How such *humanity* as, alas! has been shown to the Chinese can command respect, we cannot tell. It may have produced fear, and a constrained submission to the strong arm of power and injustice; but that it has engendered confidence, esteem, love, we do not believe; simply because it is not in the nature of things that it should do so. Oh, when shall the time come that Christian writers will try to regulate their statements by strict principles of Christian truth? We take no exception whatever to what is said on the duty of Christians to seek the conversion of the Chinese, nor to the assumption that even these wars may "be made subservient" to this end, through the blessing of God upon the efforts of his people. But let it be remembered, that this blessing is given, not to the conquest of the warrior, but to the pious zeal of the humble Christian. "The weapons of our warfare are not carnal." "The kingdom of God is righteousness, peace, and joy in the Holy Ghost."

ASTRONOMY AND SCRIPTURE; or, Some Illustrations of that Science, and of the Solar, Lunar, Stellar, and Terrestrial Phenomena of Holy Writ. By the Rev. T. MILNER, M.A. London: Snow, Paternoster-row. 1843. 16mo. Pp. 398.

"The object of this volume is to illustrate the relation between the chief facts of astronomy and the general testimony of Scripture, with a view to promote the interests of religion and science. It is written popularly, being intended for the use of those classes of young persons who revere the word of God, and seek an acquaintance with his works."

Thus far the author's statement of his design. His success in the execution is every way satisfactory. He has produced a book containing a large portion of sci-

tific truth, distinguished by great judiciousness of scriptural interpretation, pervaded by a truly devotional spirit, and admirably adapted to allure and interest the youthful mind. The typography is clear and good, the engravings numerous and well executed, and the whole *getting up* of the volume is highly creditable to the publisher. It is a valuable present for the young.

THE ILLUMINATED MAGAZINE. August, 1843.

We hail another coadjutor to the cause of peace, in the editor of this new periodical. The article entitled "The Folly of the Sword," is written in a pointed style,

adapted to excite attention, and awaken thought.

THE ANATOMY OF A CHRISTIAN. In three Parts. By E. MANN. London: Ward and Co., Paternoster-row. 1843. 24mo. Pp. 259.

A PRESENT FOR SERVANTS; containing various Narratives founded on Facts. London: Religious Tract Society. 32mo. Pp. 186.

MAMMA AND HER CHILD. Intended to be read to Young Children. London: Religious Tract Society. 32mo. Pp. 106.

This little book is calculated to be very useful.

MISCELLANEOUS.

THE MARQUIS DE LA ROCHEFOUCAULD
LIANCOURT.

During his late visit to this country, this benevolent peer of France presented to the London Peace Society an entire set of the publications of the Christian Morals Society; being twenty volumes of the *Journal de la Société de la Morale Chrétienne*, handsomely bound in ten volumes, according to the number of years of publication.

This work issues from the press monthly, and contains accounts of the proceedings of the several literary and benevolent societies, organized under the above general designation, and having for their object the amelioration of human suffering in its varied forms, and the peace of the world. Subscriptions to this important Society would be thankfully received, and would tend to further the cause of peace and humanity on the continent. The work will be regularly forwarded, free of expense, to all subscribers of 1*l.* per annum. Subscriptions may be paid at the office of the London Peace Society, No. 19, New Broad-street.

UNITED LAW SOCIETY.

At a recent meeting of this society, Mr. Macnamara opened in the affirmative the following question: "That nations should

refer, in the first instance, their disputes to arbitration; and that a clause to such effect should be inserted in the treaties hereafter entered into among them." It was carried unanimously.

PEACE PRINCIPLES IN THE NEW
HEBRIDES.

"From Resolution Bay we proceeded to Nina, and arrived there about four o'clock of the same day. Brother Slatyer and myself went ashore, and proceeded to the teacher's house. After waiting a little, three of the principal chiefs came to see us, accompanied by a number of the people, with whom we had some conversation. Everything appeared just as we found it at Tanna; there are no converts, but a favourable impression seems to have been produced, and many attend worship on the sabbath. Six times the teachers have been successful in preventing war; and soon after they landed, a boat's crew from a whaler would have been cut off, and every individual massacred, had they not interfered and prevented it."

The above is extracted from the journal of a missionary voyage, transmitted by Rev. A. Buzacott, under date July 20, 1842, to the directors of the London Missionary Society. The teachers spoken of are native converts, from another of the

South Sea groups, who a few months previously had been placed there as ministers of the gospel.

LETTER FROM THE REV. JOHN CLARKE,
ON THE EVE OF HIS SAILING FOR
AFRICA, AUGUST 14, 1843.

"I fear I have been too late in thinking of making application to your Committee for a small grant of peace publications. I am to sail (D.V.), on Thursday, 1st, from Portsmouth, by way of Jamaica, for Western Africa; and hoping to take natives of Jamaica and of Africa with me, in the vessel chartered for the voyage, I think your valuable books would prove highly useful. I have acted on the principles of peace in Jamaica in time of martial law, and in Africa in the midst of slave-dealers; and hope I should choose rather to die, if God permitted it, than take away life from any one of my fellow-men. If you could kindly obtain for me some of the papers from the Anti-Capital Punishment Society, and inclose them with yours, it would greatly oblige, as I forget the name of the Secretary, and the address for this society.

"I remain, yours, with much esteem,

"JOHN CLARKE,
"Baptist Missionary."

THE MENTAL AND MORAL SLAVERY OF A
SOLDIER.

Thus writes the editor of the *Naval and Military Gazette*, August 5, 1843; and again September 2, 1843:—

"Persons unacquainted with the army, its discipline, and its feelings, have of late asked the silly questions, 'What do the Irish soldiers say about repeal?' 'What will the Irish soldiers do if the repealers try an appeal to arms?' We, who well know the army, unhesitatingly reply to these questions:—The Irish soldiers, like their comrades, British and Scotch, do not talk about repeal; they care not about politics of any kind; their conversation is on matters that concern them—they meddle not with civil matters; they discuss not national distinctions, whether of birth, religion, or policy. Not one word of truth has been found in the many rumours about sympathy with repealers, or rather rebels, among the men of the regiments, on whom a factious press has attempted to fix the obloquy. The 4th Dragoon Guards were removed from Dublin, only because Colonel Chatterton was

superseded by a senior officer. The men of the 16th Foot got drunk, it is true, in Dublin, *en route* to the interior of the country; but sympathy, even the maudlin sympathy of a few tipsy men, was not with repeal. There is no political feeling in the army—that feeling is unknown—it does not exist among the officers even.

"It is quite needless to ask, How will the army act, or which side will it take? As the organ of the army, let us, however, answer the question. The army will, in Ireland, if tested, act as it has always done; it will obey the commands of its officers without scruple, without hesitation, and its officers will act in obedience to the lawful authorities.

"Let us whisper a military secret into the ears of those who know as little of the army as the uninitiated world of the secrets of Freemasonry. Take John Bull, Sawney, and Paddy, and make them soldiers; from that hour, when they cast off the clown—when their slouch becomes a march—when they acquire the love and pride of arms—when comradeship ties them into military unity—from that hour when they become soldiers, they have one mind—they are brothers—their feelings are one—loyalty and obedience become their pleasure and their pride. Demagogues may roar, and repealers blarney, but the soldier, English or Irish, listens only to his officer's command. This is a secret worth knowing."

"With respect to the education required for non-commissioned officers and privates, we believe the opinion generally held in the army is, that, if it were possible to give them the education we have described as requisite for officers, the result would be to render them impatient of that implicit obedience to the word and will of their officers, and would lead them to weigh, to reason, and to calculate individually, instead of acting as they now do—a thousand bodies with one mind—a battalion and its commander. Still there is a degree of education essential. The duties of the non-commissioned officers require facility of reading, legibility of hand, and expertness in accounts. In these essential branches they ought to be fully instructed, either before enlistment or after their entering the service. Having thus far, and thus far only, educated the soldier, we may then leave further acquirements to himself; but we would deprecate what

might so refine his tastes as to render him unfit for the many coarse and almost disgusting duties he must perform. In making the scholar, we must not unmake the soldier; and while we improve the mind, we must not impair the exercise of the physical powers."

LECTURE AT BRUNSWICK CHAPEL, MILE-END-ROAD, LONDON.

On Wednesday evening, September 7th, 1843, a lecture on the Horrors of War and the Blessings of Peace was delivered in the above chapel, by Mr. John Larritt, of Chatham, who was formerly a soldier. The Rev. George Evans, minister of the chapel, presided. The attendance was numerous and respectable. Mr. L. strongly urged the importance of arbitration as a substitute for war. Upwards of eighty persons came forward at the close of the lecture and affixed their names to the following declaration:—

"We, the undersigned, do hereby declare our conviction that war is inconsistent with the spirit of Christianity, and the true interests of mankind."

THE ANTI-DULL ASSOCIATION.

This valuable association appears to be advancing steadily and satisfactorily. About 500 individuals, belonging to those classes of society which are in danger of being "called out" on "some point of honour," have already given in their adhesion to it; and in August last a general meeting was held, and a memorial to the queen adopted, praying her majesty to "make known her royal will, and denounce a custom which is barbarous in its origin, unjust in its principles, sinful in its nature, and disastrous in its consequences."

SHORT OBITUARY OF THOMAS THRUSH, ESQ.

Mr. Thrush was born at Stockton-upon-Tees, on the 14th of July, 1761. His father was a tradesman in that town, and died whilst Thomas was young. His mother removed to Richmond, where she sent her son to school, intending him for trade; but he discovered so strong a predilection for the sea, that she was at length induced to comply with his wish, and she apprenticed him to a merchant-ship. His excellent character obtained for him the notice of a gentleman connected with the navy, and through him he was admitted on board a king's ship. He served under

different captains, passing through the different gradations of the service, until he was appointed sub-lieutenant on board the "Admiral" ship, commanded by Lord Hugh Seymour, when he went out as governor on the Jamaica station, who appointed Mr. T. his first lieutenant, and honoured him with his friendship until his death. Upon the occurrence of this event, Mr. T. was selected to convey the remains of that nobleman to England, in a sloop-of-war. This obtained for him the patronage of Lord Seymour's family; and through their influence he was raised to the rank of commander. About the year 1802, he was appointed to the command of "Sea Fencibles," and was stationed at Redcar. He was married to her who is now his venerable and afflicted widow in January, 1804; and about the end of 1806, was sent out in command of the "Avon," on a three years' cruise in the West Indies. In July, 1809, he obtained his commission as post-captain, and was appointed to the command of a frigate, in which he continued until the close of the war. He then purchased a house and some land in the country, intending to make the cultivation of the latter his amusement and occupation. His means for making this purchase were chiefly derived from the amount of freight which he had received for the conveyance of treasure to England from South America. It is a singular circumstance that he scarcely ever made anything by prize-money; a circumstance which was afterwards a source of much thankfulness to his mind, that he had not been enriched by the spoliation of his fellow-creatures.

The retirement in which he now lived led him to serious reflection, especially on the horrors of war, and to an inquiry into the practice of Christians in engaging in it. A settled conviction of the utter unlawfulness of war was the result of this inquiry; and on the 14th of January, 1825, he wrote his well-known letter to the king (George IV.), resigning his commission, and with it, of course, his half-pay, and the principal means of his support. This step he never regretted, though it placed him under the necessity of disposing of his property, and living in great retirement, which he did, at Harrogate, unto the end of his days. His work entitled "Last Thoughts on War," including his letter to the king, was composed there. It has gone through several editions, the last of which appeared in 1841, and the advertisement to which declares that his opinions remained unchanged. His health continued good until

the beginning of May last, when he became slightly indisposed, which indisposition was increased by a fall, from the effects of which he never recovered. "Under much suffering his patience was exemplary; and when free from pain the equanimity and cheerfulness of disposition which distinguished him through life, continued to the

last. The consolations which Christianity affords were experienced by him; and he enjoyed that frame of mind which results from reliance on the mercy of our heavenly Father through the medium of our blessed Lord and Saviour, which filled him with joy and peace in believing." He died July 11, 1843, aged eighty-four years.

NARRATIVE OF A TOUR THROUGH SOUTH WALES. BY S. RIGAUD.

HAVING, whilst at Abergavenny, received from the Committee a large parcel of an Address to the Rebeccaes, with instructions to proceed forthwith into South Wales to distribute them in the most prompt and efficient manner; I immediately commenced the work on the 14th of August, by circulating a few in Abergavenny, from whence I took my route through Dowlais and Merthyr, to Neath, where I had the address well translated into Welsh, and sent it up to the Committee, in hopes that it would have been printed in that language. At Swansea I gave it for insertion in the *Cambrian*, and the *Swansea Journal*. The mode of distribution I adopted there, and in every town I visited, was, in the first place, to have it well posted up, and then to call on the clergymen and other ministers to request their co-operation in the work of dissemination, and to urge upon them the duty of exerting their influence amongst their respective flocks to allay the prevailing evil spirit of violence, and to inculcate the duty, upon Christian principles, of "following peace with all men." From Swansea I went on, through Idanelly and Kidwelly, to Carmarthen, where I distributed a large number of the tracts, and where I had the gratification to meet Mrs. H. Buckhouse, Miss Junia Price, and J. T. Price, Esq., of Nenth Abbey, of the Society of Friends, who were on a religious journey in the principality. On the 24th of August, they held a meeting in the large chapel in Water-street, and the next morning another in the Town-hall, of magistrates and ministers of religion, in which they beautifully unfolded the peaceful nature and principles of Christianity, as well as the duties of ministers and of magistrates in troublous times, such as the present. May we not hope that such excellent and appropriate addresses, will, with the Divine blessing, produce some beneficial effect? I gave the tract for insertion in *The Welshman*, *The Carmarthen Journal*, and the *Seren Gomer*, a Welsh periodical, as printed by the London Peace Society. From Carmarthen I went on to St. Clears, and was set down at nine o'clock in the evening at the only good inn in the place; but I soon found, to my sorrow, that it was quite unfit for the reception of a peaceable traveller. Alas, poor Wales! that used to be one of the quietest parts of the kingdom, where a soldier was not to be found, is now full of troops, and the little inn at St. Clears become their head quarters in that town. The house was in a great uproar; the dragoons who were quartered there were drinking, carousing, and making horrible noises; they were firing at a mark at the back of the house till past eleven o'clock, and they continued till past two o'clock in the morning singing, jumping, dancing, hallooing, cursing, swearing, and using the most horrid and obscene language that ever I heard. I attempted to read, but found it impossible, and was several times annoyed by persons coming into the parlour, staring rudely at me, and then going back to their companions, saying, "Old Spectacles is there," and bursting out into a loud laugh; two of the men came in drunk—one in his shirt sleeves, with his night-cap on—lighted his pipe, and without ceremony sat on the sofa beside me, and began to smoke; after they went out, another came to the door with a gun in his hand, and demanded of me who I was, where I came from, and what was my business, and at last went away, saying, "I suppose you are some ——— Methodist parson." In this manner was I annoyed by those very men who were sent down to preserve the peace of the country; happily, Rebecca did not make her appearance anywhere in the neighbourhood that night, for a collision with men in such a state might have been dreadful; and I could not help thinking that the remedy was worse than the disease. I went on to Llangharne, Narbeth, and Haverfordwest; thence to Milford, Pembroke Dock, Pembroke, Tenby, and Dale, returning again to Haverfordwest; there I made a large distribution of the tracts, but did not think it judicious, at a considerable expense, to go into the upper and Welsh part of the country, having none but English tracts with me; so I found means of sending a few hundreds to St. David's, Fishguard, and Newport, and into Cardiganshire, and set off on my return through Carmarthen, visiting Llandilo and Llandovery, where I procured the insertion of the tract in a Welsh periodical called *Yr Haul*, (*The Sun*); from thence I continued my route to Brecon, Crickhowel, Monmouth, Chepstow, Newport, and Cardiff, leaving the tract for insertion in a Cardiff journal, and in the *The Monmouthshire Merlin*. On the 14th of September, I distributed the last Rebeccaite tract; having thus, in exactly one month, circulated TEN THOUSAND of them throughout the greater part of South Wales. May the Lord grant his blessing to this and all other moral means that may be used for restoring amongst the people of Wales the spirit

of harmony and quietness for which they had long been distinguished. May they remember that "the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits;" and may they enjoy "the fruit of righteousness which is sown in peace of them that make peace." Having finished the work I was commissioned to perform, on the 15th of September I embarked at Cardiff on board a packet to Bristol, at half-past seven o'clock in the morning, immediately went on by railway, and by the power of steam, in the short space of eight hours found myself, through the blessing of Providence, safely returned to London.

S. RIGAUD.

THE MOTHER'S LAMENT ON THE EVENING OF THE BATTLE.

THE valley was red, for the death-fray was ended,
When I gain'd its dark shadow to seek for my son :
I found him at length on the heather extended,
And bathed in his blood, for his young day was gone.
He had gloriously fallen in the thick of the firing,
* And now from his cheek were the warm hues retiring ;
Yet he lifted his eyelid, and whisper'd expiring,
" Oh ! mourn not for me, for the battle is won."

Brave boy ! I exclaim'd, as I hung o'er him weeping,
Whose valour survived with the last fleeting breath ;
But what recks thy mother, who watches thee sleeping
The long dreamless sleep on the blood-sprinkled heath ?—
What recks thy rest mother, while sorrowing o'er thee,
That victory crown'd thee, if victory tore thee
From her whom it robb'd of thy father before thee,
And bore him, like thee, to the regions of death ?

Thy sister I left at the cottage door sighing ;
Yet hopeful, though doubtful, awaiting thy doom :
And how shall I quiet the little one crying,
For thee to come back with thy sword-knot and plume ?
Who now shall sustain me, with years stricken hoary ?
What boots it to me, that our banner won glory,
If the summer breeze, bearing afar the proud story,
Must sweep the cold turf o'er thy new-sodded tomb ?

Nor long shall thy sleep 'neath its mantle be lonely,
Thy loved and betroth'd one—that flower'd so fair,
That droop'd in thy danger, that bloom'd for thee only,
Shall fade, in thy death-blight—shall follow thee there.

While sorrows like these o'er one cot are descending,
The pangs on the battle-fray ever impending,
Where the ties of ten thousand brave bosoms are rending,
What heart may imagine, what lip may declare ?

Ah ! why should revenge for some wrong but suspected,
Manœuvres of state, that of honour make show,
Or a court ceremonial infringed or neglected,
Plunge a kingdom in blood, and a people in woe ?
O hasten, great Father ! the blest consummation,
When nation shall ne'er lift up sword against nation ;
When war shall no more be the Christian's vocation ;
When the spear shall be shiver'd, and broken the bow.

ANON.

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